CATALOGUE RAISONNÉ

OF THE

BUHAR LIBRARY

VOLUME I

PERSIAN MANUSCRIPTS.

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CATALOGUE RAISONNÉ OF THE BÛHÂR LIBRARY

I

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BÛHÂR LIBRARY

VOLUME I

CATALOGUE OF THE PERSIAN MANUSCRIPTS IN THE BUHAR LIBRARY

BEGUN BY
MAULAVÎ QÂSIM HASÎR RADAVÎ

REVISED AND COMPLETED BY
MAULAVI 'ABD-UL-MUQTADIR,
Khan Saheb

CALCUTTA
IMPERIAL LIBRARY
1921

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PREFACE

It was Munshî Sayyid Sadr-ud-Dîn of Bûhâr in Bardawân who laid the foundation of the Bûhâr Library He was Mîr Munshî of Mîr Ja'far, Nawwâb of Murshidâbâd, and tutor to his son and successor, Najm-ud-Daulah He served subsequently as Munshî to Warren Hastings, and in that capacity played an important part in the transfer of the Dîwânî from the Nawwâb of Murshidâbâd to the East India Company The Emperor Shâh Âlam, who held him in high esteem, appointed him *Mutawallî* (Trustee) of the Bâ'îs Hazârî Parganahs of Bengal the tenure of which had been granted to the eminent saint, Sayyid Jalâl Tabrîzî (d A H 642-A D 1244) who came to Panduah, in Bengal, in the seventh century of the *Hijrah*

In A H 1189-A D 1775 Munshhî Sadr-ud-Dîn founded the famous Jalâlîyah Madrasah, placing at its head Maulânâ Abd-ul-'Alî of Lucknow (d A H 1225-A D 1810), popularly known as Bahr ul-'Ulûm or the "Sea of Knowledge" the distinguished Indian scholar and writer Munshî Sadr-ud-Dîn attached to the Madrasah the "Jalâlîyah Library" as the Bûhâr Library was originally designated The income of the Bâ'îs Hazârî Parganahs provided the funds required for the Jalâlîyah Madrasah and the Library

Munshî Sadr-ud-Dîn died on the 14th of Ramâdan, A H 1211-A D 1796 The other member of the Bûhâr family with whom we are concerned is another Sadr-ud-Dîn, the great-grandson of Munshî Sayyid Sadr-ud-Dîn, and to be distinguished from him as *Maulavî* Sadr-ud-Dîn Ahmad He was born in Bûhâr in A H 1259-A D 1843 He evinced from boyhood an eager taste and exceptional aptitude for Oriental learning He became a good scholar A large number of the manuscripts of the Bûhâr Library contain notes from his hand, showing how attentively he had perused them The works we owe him are the Rawâ'ih-ul-Mustafâ and an edition of Nasâ'î's al-Khasâ'is He is reported to have written a reply to Maulavî Shiblî Nu mânî's Al-Fârûq, but his work, entitled Al-Murtadâ, remains unpublished

How extensive the Bûhâr Library was at the time of the decease of Munshî Sadr-ud-Dîn is not known Much is understood to have been lost between that date and the assumption of charge by Maulavî Sadr-ud-Dîn Ahmad about the middle of last century It then consisted of only 100 manuscripts and some printed books By 1905 it had grown by purchase, as well as by the addition of copies of manuscripts in other Indian libraries, to a collection of four hundred and sixty-eight Arabic manuscripts, four hundred and eighty-three Persian manuscripts, one Turkish manuscript, and one Urdû manuscript, besides about nine hundred and forty Arabic, four hundred Persian, and one hundred and forty Urdû books, printed or lithographed This growth was due entirely to the enthusiastic spirit of Maulavî Sadr ud-Dîn Ahmad

It was the same spirit that dictated the wish that the Bûhâr Library should remain intact for the use of all succeeding generations of Arabic and Persian scholars To secure this Maulavî Sadr-ud-Dîn Ahmad presented the library to the Government of India under an agreement, signed by himself and by the Secretary to the Government of India in the Home Department on behalf of the Secretary of State for India, on the 22nd August, 1904 In accordance with the agreement the Bûhâr Library, which is always to be so designated, is preserved in a separate room in Metcalfe Hall in Calcutta Two illuminated manuscripts one, the Qurân, written in a beautiful minute Naskh by the Emperor Aurangzîb A H 1099, the other, a copy of the Panj Sûrah, written in a learned Naskh in gold by the prince Dârâ Shikûh, are in the custody of the Trustees of the Victoria Memorial Hall in Calcutta, but this too, is in accordance with the agreement

Maulavî Sadr-ud-Dîn Ahmad died in 1905, less than a year after the presentation of the library to the Government of India

The compilation of a *catalogue raisonné* of the manuscripts was begun by Maulavî Abul Khayr Muhammad Yûsuf, who held the post of clerk-in-charge of the Bûhâr Library from July 1905 to October 1906 He dealt only with the Arabic manuscripts His successor, Maulavî Qâsim Hasîr Radawî, who held the post from 1906-1909, prepared notices of nearly all the Persian manuscripts The work was perforce suspended during the incumbency of the next clerk-in-charge, for, although a good Arabic scholar, he was without the aptitude requisite for cataloguing In December 1914, the Secretary of State for India accorded his sanction to a proposal that Maulavî Hidâyat Husayn, Professor of Arabic and Persian at the Presidency College, Calcutta, should be entrusted with the revision and completion of Maulavî Abul Khayr's catalogue of the Arabic manuscripts, and that Khân Sâhib 'Abd-ul-Muqtadir, the cataloguer of the Persian manuscripts in the Oriental Public Library at Bankipur, should do the same for Maulavî Hasîr's catalogue of the Persian manuscripts

I deal in what follows only with the catalogue of the Persian manuscripts It is less full than some of those that have been published of similar but larger collections of manuscripts If was thought unnecessary to repeat the biographical accounts of well-known authors that are to be found in other catalogues Following the example of Dr. E Blochet in his " Catalogue des Manuscrits Persans de la Bibliothèque Nationale, ' Khân Sâhib 'Abd-ul-Muqtadir has not given references to notices of other manuscript copies in other catalogues Full biographical accounts have, however been given whenever possible, of authors not well known, and each manuscript of special interest has been made the subject of a relatively long notice A point has been made of placing the notices of the manuscripts so as to show the chronological sequence of the works in the library on history, biography, and the other eight groups Effort has also been made to ascertain the places of birth and the dates of death of authors The determination of the precise date of composition, or the approximate date, has been done thoroughly, and the external appearance of the manuscripts, the nature of the hand writing, the existence of lacunae, and the misplacing of folios by the binder have always been noted

Several of the manuscripts here described are of great interest, but the gem of the collection is a unique history of Herat (No 58), written in the beginning of the eighth century of the *Hijrah* by an author who was himself an eye-witness of most of the events narrated by him Attention may also be called to a very rare copy of a cosmographical work (No 97), composed in the beginning of the latter half of the sixth century A H , to a rare, though incorrect, copy of Shams-i-Qays's Al-Mu'jam (No 262) a work on rhyme and prosody of which only three other copies are known to exist, to the rare copies of Nizâmî's Dîwân (No 294), the Maṣnawîs of Jamâl-i Kanbûhî (No 357), the Khamsah of Sarfî Kashmîrî (No 366), and to a very interesting and extremely rare copy of Sharaf-ud-Dîn Alî Yazdî's anthology (No 431) Among other interesting manuscripts are a beautifully written copy of Firdausî's Shâh Nâmah (No 276), containing fine illustrations of the Persian school, an illuminated copy of Nizâmî's Khamsah (No 295), a beautifully illustrated copy of the Khâwar Nâmah (No 328) representing the finest specimen of Indian miniature painting and calligraphy, and a good and correct copy of Daulat Shâh's Tadkirat-ush-Shu'arâ (No 90), dated A H 980, and a beautifully written copy of Gazâlî's Kîmiyâ-i-Sa'âdat (No 166), dated A H 903, transcribed from and collated with, the author's copy

The power of lending the manuscripts to scholars, conferred on the Government of India, is narrowly restricted The relevant clause of the agreement is —

(6) "*No* illuminated manuscripts in the Bohar Library shall be taken out of the premises of the Imperial Library, except such as the Committee or Trustees of the Victoria Memorial Hall may desire to have removed to, and kept in, such hall, with the approval of the Council of the Imperial Library, and no manuscript of the said Bohar Library shall be taken out of Calcutta"

The hope may be expressed that the publication of this catalogue and the catalogue of the Arabic manuscripts, now far advanced, may serve to make the Bûhâr Library more widely known to Arabic and Persian scholars The Imperial Library collections of Arabic, Persian and Urdû books, now small, but steadily growing, are also freely at the disposal of visitors to the Bûhâr Library Dependence is placed on their co-operation in building up these collections

J A CHAPMAN

IMPERIAL LIBRARY, METCALFE HALL,
Calcutta, 6th of February 1919

TRANSLITERATION TABLE

ء = 'a, 'ı, 'u

ث = s

چ = ch

ح = h.

خ = kh

ذ = d

ژ = z

ش = sh

ص = s

ض = d.

ط = t

ظ = z.

ع = 'a,

غ = g.

ق = q.

SYNOPSIS OF CONTENTS

I HISTORY

		Pages
1	General History, Nos 1-14	1-12
2	History of Creeds and Sects, No 15	12
3	History of the prophets, Muhammad, Khalîfs and the Imâms Nos 16-43	13-31
4	History of the Gaznawis, No 44	31
5	History of the Mugals, No 45	32
6	History of Tîmûr, Nos 46-47	34
7	History of Nâdir Shâh, Nos 48-50	35-36
8	History of Persia, Nos 51-57	37-40
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11	Indian Histories —	
	(*a*) General History of India, No 60	44
	(*b*) Sultâns of Dihlî, Nos 61-62	45-46
	(*c*) History of the Timurides in India, Nos 63-79	47-56
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	(i) Kashmîr, Nos 80-81	57
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II BIOGRAPHY

1	Saints, Nos 83-89	59-63
2	Poets, Nos 90-93	64-66
3	Philosophers, No 94	66
4	Memoirs and Travels, Nos 95-96	67-68

III GEOGRAPHY, COSMOGRAPHY AND TOPOGRAPHY

1	Nos 97-102	70-77

IV THEOLOGY AND LAW

1	Hinduism, Nos 103-107	79-81
2	Exposition of the Truth, Rights and Duties of Islâm according to the various Sects and Doctrines, Nos 108-142	83-108
3	Commentaries and other Explanatory works on the Qurân, Nos 143-156	109-118
4	Traditions of Muhammad and the Imâms, Nos 157-164	119-127
5	Asceticism and Ṣûfism (Prose works) (For Poetical works see Poetry), Nos 165-190	128-147
6	Prayers, Invocations, etc, Nos 191-206	148-156

V ARTS AND SCIENCES

1	Philosophy, No 207	156
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3	Compendia of Science and Encyclopaedias, Nos 215-222	168-175
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9	Music, Nos 234-237	186-187
10	Divination, Geomancy and Magic, Nos 238-241	188-190
11	Interpretation of Dreams, No 242	191
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VI PHILOLOGY

1	Lexicography —	
	(*a*) Persian Dictionaries, Nos 244-248	192-194
	(*b*) Arabic-Persian Dictionaries, Nos 249-254	195-198
	(*c*) Turkish-Persian Dictionary, No 255	198
2	Grammar, Nos 256-261	199-202
3	Prosody, Nos 262-266	203-205
4	Rhetoric, Ornate Prose and Letters, Nos 267-274	206-211
5	Proverbs, No 275	211

VII POETRY

1	Single Poets, Nos 276-430	212-309
2	Anthologies, Nos 431-438	310-314

VIII FABLES, TALES AND ANECDOTES

1	Nos 439-466	315-331

IX MISCELLANIES

1	Nos 467-471 ..	332-335

X MSS OF MIXED CONTENTS

1	Nos 472-485	335-353

I. HISTORY.

(1) General History.

No. 1.

foll. 626; lines 19; size 13×8, 9×4½

تاريخ گزيدهٔ

TARÎKH-I-GUZÎDAH.

A general history of the world from the earliest times to A.H. 730 = A.D. 1329, by Hamd Ullah b Abî Bakr b. Ahmad b. Naṣr Mustaufî of Qazwîn حمد الله بن ابی بکر بن احمد بن نصر مستوفی القزوینی completed in the aforesaid year and dedicated to the Wazîr Ġiyâs-ud-Dîn Muhammad, the son of Rashîd-ud-Dîn Fadl Ullah

Beginning —

سپاس و ستایش پادشاهی را که ملک او بی زوال است *

The work is divided into an introduction (Fâtihah), six chapters (Bâbs), each sub-divided into several sections (Fasls), and an appendix (Khâtimah), as follows —

Introduction, on the creation of the world, fol 14*b*.

Chapter I, Prophets and sages from Âdam to Muhammad, fol 17*a* (in two sections).

Chapter II, Pre-Islamic kings, fol. 80*a* (in four sections)

Chapter III, Muhammad, his Khalîfs, friends and descendants, fol 127*a* (in six sections)

Chapter IV, Islamic kings, fol 363*a* (in twelve sections).

Chapter V, Mujtahids, Qârîs, Traditionists, Shaykhs, 'Ulamâ, and Poets, fol 545*a* (in six sections) The introductory heading is wanting here.

Chapter VI (wrongly written here باب هشتم), Account of the author's native land Qazwîn, fol. 584*a* (in eight sections). This chapter has been translated by M Barbier de Meynard in the *Journal Asiatique*, 5*e* série, vol x, pp 257-295

The appendix, containing a description of genealogical tables devised by the author to illustrate general history, is wanting

Prof E G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction. Fol. 407 is blank

The copy is full of corrections and emendations, but clerical errors and gaps are numerous.

Written in cursive Indian Ta'lîq. The headings are written in red.

Not dated, apparently 19th century

No. 2.

foll. 101, lines 27-30; size 10×7, 8×5

روضة الصفا

RAUDAT-UṢ-ṢAFÂ.

A fragment of the most popular universal history Raudat-us-Safâ, which was composed by Mîr Khwând (d. A.H. 903 = A D. 1497) میر خواند at the request of Mîr 'Alı Shîr Nawâ'î. The entire work is divided into eight volumes, but the present copy comprises only the latter portion of the fifth volume beginning with the history of the kings of Egypt, who reigned there after the extinction of the Ismâ'îlis, and ending with the account of Khwâjah 'Alî Muwayyid, the last ruler of the Sarbadârs, corresponding with pp. 94-186 of vol. v of the Bombay Edition.

The MS. opens abruptly thus —

* افنیک ترکمان عازم بخارا کردند و با افنیک گفت که اگر مردم بخارا

The Raudat-uṣ-Ṣafâ has been lithographed in Bombay, A.H. 1271, and in Teheran, A.H. 1270-74 A Turkish translation of the work was printed at Constantinople, A.H 1258

The present copy, written in a learned Naskh with rubrics, seems to be a correct one.

The last nine folios are damaged and are pasted in several places.

Not dated, apparently 17th century.

A seal dated A.H. 1213 and bearing the inscription كفيل الدين الحسيني is found on the last folio of the copy

No. 3.

foll. 343, lines 20, size 14×9, 9¾×6.

خلاصة الاخبار

KHULÂSAT-UL-AKHBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499, which the author Ġiyâṣ-ud-Dîn b. Humâm-ud-Dîn, surnamed

Khwând Amîr غیاث الدین بن همام الدین الملقب بخواند امیر (born at Herat about A H. 880 = A D. 1475, died in Gujarât, A H 941 = A D 1534) abridged from his maternal grandfather Mîr Khwând's well-known historical work Rauḍat-uṣ-Safâ

Beginning —

خلاصهٔ کلمات راویان اخبار انبیاء عالیمقدار *

The author wrote the work at the request of Mîr 'Alî Shîr Nawâ'î. It is divided into a Muqaddimah, ten Maqâlahs and a Khâtimah

A great portion of the work has been translated by Major David Price in his *Retrospect of Muhammadan History.*

Written in a clear Nasta'lîq within gold and coloured ruled borders with a beautifully illuminated frontispiece and 'Unwân

Not dated, apparently 17th century.

The MS is in a very damaged condition

No. 4.

foll 215, lines 19, size 11×8, $8 \times 5\frac{1}{4}$.

حبیب السیر

HABÎB-US-SIYAR

The well-known universal history from the creation of the world to A.H. 930 = A D 1523, by the same Ġiyâs-ud-Dîn b Humâm-ud-Dîn, surnamed Khwând Amîr (d A H 941 = A D 1534), who was engaged in this work from A.H 927-930 = A D 1521-1524 Elliot (Bibl Index, Vol. I, p. 122), however, but on the authority of only one MS, states that the author did not complete his work until A.H. 935 = A D 1528

Beginning:—

لطایف اخبار لآلی نثار انبیاء عالی مقدار

Edited, Teheran, A.H. 1271, Bombay, A.H. 1273.

The entire work is divided into three volumes (مجلّد) each of which comprises four chapters This library possesses only the first volume bound in two separate parts

PART I

Iftitâh or Introduction, on the creation, *Iblîs*, *Jinns*, etc., fol. 11^b.

Chapter I, History of the Prophets and philosophers, fol 16^a

Chapter II, History of the kings of Arabia and Persia before Islamism, fol. 131^a.

Chapter III, History of Muḥammad, fol. 204^b.

The copy breaks off in the middle of the account relating to the date of the Prophet's birth with the following words —

بس عرة ربیع الاول یا سه شنبه یا چهار شنبه *

No. 5.

foll. 216-426; lines and size same as above.

Part II or the continuation of the above, beginning with the words —

یا چهار شنبه و بنابرین مقدمه از روی حساب نمی تواند بود که روز دو شنبه دوازدهم ربیع الاول بوده باشد *

Chapter IV, History of the first four Khalîfs, on fol 322^b

Both copies are written in fair Nasta'liq by the same scribe
The frontispiece of the first part is fairly illuminated
Not dated, apparently 18th century

No. 6.

foll 119, lines 31, size $11\frac{1}{2} \cdot 7$; $9\frac{1}{2} \times 5\frac{1}{4}$

لُبُّ التواریخ

LUBB-UT-TAWÂRÎKH

A general history from the earliest times to A H 948 = A.D 1541 by Yahyâ b. 'Abd-ul-Latîf ul-Husaynî ul-Qazwînî یحیی بن عبد اللطیف الحسینی القزوینی who, according to a notice of his life found at the end of this copy (fol 119^b), was born on Thursday, the 19th of Dhu'lqa'd, A H 855 = A D 1451, and died in Isfahân on the 23rd of Rajab, A.H 962 = A D. 1554

Beginning —

حمد و سپاس مر خدای را که سلاطین جهان *

The work was written by order of Prince Abul Fath Bahrâm Mirzâ, the fourth son of Shâh Ismâ'îl Safawî, and was completed, according to Rieu I, p 104, on the 20th Dul Hijjah, A H. 948 = A D. 1541; but like Rieu's copy this one contains several accounts of a later period, *e.g.* the death of Humâyûn in A.H. 963 = A D 1556 (fol. 90^b) and even of Akbar in A H 1014 = A.D 1605 (fol 118^b).

A Latin translation, with the title "Medulla Historiarum," was published in A. F. Büsching's "Magazin fur die neue Historie und Geographie," vol. xvii, Halle, 1783

The work is divided into four parts called Qisms, with numerous subdivisions —

Qism I, Muḥammad and the twelve Imâms, fol. 2^a

Qism II, Pre-Islamic kings, fol. 10^b.

Qism III (wrongly written here مقالة سيوم), The post-Muhammadan rulers, fol. 21^b

Qism IV, The Ṣafawî Kings, fol. 102^b.

Written in cursive Nasta'lîq within coloured ruled borders

The colophon is dated the 14th of Safar, A.H ثلاث و سبع بعد الف, most probably a mistake for ثلاث و سبعون بعد الف, *i.e* 1073 It was written at Fathâbâd in the Deccan by Muhammad Ridâ bin Muhammad Sâlih Mashhadî The headings are written in red The names of persons and the titles of books quoted in the text are marked with red lines

There are several 'Ard-dîdahs and notes of the time of Jalâl-ud-Dîn Shâh 'Alam (A H. 1173-1221 = A.D 1759-1806), and some others, the dates of which range from A H 1173-1195

No. 7.

foll 286; lines 15, size $8 \times 5\frac{1}{4}$, $6 \times 3\frac{1}{4}$

نگارستان

NIGÂRISTÂN

A very large collection of narrative accounts, extracted from trustworthy historical works, and arranged in proper order under the dynasties to which they relate, by Ahmad b Muhammad b 'Abdul Ġafûr ul-Ġaffârî ul-Qazwînî, better known as Qâdî Ahmad Ġaffârî احمد بن محمد بن عبد الغفور الغفاري القروينى المشتهر به قاضى احمد غفارى (d. A H 975 = A.D 1567), who, besides this work, wrote the well-known history called Jahân Ârâ in A.H. 972=A D 1564 and dedicated it to Shâh Tahmâsp Safawî

Beginning.—

ای طرازندهٔ نهارستان * و ای نگارندهٔ نگارستان

Foll 138, 283 and 284 have been supplied in a later hand There is a lacuna after fol 284^b.

Written in fair Nasta'lîq.

The colophon is dated 22nd Rabî' II, A H. 168, probably a mistake for 1168.

Scribe — عبد الرحيم ابن شيخ عبدالحى

No. 8.

foll. 394; lines 34-35; size $15 \times 8\frac{1}{2}$; $13\frac{1}{2} \times 6$

روضة الطاهرين

RAUDAT-UT-TÂHIRÎN.

A general history from the earliest times to A H. 1014 = A.D. 1605, by Tâhir Muhammad b 'Imâd-ud-Dîn Hasan b Sultân 'Alî b Hâjî Muhammad Husayn Sabzwârî طاهر محمد بن عماد الدين حسن بن سلطان علی بن حاجی محمد حسين سبزواری

Beginning —

بعد از حمد باري سبحانه تعالی صلوة با محدود *

According to the author's statement in the preface the first word of the title, which is equal to 1011, is a chronogram for the date of composition of the work, but the history of the reign of Akbar down to his death in A.H 1014 shows that the work was subsequently brought down to a later period

The work is divided into five parts (Qisms), subdivided into chapters (Bâbs), and again into sections (Fasls)

A very full table of contents, in which not only the dynasties but the individual kings are enumerated, with the length of their reigns, occupies the first fourteen folios

Contents —

Qism I —Prophets and sages, early kings of Persia and Arab kings, fol 13^a

Qism II —The first four Khalîfs and the Imâms, fol 179^b (Space for the heading is left blank here)

Qism III —The Turks, Chingîz Khân, Timûr, and the Safawî kings, fol 211^b

Qism IV.—Hindû traditions, from the Mahâbhârat, as translated into Persian by the order of Akbar, fol 290^b

Qism V —Kings of India with a special history of Akbar from his accession to his death, the nobles, poets and 'Ulamâ of his Court This Qism ends with an account of the wonders and curiosities of the islands and harbours in the Bay of Bengal

Qism IV is wrongly followed by the history of the reign of Akbar (foll 346^b-374^b), which really belongs to the latter portion of Qism V, and the history of the earlier kings of India (foll 377^b-393^b), with which the fifth Qism begins, is placed after the history of Akbar. There is a lacuna after fol. 374^b and the history of Akbar breaks off in the beginning of the account relating to A.H 1013 (two leaves have been left blank here) There is another lacuna

after fol. 393^b where the narrative breaks off in the middle of the reign of Humâyûn, and folio 394^a abruptly opens with the concluding part of the account relating to the curiosities of the islands and harbours of Bengal

Spaces for headings have been left blank in many places towards the end of the copy.

Written in a fair Indian Ta'lîq Foll 363^a-374^b are written in a different hand

Noted dated, apparently 17th century

No. 9.

foll 636, lines 21, size $11\frac{1}{4} \times 7$, $9\frac{1}{4} \times 5\frac{1}{4}$

منتخب التواريخ

MUNTAKHAB-UT-TAWÂRÎKH

A comprehensive general history from the beginning of the world to the time of Shâh Jahân (A H 1037 1069 = A.D. 1628 1659), to whom the work is dedicated, by Muhammad Yûsuf b Shaykh Rahmat Ullah ul-Atakî ul-Kan'ânî محمد يوسف بن شيخ رحمت الله الاتكي الكنعاني who completed it, according to Rieu, p 122 in A H 1056 = A D 1646 See also Bank Lib Cat No 476

Beginning —

* جميع محامد و ستايس كه مبداء فيض من الاول الى الابد

The entire work is divided into a Muqaddimah, five Qism and a Khâtimah, but this copy comprises the Muqqadimah and the first three Qisms only, as follows —

Muqaddimah, divided into four Fasls —

1 Utility of history, fol 9^b
2 Creation, fol 10^a
3. Tribes of the *Jinns*, fol 13^b
4 Constitution of the human body, fol 15^a

Qism I, divided into two Bâbs —

1 Prophets and apostles, fol 18^a
2 Ancient sages and philosophers, fol 134^b

Qism II, divided into two Bâbs —

1 Early kings of Persia, fol 146^b
2 Kings who were contemporary with the early king of Persia, fol 195^a

Qism III, divided into two Bâbs —

1 History of Muhammad, fol 238^b

2. History of the early Khalîfs, the kings of Umayyah and the 'Abbaside Khalîfs, fol 406^a

Foll 622^a-624^b are left blank and the accounts of the Khalîfs Mu'tadid (A H. 279-289 = A D 892-902), Muqtafî (A.H. 289-295 = A.D. 902-908) and Muqtadir (A.H 295-320 = A.D. 908-932) are wanting

The account of the divisions into which the work is divided, given at the beginning of the copy, is erroneous and confusing.

The copy, written in fair Nasta'liq, is full of clerical errors. Spaces for headings have been left blank in several places The name of the scribe اثیر الدین بوهاری is found at the end of Qism II, fol 237^b

Not dated, apparently 19th century

The MS is slightly damaged

No. 10. (*Turkish*).

foll 90, lines 15-30; size $11\frac{3}{4} \times 8$, 8×4

تقویم التواریخ

TAQWÎM-UT-TAWÂRÎKH.

A very neat copy of the Turkish original of the famous chronological tables composed in A H 1058 = A.D 1648, by Mustafâ b 'Abd Ullah, better known as Hâjî Khalîfah مصطفی بن عبد الله المعروف به حاجی خلیفه the author of the well-known work Kashf-uz-Zunûn, who died in A.H 1068 = A D. 1657

Beginning —

• حمد و ثنا و شکر بی انتها اول مبداء اول جل و علایه

The Turkish preface is preceded by a short preamble in Persian.

The work has been printed in Constantinople, A.H. 1146.

A Persian translation of the work is noticed in Rieu, i p. 137

Contents —

Preface and introduction treating of the various eras, fol 1^b

Chronological tables for the period extending from Âdam to the Hijrah, fol. 9^b

Chronological tables from the first year of the Hijrah to A.H 1045, foll 20^a-73^b.

Each page is divided into ten columns

Foll 74 and 75 blank.

The above is followed by tables of dynasties, *viz.* 25 (in Rieu, Turkish Cat., loc. cit., 26) anterior to Islamism and 109 (in Rieu, *ib.*, 110) posterior to it, foll. 76^a-80^b.

Tables of the Osmanli Sultâns of the grand Wazîrs, Qâdî-'Askers, tutors of the Sulṭâns and Qâdîs of Constantinople, foll 81^a-89^b These are arranged in five or six columns, which show the name of each dynasty, the number of its sovereigns, its seat, the dates of its rise and of its extinction, and lastly, its duration

The Khâtimah begins on fol 90^a

Written in a learned Ta'lîq within red-ruled borders on good thick paper.

Not dated, apparently 17th century

The additions of numerous historical notes written in Turki, which are found on the margins throughout the copy, the corrections and emendations in several places, and the learned hand in which the copy is written, tend to suggest that the MS is an autograph of the learned author

No. 11.

foll 291, lines 31, size $15\frac{1}{4} \times 8\frac{1}{4}$, $11\frac{3}{4} \times 5\frac{1}{4}$

مرأت العالم

MIR'ÂT-UL-'ÂLAM

A very useful and trustworthy compendium of eastern history from the earliest times to the reign of Aurangzîb, compiled in A H. 1078 = A.D 1667

Beginning —

برترین گوهری که تاجداران کشور صاحب الخ *

The work is usually ascribed to Muhammad Bakhtâwar Khân محمد بختاور خان (d. A H 1096 = A.D 1685), who in the preface to the work claims the authorship for himself, while the real author is Muhammad Baqâ of Sahâranpûr محمد بقا سهارنپوری (d A.H 1094 = A.D 1683), a friend of Bakhtâwar Khân. For a discussion of this controversial point see Bankipur Lib Cat. No. 477

The work is divided into an introduction, seven sections, called آرایس, each sub-divided into several chapters called نمایس and نمود; one appendix, termed افرایش, and a conclusion or خاتمه A very full table of contents, occupying foll 2^a-4^a, is given in the beginning of the work

Written in a fair Nasta'lîq with the headings in red. The last four folios have been placed in new margins.

Not dated, apparently 18th century.

No. 12.

foll. 311; lines 13; size $10\frac{3}{4} \times 8\frac{1}{2}$, $8\frac{1}{2} \times 6$.

منتخبات مرات العالم و طبقات اکبري

MUNTAKHABÂT-I-MIR'ÂT-UL-'ÂLAM WA TABAQÂT-I-AKBARÎ

Extracts from the Mir'ât-ul-'Âlam (noticed above) and the Tabâqât-i-Akbarî

Foll 1^a-101^a Extracts from the seventh book of the Mir'ât-ul-'Âlam containing the biographies of the saints and 'Ulamâ from the time of Akbar to the reign of 'Âlamgîr and of the celebrated caligraphists from Ibn-i-Maqlah to the author's time The Khâtimah containing notices of Persian poets (arranged in alphabetical order), begins on fol. 57^a

Beginning —

پیرایش سوم مشتملبر دو نمود و یک افرایش - نمود اول در ذکر مشایخ کرام این عهد فرخی مهد *

Foll 101^b-104^b blank.

Foll. 105^a-131^b Extracts from the Tabaqât-i-Akbarî, a general history of India from the Muhammadan conquest to the end of the 38th year of Akbar's reign, by Nizâm-ud-Dîn Ahmad bin Muhammad Muqîm-ul-Harawî نظام الدین احمد بن محمد مقیم الهروی (d A H. 1003 = A.D 1594) This is an extract of the concluding portion of the first Ṭabaqah of the Tabaqât-i-Akbarî, containing biographical notices of the nobles, learned men and poets of Akbar's time

Beginning —

پوشیده نماند که چون از احوال خیر مال حضرت خلیفهٔ الٰهی فراغ دست داد *

Foll 132^a-135^b blank.

Foll 136^a-311^b Extract from the sixth book of the Mir'ât-ul-'Âlam, containing the history of Bâbur, Humâyûn, Akbar, Jahângîr and Shâh Jahân

Beginning —

آرایش ششم در ذکر پادشاهان عظیم الشان گورگانیه که گلزار همبسه بهار هندوستان را از خس و خاشاک وجود کفار پرداخته *

This interesting copy, containing the most valuable extracts from the above-named works, is full of learned and useful notes and annotations These, in most cases, are followed by references

to the Â'în-ı-Akbarî For ınstance, regarding the poet الفتی, on fol. 133^a, we find the following remark in the margın —"Who is this? V. my note to No. 42, A.A p 223."

From the above facts as well as from handwrıtıng, wıth whıch I am quıte famılıar, ıt ıs evident that the author of these valuable notes ıs no less a person than the famous orientalıst H Blochmann, the translator of the Â'în-i-Akbarî On fol 1^b (margin) Mr. Blochmann remarks thus "This extract of the Mir'ât-ul-'Âlam by Bakhtâwar Khân contaıns the most valuable portion of the work, *vız* Biographıes of holy and learned men, from the tıme of Akbar, and of celebrated callıgraphists, a narratıon of remarkable events, and a notıce of the labour of the author The Khâtimah contaıns Bıographıes of poets, alphabatıcally arranged"

Wrıtten ın faır Indıan Ta'lîq wıth the headıngs in red The copy was most probably written for Mr Blochmann

No. 13.

foll 571, lınes 23, sıze $11\frac{3}{4} \times 7$, $8 \times 4\frac{1}{4}$

مراٴت جہان نما

MIR'ÂT-I-JAHÂN-NUMÂ

A correct and old copy of the Mır'ât-ı-Jahân-Numâ or general hıstory of the world, compıled under Aurangzîb before A H 1094 = A D 1682 It ıs an enlarged recension of the Mır'ât-ul-'Âlam (see No. 11), whıch ıs due, lıke the shorter work, to the authorshıp of Muhammad Baqâ and not to Bakhtâwar Khân It was edıted after the author's death by hıs sıster's son Muhammad Shafî', A H 1095 = A.D 1683, regarding whıch questıon see the Bankıpur Lıb Cat No 477

Begınnıng —

ربنا چہرہ شاهد کلام منجلی محامد ملک علام الخ *

The work ıs divided ınto a Muqaddımah, seven Payrâ'ısh each subdıvıded ınto several Numâ'ısh, and a Khâtımah A detailed ındex of the contents wıth reference to the pages comprıses foll 3^b-5^a

Wrıtten ın a learned and faır Nasta'lîq wıthın red-ruled borders

The date of transcrıptıon ın the colophon is hopelessly damaged, but the name of the scribe, as far as the mutılation allows us to decıpher it, reads عبد النبی سبد فیروز سہارپوری The copy was apparently prepared ın the begınnıng of the 18th century

A note on the fly-leaf ıs dated A H. 1134

A seal of Bakhshî-ul-Mulk Sayf-ud-Daulah Najaf Qulî Khân Bahâdur Muzaffar Jang, dated A.H. 1191, is found on the fly-leaf

at the beginning of the copy. Marginal notes, written mostly in red, are occasional

No. 14.

foll. 240; lines 15-19; size $9\frac{1}{4} \times 5\frac{1}{2}$; 8×4.

(تاريخ عام)

(TÂRÎKH-I-'ÂM).

An incomplete copy of a general history of the world from the earliest times to A.H 1134 = A D 1721. It is defective at the beginning and opens abruptly thus .—

* علامی شیخ ابو الفضل در شگرف نامه مینویسد که مسهور چنانست

The work contains for the most part mere selections of interesting accounts and anecdotes from other histories without any originality. The latter portion of the work dealing with Indian affairs is comparatively more extensive The work begins with Âdam and ends with an account of the death of Sayyid 'Abd Ullah Khân, A H. 1134. It concludes with an enumeration of the names of the Râjâhs and kings who ruled in India with the dates of their birth, accession and death, commencing with Râjâh Judishter and ending with Aurangzîb, d. A.H 1118 = A D 1706.

Written in careless Indian Ta'lîq

Not dated, apparently 19th century.

(2) History of Creeds and Sects.

No. 15.

foll. 424; lines 17, size $9\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

توضیح الملل

TAUDÎH-UL-MILAL.

A Persian translation of Abul Fath Muhammad bin Abul Qâsim 'Adb-ul-Karîm Shahrastânî's (d A H 548 = A.D. 1153) well known Arabic work on religious and philosophical creeds, styled كتاب الملل و النحل, by Mustafâ bin Shaykh Khâliqdâd ul-Hâshimî ul-'Abbâsî مصطفی بن شیخ خالق داد الهاشمی العباسي, who wrote it by order of Jahângîr in A.H. 1021 = A.D. 1612.

Beginning .—

* حمدی ، که لمعات اشعهٔ انوار آن دیرگی ، اعتقاد الخ

A copy of the oldest Persian translation by Afdal bin Sadr Tarikah of Iṣfahân, completed A H. 843 = A.D 1439 and dedicated to Sultân Shâh Rukh, is noticed in the India Office Lib Catalogue No. 2541.

A full abstract of the table of contents (foll 1^b-11^b) is given at the beginning of the copy.

The date of transcription is illegible, but apparently the copy was written in the beginning of the 17th century Several seals of kings of Oudh are found at the beginning and the end

Written in a clear Nasta'lîq within coloured ruled borders

(3) History of the Prophets, Muḥammad, Khalîfs and the Imâms.

No. 16.

foll. 407; lines 17; size $10 \times 6\frac{1}{4}$, $7 \times 3\frac{1}{4}$

فتوح ابن اعثم

FUTÛH-I-IBN-I-A'SAM

A Persian translation of Khwâjah Abû Muhammad Ahmad bin A'sam ul-Kûfî's (d. about A H. 314 = A D 926) Arabic work Futûh, or history of Islâm from Muhammad's death to the death of Hasan and Husayn and the accession of Yazîd in A H 60 = A D 680.

Beginning —

* الحمد لله الملک العديم المنان الکريم الرؤف الرحيم الخ

The translation was undertaken about A.H. 596 = A D 1199 by Muhammad bin Ahmad ul-Mustaufî ul-Harawî محمد بن احمد المستوفي الهروي who died after finishing only a small portion of the work, *viz* the greater part of the history of Abû Bakr. It was continued and finished by Muhammad bin Ahmad bin Abî Bakr ul-Kâtib ul Mâbarnâbâdî, محمد بن احمد بن ابی بکر الکاتب الماربابادی

Written in a clear Nast'alîq within gold and coloured ruled borders, with a frontispiece and an illuminated 'Unwân

The MS. is worm-eaten and in most places pasted over with thick patches Dated Muharram, A H. 1074.

Scribe محمد هاشم ولد محمد شريف گجراتي.

Several seals of the later kings of Oudh are found on fol. 1^a

No. 17.

foll 378, lines 17; size $9 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$

ترجمهٔ مولود النبي

TARJUMAH-I-MAULÛD-UN-NABÎ.

A Persian translation of Sa'îd bin Mas'ûd-ul-Kâzarûnî's history of Muhammad, by 'Afîf bin Sa'îd bin Mas'ûd-ul-Kâzarûnî عفيف بن سعيد بن مسعود الكازروني who finished the work in A H 760 = A.D. 1358.

Beginning —

و به دستعين - حمد و سپاس بيقياس حدايرا كه نور محمد صلى الله عليه و سلم پيش از همه چيز آفريد *

There are serious confusions regarding the title of the work and its authorship. In the colophon of the present copy, as well as in the Ind. Office No 165, the work is called سر عقدي Rieu, III, p. 1026[a] gives altogether a different name, *viz.* تاريخ حسيني; while two copies without any title are noticed in W Pertsch, Berlin, Nos 543 and 544

Again Hâj. Khal in several places hopelessly confuses the original Arabic and the present translation and their respective authors A detailed discussion of the various conflicting statements will be found in the Bankipur Lib. Cat No. 484, where a very old copy of the work dated A.H. 841, with a full description of its contents, is noticed.

The work is divided into four sections, called Qism and a Khâtimah, as follows —

I —Creation of the Prophetic Light, down to the birth of Muhammad, fol. 9[b].

II —From his birth to his mission, fol. 56[a]

III —Events which took place after the Prophetic mission during his stay at Mecca, fol. 86[b]

IV —Events which took place during the period of his flight, fol. 137[a].

Khâtimah.—On the merit and rewards attached to the act of showing respect to the Prophet and praying for him, fol 333[a]

Written in Nîm-Shikastah with the headings in red Foll. 1[a]-3[b] have been supplied in a later hand. The lower halves of foll. 377[a] and 377[b] are wanting

Dated Thursday the 17th of Dul Hijjah, A.H. 1173.

Scribe :—بهوانى سدگهه.

No. 18.

foll. 164; lines 9; size $8\frac{3}{4} \times 5$; 6×3

مناقب السادات

MANÂQIB-US-SÂDÂT.

A work dealing with the praises, merits, qualities and prerogatives of the descendants of the Prophet, by Shihâb-ud-Dîn Daulatâbâdî شهاب الدين دولت آبادي who died in A.H 848 or 849 = A.D. 1444 or 1445.

Beginning on fol. 5^b —

الحمد لله رب العالمين ..... اما بعد بدانكه بندهٔ درگاه نبوی و خويدم

(خادم) بارگاه مصطفوي الخ *

Two biographical notices of the author, one taken from the Akhbâr-ul-Akhyâr of 'Abd-ul-Haqq Dihlawî and the other from the سبحه المرجان of Ġulam 'Alî Âzâd, are given at the beginning of the copy.

The work is divided into ten chapters enumerated in the beginning

According to the colophon the copy was written for the donor of this Library Maulavî Ṣadr-ud-Dîn by Hasîb-ud-Dîn, and completed on Friday, the 22nd of November, 1889 Another note in the handwriting of the donor says that the MS was corrected and collated by the above-named Hasîb-ud-Dîn and Maulavî Khâdim Husayn on the 1st of Rabî' II, A.H. 1307

Written in fair bold Nasta'lîq.

No. 19.

foll. 603, lines 21, size $18\frac{1}{2} \times 12$; 13×8.

روضة الاحباب

RAUDAT-UL-AHBÂB.

A very comprehensive history of Muhammad, his family, companions, followers and successors, by Amîr 'Aṭâ Ullah bin Fadl Ullah Jamâl ul-Husaynî (d. A.H 926 = A.D 1520) امير عطاء الله بن فضل الله جمال الحسينى completed in A.H 900 = A.D. 1494 and dedicated to Mîr 'Alî Shîr.

Beginning —

الحمد لله الذي من على المؤمنين اذ بعث الخ *

The entire work is divided into three books, called Maqsads.
Maqsad I.—History of Muhammad and his exploits, fol. 2^b
Maqsad II —History of the first three caliphs fol 251^a.
Maqsad III —History of 'Alî, the twelve Imâms and all the other famous followers of the Prophet, fol 385^b

Each Maqsad begins with a short preface. A detailed index of the whole contents with reference to pages occupies not less than six folios at the beginning of the copy A colophon at the end of the first book (fol 250^b) says that this part of the MS was copied in Shawwâl 12, A H 1281, by Asîr-ud-Dîn of Bûhâr and collated by Hasîb ud-Dîn Ahmad, 20th Rabî' II, A.H 1283 This portion is written in a good Nasta'lîq We also learn from this colophon that the second Maqsad, which is written in a fair Nasta'lîq, was collated before the first in A H 1282 The third Maqsad is written in a rough Nasta'lîq Corrections and marginal notes are found throughout the copy

No. 20.

foll 233 (pp. 465) lines 25, size $17 \times 10\frac{1}{4}$, $12\frac{3}{4} \times 6\frac{3}{4}$

THE SAME

Another complete and very neat copy of the Raudat-ul-Ahbâb, written in a beautiful minute Nasta'lîq * The colophon of the first Maqsad is dated A.H 1294.

Scribe — حسيب الدين احمد

No. 21.

foll. 543, lines 21; size 11×6, $8 \times 4\frac{1}{2}$.

THE SAME.

A beautiful and exceedingly valuable copy of the first Maqsad of the Raudat-ul-Ahbâb The MS has been very carefully collated and seems to be a very correct one Three notes (portions of which have been unfortunately torn away) at the end of the copy, written in the same hand as the text itself, fully testify to the correctness of the MS and mention various reliable sources which formed the basis of its transcription as follows —

صورة ما في اصل النسخة

و اتفق اتمام كتابه هذ الكتاب السريف و الجمع المعتبر اللطيف من كتاب كتبه الامير المحقق المدقق الناصر السريعه الهادى للطريقه ابو المفاخر نسيم الدين

محمد بن جمال الدين الحسيني المستهر بميرک شاه احسن الله تعالى عقباه كما احسن اليه فى دنياه و حصل له ما يتمناه في شهر جمادى الآخر سنه اربع و خمسين و تسعمائة من الهجرة النبويه عليه افضل ..... والتحية من رب البريه و صل اللّٰهُمَّ على اله الطيبين و عترته ..... الائمة الاثنى العسر الهادين المهديين المعصومين ..... اليهم و المحسن لهم بالصدق و اليقين آمين يا رب العالمين

و ايضا في اصل النسخة

كتب على ظهر الاصل الذي نقلت هذه الدفتر منه ..... اتمام مقابلته و تصحيحه بقدر الوسع و الامكان و سيق القلم ..... البصر مرفوعان فى اواخر شهر جمادى الآخر من هذه السنة المذكورة صدرا مع نسخه كتبه الامير الكبير المحقق المدقق الناصر للسريعه الهادى للطريقه نظام الدين مبرک شاه بن جمال الدين المحدث الحسينى و الحمد لله اولا و آخرا ظاهرا و باطنا و على الله على خير خلقه و مطهر لطفه محمد و آله اجمعين *

و ايضا في اصل النسخة

بدانكه اين نسخه نقل كرده شد از نسخهٔ مرحومى شيخ معين الدين كه ايشان آن نسخه را از نسخهٔ مدركساه محدث نقل كرده بودند و بان تصحيح نموده بودند كمال تصحيح چنانكه تصحيح محدثين مى باشد رحمهما الله رحمة واسعة *

Written in a beautiful bold Naskh within gold-ruled borders with a finely illuminated head-piece and a double-page 'Unwân The headings are written in red Not dated, apparently 17th century

Additions, emendations and valuable notes are found throughout the copy

A note at the beginning of the copy says that this copy with several other books, sold after the death of Mr Charles, District Judge, Râjshâhî, by order of the Commissioner of that district, was bought in a public sale held in the civil court of the same district, for Rs. 52 (fifty-two rupees)—the price of this copy alone being Rs 32 (thirty-two rupees)

No. 22.

foll. 351, lines 17, size $11\frac{3}{4} \times 8$; 9×5.

منتخب روضة الاحباب

MUNTAKẖAB-I-RAUDAT-UL-AHBÂB.

A very good copy of an abridgment of the preceding work Raudat-ul-Ahbâb

Beginning —

گلچيني از روضه الاحباب رب يسر و تمم بالخير بمنه و كرمه - سخن در ابتداى خلقت

The author of this abridgment, who does not give his name, strictly follows the usual divisions of the original Book I, fol 1^b, Bk. II, fol 266^b, Bk III, fol 341^a

A colophon at the end of Bk I (fol 265^b) says that the MS. was completed in A.H. 1045

Written in a very learned and clear Nasta'liq hand with the headings in red

No. 23.

foll. 479, lines 25, size $16\frac{1}{4} \times 10$, $12\frac{1}{4} \times 7$

معارج النبوة

MA'ÂRIJ-UN-NUBÛWAT.

The well-known history of the Prophet Muhammad by Kẖwâjah Mu'în-ud-Dîn bin Hâjî Muhammad-ul-Farâhî, better known as Mullâ Mu'în Miskîn حواجه معين الدين بن حاجى محمد الفراهى المستهر به مُلّا معين مسكين who died in A H 907 = A D 1501

Beginning —

ربنا آتنا من لدنك رحمه و هيي لنا من امرنا رشدا الخ *

The work is divided into an introduction, four books and a Kẖâtimah

Printed in Lucknow, A H 1293 A Turkish translation, under the title دلائل نبوت محمدى, appeared in Constantinople, A H. 1257.

Written in a fair Indian Nasta'liq with the headings in red Marginal notes and corrections are found throughout the copy. The colophon says that the transcription was finished in Rajab, A.H. 1282, by Shaykẖ Asîr-ud-Dîn bin Maulawî Miṣbâh-ud-Dîn of

Bûhâr and compared with the original, 12th Dulqa'd, A.H 1284, by Maulawî Hasîb-ud-Dîn and Sayyid Sa'âdat Husayn of Bûhâr, under the supervision of Maulawî Sayyid Sadr-ud-Dîn Ahmad (the donor of this library) son of Sayyid Karîm-ud-Dîn Ahmad-ul-Husaynî of Bûhâr.

No. 24.

foll 155, lines 19, size $9\frac{1}{4} \times 6\frac{3}{1}$, $7 \times 3\frac{1}{2}$

تاريخ موسوي

TÂRÎKH-I-MÛSAWÎ.

A detailed history of the Prophet Moses by the same Mu'în bin Hâjî Muhammad-ul-Farâhî (d. A H. 907 = A.D. 1501) معين بن حاجى محمد الفراهى whose well-known work the Ma'ârij-un-Nubûwat (mentioned here, fol 3a, among his previous compositions) has already been noticed (No 23).

Beginning like the preceding work —

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَ هَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا الخ *

This work, also called موسويه موصّهٔ, حضرت موسى موصّهٔ and معجزات موسوى, was finished in A H 904 = A D 1498

In the preface the author says that he compiled this work after thirty-five years' researches

On the fly-leaf the work is called تاريخ موسوى Some folios are misplaced at the beginning of the copy. The right order should be 1, 3, 4, 2, 7, 5, 6, 8

Written in ordinary Indian Ta'lîq

Not dated, apparently 13th century A H.

No. 25.

foll 354, lines 17, size $9\frac{1}{2} \times 6$, $7 \times 3\frac{1}{4}$

روضة الشهدا

RAUDAT-USH-SHUHADÂ.

A detailed history of the martyrdom of 'Alî and his family especially of Hasan and Husayn, composed by Husayn Wâ'iz Kâshifî (d A H. 910 = A D 1505) حسين واعظ كاشفى the author of the well-known work Anwâr-i-Suhaylî

The work has been printed in Lahore, A.H 1287.

Beginning —

الٰی شربت درد تو دوای دل ما * و اشوب بلای تو عطای دل ما

It is divided into ten Bâbs and a Khâtimah

Written in a neat Indian Ta'lîq by order of the donor Maulawî Sadr-ud-Dîn

Dated 13th Jumâdî, A.H 1290

Scribe —Hasîb-ud-Dîn Ahmad

No. 26.

foll 138, lines 18, size 9×6, 6×4.

روضة الاصحاب

RAUDAT-UL-ASHÂB.

A rare copy of the history of the early caliphs, chiefly treating of their merits, qualities and distinctions, composed in A.H 944 = A D 1537, by Wahîd-ud-Dîn Muhammad better known as Mîr Khân, son of Zayn-ud-Dîn وحید الدین محمد مشهور بمیر خان ابن زین الدین الجامی السفرخانادی (۱)

Beginning —

حمد و ثنا از دل و جان حاری بر زبان و موافق بآن اعمال *

In the preface the author says that in A H 907 = A D. 1501 there arose in Bagdâd a body of men who abused the Ashâb and persecuted the Sunnîs and ill-treated them in various ways. This trouble, says the author, continued for several years and extended to Khurâsân, when he, with the object of making them acquainted with the true beauties of Sunnîsm, composed the present work

It is divided into a Muqaddimah, four Sections and a Khâtimah.

Muqaddimah.—The meaning of Ashâb, fol 3^a.

Section I —Abû Bakr, fol 11^a

,, II —'Umar, fol 40^b

,, III —'Usmân, fol. 76^a

,, IV —'Alî, fol 97^a

In the Khâtimah the author praises the Sunnîs and depreciates the Shî'ah community

Written in careless Nasta'lîq

Dated Tuesday, the 30th of Dul Hijjah (year not given), apparently 18th century

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[1] A note on the margin says —عالماً زین الدین العاقی که در عهد همایون بود

No. 27.

foll 320 ; lines 19 , size $11\frac{1}{4} \times 7\frac{3}{4}$, $8\frac{1}{2} \times 5$

لوامع الانوار

LAWÂMI'-UL-ANWÂR.

A rare and valuable copy of a history of Muhammad and the twelve Imâms

Beginning —

* حمد حالقی که مستحقان ملا اعلی بل معرف فاف قوسین او ادنی

In the preface the author, who calls himself 'Alî bin Husayn Zawwârî علي بن حسين زواري, says that the present work is a translation from the Ahsan-ul-Kibâr of Muhammad bin Abi Zayd bin 'Arab Shâh bin Abî Zayd bin Ahmad bin Husayn bin 'Abd Ullah ul-Husaynî (cf fol. 320^a), made by order of Shâh Tahmâsp Safawî (A H 930-984 = A D. 1523-1576) in A H. 950 = A.D 1543 It is also said (fol 2^b) that the translation contains many additions and alterations which are not found in the original, and that it is free from superfluous and unreliable accounts

It is divided into a Muqaddimah, 14 Babs and a Khâtimah

Muqaddimah — در بيان توحيد و عدل و نبوت و امامت و معاد و كلمهٔ جدد در طعن و لعن دشمنان و خارجيان بد نهاد fol 3^b

Of the 14 Bâbs, the first three deal with the history of Muhammad, 'Alî (the first Imâm) and Fatimah, beginning respectively on foll. 35^a, 65^b and 198^b

The remaining eleven chapters, devoted to the history of the rest of the Imams, begin respectively on foll 204^b, 216^a, 240^a, 247^b, 256^b, 267^a, 274^a, 281^b, 286^a, 290^b and 294^a

The Khâtimah treating of the prerogatives of 'Alî and an account of the death of محمد بن ابي بكر and عايسه begins on fol 313^b

The author of the Raudat-ul-Jannât, p 407, deals at some length with the author and his works

Written in ordinary Nasta'liq within coloured ruled borders The headings are written in red throughout.

Dated Jumâdî I, A H. 1244

No. 28.

foll. 344, lines 15, size $12 \times 7\frac{1}{4}$, $8\frac{1}{2} \times 4$

مناقب مرتضوي

MANÂQIB-I-MURTADAWÎ

A panegyric on 'Alî, the fourth Khalîfah, dealing with his virtues and qualities, his holiness, munificence, valour and accomplishments, his accession to the Khilâfat and his death, by Mîr Muhammad Sâlih ul-Husaynî ul-Tirmidî, with the takhallus Kashfî میر محمد صالح الحسینی الترمذی المتخلص بکشفی who died in A H 1061 = A.D. 1650. His father Mîr 'Abd Ullah Tirmidî, poetically called Wasfî, was one of the most distinguished calligraphers of Akbar and a poet of no mean distinction

Beginning —

خداوندا عطا کن بسـاء دوں * که آعارم بدسامـب نامهٔ شوں

The work is divided into twelve chapters, and a detailed account of the contents is given in the beginning

Written in legible Indian Ta'lîq The Arabic texts, frequently quoted, are written in large Naskh with vowels

Dated 18th Rabî' II, A H 1277

In an endorsement on fol 1^a the work is called کتاب سر الاکبر فی فضایل حیدر.

The names of the scribe and of the person for whom the copy was written are not found anywhere in the copy, although the colophon tells us that they have been given at the beginning. Two seals on fol 1^a have been rubbed out by some mischievous hand

No. 29.

foll 319, lines 21, size $11\frac{1}{2} \times 8\frac{1}{4}$, $9\frac{1}{2} \times 6\frac{1}{2}$.

جلاء العیون

JALÂ-'UL-'UYÛN

A Shî'ah history and biography of Muhammad, 'Alî, Fâtîmah and the twelve Imâms by the celebrated Muhammad Bâqir bin Muhammad Taqî محمد باقر بن محمد تقی who completed this work in A H 1089 = A.D 1678 and died in A.H 1110 = A D 1698.

Beginning —

ستایش بی منل و انباز سزاوار خداوند بی نیاز است

The work is divided into a Muqaddimah and twelve chapters The Contents have been fully described in Rieu 1, p 154
Written in careless Indian Ta'lîq.
Not dated, apparently 19th century
Scribe —محمد رضا ابن ارشد علي خان مرحوم

No. 30.

foll 345, lines 25, size $12\frac{1}{4} \times 8$, $10 \times 5\frac{1}{2}$

احسن السير

AHSAN-US-SIYAR

A very rare copy of the history of the prophets, the Khalîfs and the Imâms, composed in A H 1114 = A D 1702
Beginning —

عنوان صحیفهٔ لطایف اخبار انبیاء عظام و فهرست مجموعهٔ شرایف آثار اصفیآء کرام

The author, who calls himself on fol 3^b Muhammad, surnamed Kâzim, محمد المدعو بکاظم, seems to be identical with the author of the Farah Nâmah-i-Fâtimî, mentioned in Rieu, p 708, where he gives his name as Hâdiq, and refers to the present work as one of his compositions In the preface to the present work he highly eulogises the Amîr Sipahdâr Khân Bahâdur, son of Âlamgîr's foster-brother Khân-i-Jahân Bahâdur
The work is divided into a Muqaddimah and five Rukns, as follows —

Muqaddimah.—Creation of the world, the genii (Banî Jân), fol 4^a
Rukn I.—History of the prophets from Âdam to 'Îsâ, fol. 5^b
Rukn II —History of Muhammad from his birth to his flight, fol 40^b
Rukn III —From his flight to his death, fol 94^b
Rukn IV.—The Khalîfs, fol 179^b
Rukn V.—The Imâms, fol 254^b.

Each section begins with a preface.
Written in a fair Nasta'lîq with the headings in red
Not dated, apparently 19th century

No. 31.

foll. 211, lines 25; size 11×7, $8\frac{3}{4} \times 4\frac{1}{2}$

THE SAME

Another copy of the Ahsan-us-Siyar written in fair Nasta'liq within coloured ruled borders

The lower halves of the first eight folios have been very clumsily replaced by blank sheets. Several patches of thick papers are also found at the beginning of the copy The headings are written in red throughout

Not dated, apparently 18th century.

No. 32.

foll 95, lines 23, size $12\frac{1}{4} \times 8$, $9\frac{3}{4} \times 5\frac{1}{2}$.

ترجمة الاسرار

TARJUMAT-UL-ASRÂR

A history of Muhammad and the early Khalifs with an account of the Caliphate of Imâm Hasan and Mu'âwiyah It also contains the dates of birth and death and duration of life of the Khalîfs, the twelve Imâms, the fourteen Ma'sûms and several other venerable persons, such as Hamzah, 'Abbâs, the Ashâb-i-Kahaf, etc , and a description of their places of interment There is a special chapter treating of the religious duties and observances of Islamism, and of eschatology

The name of the author is indistinctly written as بندۂ کمترین هیحمدان بن عباد الله الصمد کمال الله محمد بدر صدیقی انار الله برهانه

The author, who in some of his verses calls himself کمال الله, says that he wrote this work in A H 1185 = A D 1771.

Beginning —

الحمد لله رب العالمین و العاقبة للمتقین و السلام علی روح مقدس و قالب مطهر سرور انبیا *

The work is divided into 25 sections called فصل, the contents of which are fully stated at the beginning

Written in Indian Ta'lîq

Not dated, apparently 19th century

No. 33.

foll. 95 (pp 189); lines 13-17; size $10\frac{1}{4} \times 7\frac{1}{4}$, $8 \times 4\frac{1}{2}$

سعادت الكونين

SA'ÂDAT-UL-KAUNAYN

A legendary account of the death of Hasan, Husayn and the martyrs of Karbalâ, by Muftî Ikrâm-ud-Dîn مفتي اكرام الدين the great grandson of the celebrated 'Abd-ul-Haqq Dihlawî, composed A H 1220 = A.D. 1805, for which year the words رياض الحسنين form a chronogram.

Beginning.—

* الحمد لله الذى شرف الحسن و الحسين على سايرِ الخلايق

The full title of the work is سعادت الكونين فى بيان فضايل الحسنين. It is divided into a Muqaddimah, four chapters, subdivided into several sections, and a Khâtimah A full table of the contents is given at the beginning of the copy

Written in ordinary Nasta'liq

Not dated, apparently 19th century

No. 34.

foll. 398, lines 19, size $9\frac{1}{4} \times 7$, $7\frac{1}{2} \times 4\frac{1}{4}$

بهجة المباهج

BAHJAT-UL-MABÂHIJ

A rare, old and valuable copy of a history of Muhammad, 'Alî, and their descendants, especially dealing with their miracles, by Abû Sa'îd (or Abul Fadl Kamâl-ud-Dîn, on fol 1a) Hasan bin Husayn Shî'î Sabzwârî ابو سعيد حسن بن حسين شعى سدوارى

Beginning —

* حمد بيحد و ثناى بيعدد آن خدايرا كه ايوان معلق آسمان بر افراشته

The author and the work are mentioned among the sources of the Zînat-ul-Majâlis composed in A H 1004 = A D 1595 See Rieu II, p 758 See also Kashf-ul-Hujub, p 89

According to the preface the work is an abridgment of Qutb-ud-Dîn Muhammad bin ul-Husayn ul-Kîdarî's مباهج المبهج

It is divided into forty-five chapters called *Fasls*. A detailed index of the contents with reference to pages is given on the fly-leaf

Written in good Nasta'lîq within coloured-ruled borders with an illuminated frontispiece

Scribe — حافظ محمد نافر السريف

Not dated, apparently 16th century

The seals (several in number) on the fly-leaf have been effaced by some mischievous hand

No. 35.

foll 69, lines 11, size $12\frac{3}{4} \times 8\frac{1}{2}$, $9 \times 5\frac{1}{2}$.

دة مجلس

DAH MAJLIS

A legendary account of the death of Muhammad, Fâtimah, 'Alî, Hasan, and the martyrs of Karbalâ.

According to Stewart, p 23, and Ethé, Bodl. Lib Cat. No. 136, it is an extract from the Raudat-ush-Shuhadâ of Husayn Wâ'iz Kâshifî (noticed above), or rather an abridgment of the original work. The present copy exactly agrees with the one mentioned in Rieu I, p 155^b

Beginning —

* باز این حه شورش است که در اهل عالم است

Each of the ten "sittings" (مجلس) into which the work is divided, is followed by an elegy (in abstract form) of the celebrated Muhtashim Kâshî. They are severally devoted to the following persons

1. Muhammad, fol 2^a, 2 Fâtimah, fol 10^a, 3 'Alî, fol. 17^a, 4 Hasan, fol 25^a 5 Muslim bin Âqîl, fol 34^a, 6 The children of Muslim, fol 40^a, 7 Hurr bin Yazîd, fol 46^a, 8. Qâsim, fol. 50^a, 9 'Abbâs and 'Alî Akbar, fol 55^a; 10. Husayn and 'Alî Asgar, fol 59^a. The Arabic prayer including the names of the twelve Imâms, mentioned in Rieu (*loc cit*), is wanting here

Written in beautiful bold Nasta'liq within gold and coloured ruled borders on good thick paper A beautiful copy

Not dated, apparently 18th century

No. 36.

foll 219, lines 17, size $8\frac{1}{4} \times 4\frac{3}{4}$, $7\frac{3}{4} \times 3$

مجمع المناقب

MAJMA'-UL-MANÂQIB

A history of the Prophet Muhammad, 'Alî and the Imâms, by 'Alî bin Ja'far Isfahânî علی بن جعفر اصفهانی

Beginning —

حمد و سپاس بیرون از وهم و قیاس مر مالک الملکی را سزا ست *

The author composed this work in India at the age of fifty He quotes several works as his sources, the best known of which is the Habîb-us-Siyar (composed, A.H 930 = A.D. 1523).

The work is not divided into any definite chapters and sections

The writing in many places is obliterated

Written in Indian Ta'lîq.

Not dated, apparently 18th century

No. 37.

foll 307, lines 12, size 8×6, $5\frac{3}{4} \times 3\frac{1}{4}$

THE SAME

Another copy of the same Majma'-ul-Manâqib written in ordinary Ta'lîq

Dated Calcutta, 16th of Jamâdi II, A H 1274

No. 38.

foll 199, lines 15 size 7×4, $5 \times 2\frac{1}{2}$

مقاصد الاولیا فی محاسن الانبیا

MAQÂSID-UL-AULIYÂ FÎ MAHÂSIN-UL-ANBIYÂ

A rare and valuable history of the prophets with a short account of the early Khalîfs, by Mahmûd b. Ahmad bin Hasan Fâryâbî محمود بن احمد بن حسن فاریابی

Beginning —

سپاس و ستایش مر خداوندی را که یافوت موت ناطقه را در اطراف لسان انسان ودیعت نهاد *

The name of the author and the title of the work are mentioned in Rieu III, p. 1030^a

The work is written in a learned style and is based on the Qurân, Hadîṣ and other trustworthy authorities

Contents:—Creation, fol 3^a Âdam, fol 5^a, Shîs, fol 12^a, Idrîs, fol. 12^b, Nûh, fol. 14^a; Hûd, fol. 19^a, Sâlih, fol 20^b; Ibrâhîm, fol. 22^b, Lût, fol 32^a, Ya'qûb, fol 34^a, Yûsuf, fol 35^b, Ayyûb, fol 59^a; Shu'ayb, fol. 62^a; Mûsâ, fol. 63^a, Khidr, fol. 93^a, Yûsha', fol 96^b Ilyâs, fol. 97^a, Alyasa', fol 98^b, Dilkafl, fol 99^b, Ishmûl,

fol 101^a, Dâ'ûd, fol 102^a, Luqmân, fol. 108^b Sulaymân, fol 109^b, Ḏul Qarnayn, fol. 122^a, Yûnus, fol. 125^b, Ashâb-ul-Kahf, fol 128^b, 'Uzayr, fol 139^b, Zakarîyâ, fol 142^a, Yahyâ, fol 145^a, Maryam, the daughter of 'Imrân, fol 146^a· 'Isâ, fol. 148^b, Muhammad, fol 160^b, Mi'râj, fol 169^a, Hijrat, fol 174^b, Battle of Badr, fol 177^b; Death of Muhammad (begins without any heading), fol. 191^a (line 2), Abû Bakr, fol. 195^a, 'Umar, fol. 195^b, 'Uṡmân, fol 196^b, 'Alî, fol 197^b

The MS ends with a Ḵhâtimah (conclusion) bearing an enumeration of the names of the Ḵhalîfs of the Umayyade and 'Abbaside dynasties

This valuable copy contains corrections and useful explanatory notes throughout Some of the marginal notes have been cut off by the foolish binder The notes and seals (which were indeed valuable) on the fly-leaves of the copy have been effaced by some mischievous hand

Written in clear Nasta'lîq within coloured ruled borders

Not dated, apparently 18th century

No. 39.

foll. 235, lines 17, size $12\times8\frac{1}{2}$, 9×5

تذكرة المعصومين

TAḎKIRAT-UL-MA'SÛMÎN.

A rare copy of the history of Muhammad, the twelve Imâms and the fourteen martyrs of Karbalâ, by Muhammad Nâdir. محمد نادر

Beginning —

* حمد و ثنای فراوان و ستایش بی پایان مر آن قادر یگانه را

No particulars of the author and the date of composition of the work are given in the text, but among the numerous authorities quoted by the author as his sources we find a reference to the Takmîl-ul-Îmân of 'Abd-ul-Haqq Dihlawî (fol 185^b), who died in A H 1052 = A D 1642 This enables us to say that the work was composed in or after the eleventh century of the Hijrah

The work is divided into fifteen chapters, most of which are subdivided into sections The actual history is preceded by an account of the trials of some of the prophets, viz —

Âdam, fol 1^b, Nûh, fol. 3^b. Ibrâhîm Ḵhalîl, fol 5^a, Ya'qûb and Yûsuf, fol. 7^a. Yûnus, fol 11^a, Ayyûb, fol 12^b, Yahyâ and Ḏakarîyâ, fol 13^b; Mûsâ, fol 15^b

Chapter 1 Muhammad, fol. 22^a, 2 Fâtimah, fol 47^a, 3. 'Alî,

fol. 54^a, 4 Hasan, fol. 75^a, 5 Ḥusayn, fol. 84^b, 6 Zayn-ul-'Âbidîn, fol. 189^a, 7 Muhammad Bâqir, fol. 192^a, (here the name of Ja'far-i-Sâdiq is wrongly substituted for Muhammad Bâqir); 8 Ja'far-i-Sâdiq, fol. 194^b, 9. Mûsâ al-Kâzim, fol 200^a; 10. 'Alî Riḍâ, fol 209^b; 11. Muhammad Taqî, fol 219^b, 12 'Alî Naqî, fol. 224^b; 13 Hasan 'Askarî, fol 226^a, 14 Muhammad Mahdî, fol 229^a, 15 Fourteen martyrs of Karbalâ, fol 235^a.

The chapters with the subjects treated in each are enumerated in the preface, but chapter 10 is omitted by mistake

The date of transcription given in the colophon is Tuesday, the 3rd of Ramadân The year is omitted, apparenty 19th century.

Written in a fair Indian Ta'lîq.

No. 40.

foll 207, lines 15, size $8\frac{3}{4} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{1}{2}$

مطالع الانوار

MATÂLI -UL-ANWÂR

A special history of Muhammad, to which the author adds, at the end, a chapter on the early Caliphs, on the Caliphate of Ma'âwiyah and other Caliphs of the Umayyade line, and lastly on eschatology

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الّا (على)

الظالمين *

The name of the author as given in this copy is عفيف بن نوپكاشاني while in Ethé, Bodl. Lib Cat No 141, he is called عفيفه دور كاشانى The author quotes as his sources اخبار - تمهيد المعروف - الاحوت - قصص واقدى - ثعلبى - كساف - مصابيح - مسارق etc.

The work is divided into 21 sections (Fasls) the contents of which are stated on foll 3^a-3^b

Written in ordinary Indian Ta'lîq.

Dated 1st Rajab, A H 1238

Scribe —سيد مظفر علي دهلسرى من متعلقات ضلع ترودان

The history is followed by a short treatise containing biographical notices of ancient philosophers comprising foll. 193^b-207^a It begins after three blank folios :—

گفتار در بيان شمهٔ از احوال حكماء عظام بر سبيل اجمال *

Written in the same hand as above

A note on the fly-leaf in the hand-writing of the donor says that this MS was purchased for "one rupee and four annas only"

No. 41.

foll 267, lines 12, size $9\frac{3}{4} \times 6$, $6\frac{1}{2} \times 3\frac{1}{2}$.

آتشکدهٔ

ÂTASHKADAH

A defective copy of a detailed legendary account of the martyrs of Karbalâ in mixed prose and verse The MS is defective at both beginning and end. The name of the author can not be traced, but in the verses his poetical nom de plume حوهری occurs frequently On fol. 9^b we find that the author quotes the great Shî'ah divine Muhammad Bâqir, who died in A.H. 1110 = A D 1698 It is divided into several chapters called آتشکدهٔ or the 'Fire House," each subdivided into several sections called شعلهٔ "Flame"

The MS opens abruptly with the 10th Shu'lah of the fifth Âtashkadah·

* شعلهٔ دهم کنفت شب عاشورا و وداع حضرت پروردگار منازل هریک

and breaks off in the middle of the 10th Shu'lah of the Sixth Âtashkadah

Written in ordinary Nasta'liq

Not dated, apparently 19th century

No. 42.

foll 80, lines 15, size 8×6, $6\frac{1}{4} \times 3\frac{3}{4}$.

جنگنامهٔ حسینی

JANG NÂMAH-I-HUSAYNÌ.

A history of Husayn, preceded by a short notice on the life of Hasan, by an anonymous author The MS begins thus without any preface or introduction.—

فصهٔ شاه رادها امیر المومنین حسن و حسین - چنین آورده اند که در عرب مردی بود که او را عدد المداف می گفتند *

Written in ordinary Nîm-Shikastah.

Dated Bardawân, 1252 Bengali

Scribe.—امجد علی

No. 43.

21, lines 19, size $11\frac{1}{4} \times 7$, 9×5

نور الايمان

NÛR-UL-ÎMÂN

A treatise dealing with the genealogy, miracles, merits, qualities, prerogatives, distinctions, and other particulars of Muhammad and his companions, derived from several reliable works, such as شمايل ترمذي - جامع الاصول - كتاب الشفا - روضه الصفا etc., by the celebrated 'Abd-ur-Rahîm bin 'Abd-ul-Karîm Safîpûrî عبد الرحيم بن عبد الكريم صفي پوری of the 19th century

Beginning.—

الحمد لله رب العالمين و الصلوة ..... اما بعد پوشيده نماند كه حضرت شيخ الاسلام *

Written in Nîm-Shikastah
Not dated, 19th century

(4) History of the Gaznawîs.

No. 44.

foll 444, lines 17, size $9\frac{1}{4} \times 5$, $6\frac{1}{2} \times 2\frac{3}{4}$

تاريخ مسعودي

TÂRÎKH-I-MAS'ÛDÎ.

A very splendid copy of the well-known history of the reign of Sultân Mas'ûd bin Sultân Mahmûd bin Subuktigîn, from A.H 421 to A H 432 = A D. 1030-1040, by Abul Fadl Muhammad bin Husayn-ul-Bayhaqî ابو الفضل محمد بن حسين البيهقي who died in A.H 470 = A D 1077.

Begins —

زندگانی خداوند عالم سلطان اعظم ولی النعم قرار داد الخ *

The work also known as تاريخ بيهقي has been printed in the Bibliotheca Indica, Calcutta, 1862

Written in beautiful Nasta'lîq, within gold-ruled borders, with a finely illuminated frontispiece and a double-page 'Unwân There are several gaps in the text Dated, A H 1040

Scribe :—پسر محمد ابن شيخ جلال مدوجي مريسي الصديقي

(5) History of the Mugals.

No. 45.

foll 178, lines 13, size $8\frac{1}{4} \times 5\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{3}{4}$

هفت رسالهٔ تقویم البلدان

HAFT RISÂLAH-I-TAQWÎM-UL-BULDÂN

A collection of seven treatises containing short accounts of events chiefly relating to the history of the Mugals, being extracts, most probably from Muhammad Sâdiq's Subh-i Sâdiq, for which see Ethé, Bodl. Lib Cat No 102

These treatises correspond with those mentioned in Ethé, Bodl Lib Cat Nos 106-13

(1) Foll 1^b-14^b مجمل تواریخ حوادث ماوراء النهر

A short list of events in the history of Transoxania recorded in chronological order from A H 380-1019 = A D. 990-1610

Beginning as in Ethé, loc cit. —

در سنه ثمانین و تلثمایه نعرا خان که اول ماوک آل جانان است *

It is remarkable that the colophon of this treatise closely agrees with that of the Bodl Copy No 106 except for one or two slight differences The date of transcription given here is the 3rd (instead of 10th as in the Bodl Copy) of Ramadân, while the year, as in the Bodl Copy, is not given

(2) Foll 15^a-30^b An account of the origin of the Mugal races followed by a short history of Chingîz Khân, Tîmûr and their descendants, agreeing with the Bodl Copy No. 108

Begins —

الحمد لله رب العالمین . ..... این مختصریست در بیان احوال اولاد یافث بن نوح ع *

(3) Foll 31^a-97^b رساله در بیان انساب و اسامی جانانی که بعد از چنگیز خان در الع یورت سلطنت نموده اند *

A short history of the events of the reign of Tîmûr with an account of those of his children and grandchildren whom Timûr survived

Begins —

الحمد لله رب العالمین ..... بدانکه این رساله ایست مشتمل احوال خروج صاحبقران گیتی ستان امیر تیمور گورگان و وقایع زمان صاحبقرانیش تا روز وفات او و تعداد اولاد و احفادش که در زمان حیاتش موجود بودند *

This portion is dated Monday, the 12th of Shâwwâl, A.H. 1198.

(4) Foll. 98^b-157^a. تذكرة الامرا. A collection of biographies of the Amîrs of the reigns of Bâbur (fol. 98^b) and Humâyûn (fol 106^b) See Bodl. Lib No 110

Beginning .—

الحمد لله رب العالمين ..... اين مختصريست در مجمل احوال امراى هندوستان *

This portion is dated the 8th of Dulqa'd, A H 1198

(5) Foll 157^b-164^a Farmân of Shâh Tahmâsp to Muhammad Khân Sharaf-ud-Dîn Uglî Taklû Beglarbeg of Khurâsân, directing him to give the emperor Humâyûn a hearty reception and to treat him hospitably

Begins —

اين نقل فرمان شاه جمجاه شاه طهماسب ابن شاه اسمعيل صفوى در باب لوازم استعمال *

(6) Foll 165^a-178^a. A short history of the events connected with Humâyûn's stay in Persia, his reception, and the hospitality he received from Muhammad Khân; his interview with the Shâh of Persia, etc See Bodl Lib No 112 (24). A list of the Amîrs who accompanied Humâyûn out of Persia is given on fol 170^b and of the followers who stayed with him during his exile in Persia, on fol 173^b

Begins ·—

عريمت همايون حضرت جنت آشيانى نصير الدين محمد همايون بادشاه غازي بصوب عراق *

The colophon, in which the title of the work is given as كتاب هفت رسالهٔ تقويم البلدان, is dated the 10th of Dilqa'd A.H. 1197.

Scribe —محمد افضل

The seventh treatise, except for a few of the concluding lines, is wanting

The MS is in a damaged condition It is wormed throughout, and in most places pasted with patches of thick papers.

Written in fair Nasta'lîq.

(6) History of Tîmûr.

No. 46.

foll 407, lines 23, size $11\frac{1}{4} \times 6\frac{3}{4}$; 8×4

ظفر نامه

ZAFAR NÂMAH.

The well-known history of Tîmûr from his birth to his death (A H. 736-807 = A.D 1336-1405), written by Sharaf-ud-Dîn 'Alî Yazdî شرف الدين علی يزدی (d A H 858 = A.D. 1454), who completed it, according to Habîb-us-Siyar (Vol III, Juz 3, p 148), in A H. 828 = A D 1424

Beginning :—

* حمداً كنداً مدارگا لمن بوتی الملک من يساء

The work has been published in the Bibliotheca Indica

Written in a careless Nasta'lîq with the headings in red The first and the last folios are damaged. Several folios at the beginning have been supplied in a later hand

Not dated, apparently 18th century A seal dated 1145 and bearing the inscription صلاح الدين خان قدری محمد شاه بادشاه عازی is found on the last folio.

No. 47.

foll 178, lines 13-14, size $8\frac{1}{4} \times 5\frac{1}{4}$, $6\frac{1}{2} \times 4$.

تزک تيموری

TUZUK-I-TÎMÛRÎ.

The autobiographical memoirs of Tîmûr, translated, it is alleged, from a Turkî original, by Abû Tâlib-ul-Husaynî ابو طالب الحسينی who presented them to the emperor Shâh Jahân probably a short time before A.H. 1047 = A.D. 1637.

Beginning —

* وافعات السلطان بن السلطان و الخاقان بن الخاقان

The arrangement of the contents in this copy exactly corresponds with that of the copy noticed in Ethé, Ind Office Lib. No. 196. The memoirs here are brought down to A.H. 776 (fol 177a) with which ends this copy.

The memoirs are preceded by the Dastûr-ul-'Amal of Tîmûr, which he sent to his ruling sons and nobles

Written on various coloured papers in two different hands, foll 1-130^b, in a careless Nasta'lîq and the remaining portion in a fair Nasta'lîq The Dastûr-ul-'Amal, comprising three folios, is written in a clear Nasta'lîq

The MS is wormed and damaged

Not dated, apparently 18th century.

(7) History of Nâdir Shâh.

No 48.

foll 404, lines 13, size $10\frac{1}{2} \times 6\frac{1}{4}$, $7\frac{3}{4} \times 4$.

تاریخ جهانکشای

TÂRÎKH-I-JAHÂNKUSHÂI.

The well-known history of Nâdir Shâh from his rise to his death, A H. 1160 = A D. 1747, composed by Mirzâ Muhammad Mahdî Khân Astarâbâdî bin Muhammad Nasîr مرزا محمد مهدی خان استر آبادی بن محمد نصیر A H 1171 = A.D 1757. It is also known simply as تاریخ نادری.

Beginning :—

بر دانایان رموز آگاهی و دفینه یاران حکمتهای الٰهی *

Several editions of the work have appeared at Teheran (A H 1260), Tabriz and Bombay, published for the Asiatic Society of Bengal Calcutta, 1845.

Written in ordinary Indian Nasta'lîq with rubrics within coloured ruled borders with an illuminated frontispiece and double-paged 'Unwân Not dated, apparently 19th century. A note on the fly-leaf at the beginning in the hand-writing of the donor of this library says that he purchased this copy for Rs. 80. There is a lacuna after fol 201.

No. 49.

foll. 216; lines 14-15, size $9 \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

THE SAME.

Another copy of the Târîkh-i-Jahân Kushâi, written in Nîm-Shikastah within coloured ruled borders. The headings are written in red throughout.

Patches of thick paper render the text illegible in several places

Fol 213^a; written in a different hand (Shikastah), is dated 15th or 16th of Muharram, A H 1167

No. 50.

foll 112, lines 17, size $10\frac{1}{4} \times 6$; $8 \times 4\frac{1}{4}$.

بیان واقع

BAYÂN-I-WÂQI'

A history of Nâdir Shâh from his invasion of India down to his death in A H 1160 = A D 1747, and of the events that took place during the reigns of Muhammad Shâh and Ahmad Shâh, together with a narrative of the author's travels to Persia and Arabia, by Khwâjah 'Abd-ul-Karîm bin Khwâjah 'Âqibat Mahmûd bin Khwâjah Bulâq bin Khwâjah Muhammad Ridâ. خواجه عبدالکریم بن خواجه عاقبت محمود بن خواجه بولاق بن خواجه محمد رضا *

The author, originally belonging to Kashmîr, came to Dihlî and attached himself to Hakîm 'Alawî Khân with whom he accompanied Nâdir Shâh from Dihlî to Qazwîn, A H 1154 = A D from where he set out for Mecca and finally returned to Dihlî, A H 1156 = A D 1743

Begins — الٰهی محفل آرا کن بذکر خود بیانم را.

According to the preface the work is divided into five chapters and a Khâtimâh each subdivided into several sections

I. Rise of Nâdir Shâh and his march to India, fol 3^b.

II Nâdir's return from India and his march to Tûrân, Khwârazm, etc., fol 24^a

III Events that took place during the time of the author's travels from Qazwîn through Persia and Arabia and back to Huglî, fol 61^b.

IV Events that took place from the time of the author's return to the death of Muhammad Shâh, fol 84^a

V Events of the reign of Ahmad Shâh, fol. 103^a. Space for the heading is left blank here

The account in this copy is brought down to A H. 1166. The Khâtimah is wanting

A condensed translation, wanting the first chapter and the later additions of the author, was published by F Gladwin, under the title of "Memoirs of Khojeh Abdul Kurreem," Calcutta, 1788 A fuller translation, made by Lieut. H. G. Pitchard for Sir H. M. Elliot, is preserved in MS. Brit Mus Add. 30,782.

The MS is wormed throughout and the margins are badly damaged

Written in ordinary Nasta'lîq within coloured ruled borders

Not dated, apparently 19th century

(8) History of Persia.

No. 51.

foll. 210, lines 19, size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

مفاتيح العجم

MAFÂTÎH-UL-'AJAM

A rare copy of the history of the ancient Persian dynasties and their kings, written by the order of the celebrated wazîr Mîr 'Alî Shîr (d A H. 906 = A.D 1507), by Abul Hasan Tabarî ابو الحسن طبري The first three folios, supplied in a later hand, are hopelessly damaged

Beginning —

(بعد از حمد) خالق جر و کل و بعث افضل البسر و خاتم الرسل بر دل و دیده ..... و ببنش مخفي و محتجب مباد *

The author divides the work into four Tabaqât, devoted to the four ancient dynasties of Persia, viz the Pîshdâdians (fol 2^b), the Kayânians, the Ashkânians (the accounts of these two dynasties are intermixed), and the Sâsânians (fol 198^a). The MS breaks off in the middle of the account of شاپور دوی الاکتاف with the words شاپور جواب داد که قوم تو بولایت من آمده اند و خرابي نسیار از ایشان .....

Written in good Nasta'lîq with rubrics

Not dated, apparently 17th century

No. 52.

foll. 470, lines 27; size $13\frac{1}{4} \times 6\frac{3}{4}$; $9\frac{1}{2} \times 4$.

تاریخ عالم آرای عبّاسي

TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A complete and very valuable copy of the famous history of the life and reign of Shâh 'Abbâs Safawî and his predecessors by Iskandar Munshî اسکندر منشی who originally completed th

work in A.H 1025 = A.D. 1616, but afterwards continued it to A.H. 1038 = A.D. 1629

Beginning —

* چون بسر محامد کبریای الٰهی که بدرون از دایرهٔ عقول الخ

The author originally divided his work into a Muqaddimah on the forefathers and predecessors of Shâh 'Abbâs, and two Sahîfahs the *first* containing the life of 'Abbâs from his birth to his accession (A H 978-996 = A.D 1571-1588), the *second*, the first thirty years of his reign (A H 996-1025 = A D 1588-1616) He subsequently added a continuation, called Maqsad-i Ṣânî, devoted to the history of the last thirteen years of 'Abbâs's reign (A.H 1025-1038 = A D 1616-1629)

Contents —Preface, fol 1*b* After fol 2*b*, three folios, containing the concluding portion of the preface, and the earlier portion of the Muqaddimah (devoted to the genealogy of Shâh 'Abbâs), are missing History of Shâh Ismâ'îl, fol 10*b*; Shâh Tahmâsp, fol 18*b*

Sahîfah I History of Shâh 'Abbâs from his birth to his accession, fol 33*a*

Sahîfah II History of 'Abbâs from his accession to A.H 1025 = A D. 1616, or the history of the first thirty years of his reign, fol 147*b*

Maqsad-i-Ṣânî History of the last thirteen years (A H. 1025-1038 = A D 1616-1629) of 'Abbâs's reign, fol 386*b*

This beautiful copy is written in a fine clear Nasta'lîq within gold-ruled borders with two illuminated head-pieces The headings are written in red throughout At the end of the copy is found the following note dated A H 1096

حسب الفرموده سیادت و نجابت پناه صدر جهان الحسینی الموسوی السهرستانی الاصفهانی سلمه الله و ابقاه سنه ۱۰۹۶ *

The note is followed by a seal of Muzaffar Husayn with the inscription

'بر اعدای دین شد مظفر حسین'

A note on the fly-leaf at the beginning records the price of the MS. as Rs 140

No. 53.

foll. 64; lines 23, size $13\frac{3}{4} \times 9\frac{1}{4}$, $10\frac{3}{4} \times 1$

THE SAME.

A very defective copy of the 'Âlam Ârâ containing only the first portion of the Muqaddimah and the latter part of the

first Sahîfah. After fol. 7^b there is a lacuna of 90 folios, corresponding to foll. 7 to 97 of the preceding copy.

Beginning as usual :—

چون دسر محامد کبریای الٰهی الخ *

Written in ordinary Ta'lîq within gold and coloured-ruled borders with an illuminated head-piece

A note on the fly-leaf at the beginning says that the transcription of this copy was finished in Kashmîr in the 10th year of the reign of عالمگیر صاحبقران ثانی, most probably meaning 'Âlamgîr (A H 1069-1119), the son of the Sâhibqirân-i-Ṣânî (Shâh Jahân) For another copy, dated Kashmîr, A H 1074, written by the scribe of this copy, see No 56

No. 54

foll 380, lines 23, size $13\frac{1}{2} \times 9\frac{1}{4}$, $10\frac{3}{4} \times 6\frac{1}{4}$

THE SAME

The second Sahîfah of the 'Âlam Arâ containing the history of the first thirty years of Shâh 'Abbâs's reign

Beginning —

صحیفهٔ دوم از تاریخ عالم آرای عباسی عنوان صحیفهٔ سلطنت و عالم آرائی *

Written in ordinary Ta'lîq by the scribe of the preceding copy within gold and coloured-ruled borders with an illuminated head-piece

Not dated, apparently 17th century

No. 55.

foll. 194; lines 18, size $12\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$

THE SAME.

The Maqṣad-i-Ṣânî of the 'Âlam Ârâ containing the history of the last thirteen years of 'Abbâs's reign.

Beginning :—

بعد از حمد و سپاس خالق آسمان و زمین و ستایش و نیایش جهان آفرین *

Written in a careless Ta'lîq. The original folios have been mounted on new margins.

The MS is wormed throughout.

Not dated, apparently 18th century.

No. 56.

foll. 97, lines 23, size $13\frac{1}{2} \times 9\frac{1}{4}$, $10\frac{3}{4} \times 6\frac{1}{4}$.

THE SAME.

Another copy of the same Maqsad. Written in ordinary Ta'lîq by the scribe of the copy No. 53 within gold and coloured ruled borders with an illuminated head-piece

A note at the end says that the transcription of the copy was finished in Kashmîr, in Jumadâ II, A H 1074.

No. 57.

foll 135; lines 19, size $8\frac{3}{4} \times 4\frac{3}{4}$, $7\frac{1}{2} \times 3\frac{1}{4}$.

تاريخ طاهر وحيد

TÂRÎKH-I-TÂHIR WAHÎD.

A defective copy of the history of Shâh 'Abbâs II of Persia (A.H 1052-1077 = A D 1642-1666), from his birth to the fifteenth or sixteenth year of his reign, by the well-known poet and historiographer Mirzâ Muhammad Tâhir Wahîd bin Mirzâ Husayn Khân Qazwînî مرزا محمد طاهر وحيد بن مرزا حسين خان قزوينى d., according to Ethé, Ind. Office Lib. No 555, A.H 1110 = A.D. 1698.

Beginning :—

بيايش خالقى را سزا ست كه زبان محمدت سگال را الخ *

The question of the real extent of this history is still open to discussion In a copy mentioned by Dr Dorn, St. Petersburg Catal, p 292, the account is brought down to A.H. 1074. Ethé, Bodl No. 301, concludes with A H 1064 In Rieu, British Museum Add 11,632, the account is brought down to A.H 1066. The present copy is a defective one, and most of the headings towards the end are omitted

The author does not give any distinct title to the work, and it is known as تاريخ جديد و عباس نامه و تاريخ شاه عباس ثاني. The present copy is endorsed as اساس الاقتباس في احوال شاه عباس

This copy breaks off with the following words :—

که اصول و فروع آن تمامی از سنگهای تراشیده صورت انجام یافته بود

بی آنکه شکستی بارکان .....

Written in a clear Indian Ta'lîq
Not dated, apparently 18th century.

Two seals, one of جلال الدوله dated A.H. 1204, and another of زین العابدین dated A H 1208, are found on the fly-leaf at the beginning.

The last folio is wormed in many places

(9) History of Herat.

No. 58.

foll 275; lines 25; size $12\frac{3}{4} \times 9$, $9\frac{1}{2} \times 6\frac{1}{2}$.

تاریخ هراة

TÂRÎKH-I-HARÂT.

This unique and exceedingly valuable work, of which no other copy seems to be extant, is no doubt the most valuable possession of this library It gives, on an elaborate scale, an accurate account of the city of Herat and the Malik kings of the Kurt race who ruled there, and treats of all the important events of historical interest which took place there between the years A.H. 618-721 = A D 1221-1321 Mu'în Asfizârî, the author of the Raudât-ul-Jannât (a popular history of Herat, composed A H 897 = A D 1491), who quotes this work as one of his sources, not only freely borrows from it, but bases his entire account of the aforesaid period exclusively on it For full particulars of the work see my "Notes on a unique history of Herat, discovered in the Bûhâr collection of MSS. in the Imperial Library," published in the Journal of the Asiatic Society of Bengal (New Series), Vol XII, No 4 (1916)

Beginning —

حمد بیحد و سپاس بیقیاس مر حضرت جلال خداوندیرا الخ *

The author who calls himself in the preface Sayf ibn Muhammad bin Ya'qûb-ul-Harawî سیف ابن محمد بن یعقوب الهروی but later on simply Sayfî, says that after composing the ethical work Majmû'ah-i-Giyâṣî, which he dedicated to his patron Malik Ġiyâṣ-ud-Dîn Kurt, the fourth king of Herat of the Kurt race, who

reigned from A H 708-729 = A.D. 1308-1328, he was ordered by the said king to write a history of the events which took place in Herat after Chingîz Khân's death (A H. 624 = A D. 1226) down to his own time Hence the composition

This part of the work comprises 136 dikrs or chapters, fully enumerated in the beginning, foll. 3^b-9^a; but from the preface we learn that the author divided the entire work into 400 dikrs We are further given to understand in the concluding lines that the present volume is the first daftar and that, if chance favours, he (the author) would write the second It seems quite probable that the author did not live to fulfil his promise

Of the 136 chapters comprised in this volume, the first (fol 9^a) is devoted to the account of the foundation of Herat and the second (fol 16^a) to the pre-eminence of Herat, based on those traditions of the prophet which refer to this city. The history itself opens with the third chapter (fol 17^b) relating to the expedition sent by Chingîz Khân under Tûlî Khân against Khurâsân in A H 618 = A D. 1221 and the general massacre of the inhabitants In Chapters IV-XI (foll 19^a-33^a) the author gives a vivid account of the sanguinary expeditions of the Mongols against Merv Nîshâpûr and Herat and the ravages wrought by them In concluding the eleventh chapter the author observes that after the destruction of Herat as there were only 16 survivors whom he enumerates by name (fol 29^b) and as the city remained in a desolated condition for 16 years, viz A H 619-634 = A D 1222-1236, and no king or governor came forward to rebuild it, he has given a summary account of these years (under Chapters IV-XI) He has, however, dealt elaborately with the history of the remaining period, narrating the events year by year Chapters XII-XX (foll 33^b-48^a) treat of the history of the rulers and governors who ruled in Herat from A H 634-642 = A D 1236-1244, before the Maliks of Herat of the Kurt race of Ghor

The remaining chapters are devoted to the history of the first four kings of Herat of the Kurt race covering the period A H 643-721 = A D 1245-1321 The history ends with an account of the expedition sent against [illegible] by Malik Ghiyâs-ud-Dîn's son Malik Shams-ud-Dîn in A H 721, the year in which the former went on a pilgrimage to Mecca leaving Malik Shams-ud-Dîn in charge of the government.

A note on fol 1^a in the handwriting of Muhammad Tâhir Âshnâ, entitled 'Inayat Khân, the learned historian and librarian of Emperor Shâh Jahân, adds further interest and value to the copy. In this note 'Inâyat Khân says that this copy of the history of the Maliks of Herat, belonging to his deceased father (Zafar Khân, the governor of Kashmîr), reached Kashmîr from Lahore at the end of Ramadân, A.H. 1074. The note runs thus —

هو

تاریخ ملکان هراة بابت اموال والد مرحوم سلخ رمضان المبارک سنه ۱۰۷۴ از لاهور بکسمیر رسید و داخل عاریتخانه کردید حرره عنایت خان ظفر خان عفی عنهما *

قیمت پنج مهر

In another place on the same page the price of the MS is written thus —

قیمت عـــه مهر

The same folio contanis an illuminated but faded star and several seals, of which only one, bearing the inscription علیقلیخان مرید عالمگیر بادشاه غازی, is legible

Written in a beautiful, bold and clear Naskh on good thick paper with the headings in red throughout the copy

The MS is not dated, but the nature of the handwriting and the general appearance of the copy tend to suggest that it was transcribed during the lifetime of the author or immediately after his death

The MS is worm-eaten, mutilated and loosened from the original binding, but fortunately no folio seems to be missing

(10) History of Europe.

No. 59.

foll 271, lines 17, size 10×6, 7¼×4

تنقیح الاخبار

TANQÎH-UL-AKHBÂR

The full title of the work, as given in the preface, is تنقیح الاخبار فی آثار الادوار The present volume, which is the seventh, and which seems to be a portion of a general history of the world, deals with the history of Europe from the earliest times down to the 19th century The last date found here is A.D 1796.

Beginning —

هزاران سپاس ایزد دانا را سزد که انسان ضعیف البنیان *

In a short preface the author, whose name is not mentioned anywhere, says that after finishing the history of Africa and Egypt he wrote the seventh volume of the تنقیح الاخبار فی آثار الادوار con-

taining the history of فرنگ and روم (Europe). It begins with the history of Greece and ends with that of Russia. A work on general history, bearing the title تنقیح الاخبار and composed, A.H. 1125 = A.D. 1713, is noticed in Ethé, Ind Office Lib Nos 127-128

Written in ordinary Ta'lîq within coloured-ruled borders. Not dated, apparently 19th century.

The words بخط مصنف, on the fly-leaf at the beginning, suggest that the MS. is an autograph copy of the author

A seal at the beginning (not legible) is dated A H. 1255

(11) Indian Histories.

(a) General History of India.

No. 60.

foll. 579; lines 19, size $12\frac{1}{2} \times 7\frac{3}{4}$, $10\frac{1}{4} \times 5\frac{1}{2}$.

طبقات اکبری

TABAQÂT-I-AKBARÎ.

A general history of India from the time of Subuktigîn, A H. 367 = A D 977, to the end of the 38th year of Akbar's reign, A H. 1002 = A D. 1593, composed by Nizâm-ud-Dîn Ahmad bin Muhammad Muqîm of Herat نظام الدین احمد بن محمد مقیم هروی who died A.H. 1003 = A.D. 1594

Beginning —

سپاس رفعت اساس بادشاه حقیقي را سزد که حل و عقد نظام عالم و ضبط و ربط بني آدم الخ *

The work is divided into a Muqaddimah, nine Tabaqât, and a Khâtimah.

Contents.—

Muqaddimah —History of the Ġaznawis, fol 3*a*.
Tabaqah I.—Sultâns of Dihlî from Mu'izz-ud-Dîn Ġûrî to Akbar, fol. 18*b*
Tabaqah II.—Kings of the Deccan, fol 394*a*.
Tabaqah III.—Kings of Gujarât, fol. 433*a*.
The fourth Tabaqah dealing with the history of the kings of Mâlwah is placed after the fifth Tabaqah, on fol 483*a*.

Tabaqah V.—Kings of Bengal, fol 478^a.
The sixth Tabaqah, dealing with the history of the Sharqî kings of Jaunpûr, is wanting.
Tabaqah VII.—Rulers of Kashmîr, fol. 520^a
Tabaqah VIII —Rulers of Sind, fol 560^a
Tabaqah IX —Rulers of Multân, fol 566^b
The Khâtimah, dealing with a short geographical sketch of the Indian Empire, is wanting

The work is being edited and translated in the Bibliotheca Indica Series

The MS. is written in a clear bold Nasta'lîq, within gold and coloured ruled borders Fol 2^a is profusely illuminated

The following folios, written in ordinary Ta'lîq, have been supplied in a later hand 1, 9-16, 21-22, 80-81, 84, 90, 97, 104, 115, (upper part of) 136, (lower corner of) 144, 153-154, 157-158, 208-227, 231-232, 239-240, 244, 251-252, 259-268, 271, 277-286, (lower part of) 302, (upper corners of) 319-326, 336, 341, 344-347, 391-394, 405, 408, 412, 417-420, 429-436, 445, 449-466, 468, 495-498, 530, 549-560, 565, 568, 572, 577-579

Dated 15th Dulqa'ad, the 23rd year of Shâh 'Âlam's reign

(b) Sultâns of Dihlî

No. 61.

foll. 181, lines 27, size $9\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

تاريخ فيروز شاهي

TÂRÎKH-I-FÎRÛZSHÂHÎ

A very good copy of Diyâ-i-Baranî's ضياء برنى well-known history of the kings of Dihlî from the accession of Ghiyâs-ud-Dîn Balban, A.H 664 = A D. 1266 to the sixth year of Fîrûz Shâh's reign, A H 758 = A D 1357 Edited in the Bibl Ind. Calcutta, 1860-1862

An old copy of the work exists in the Government collection in the custody of the Asiatic Society of Bengal.

The work begins as usual after four lines in which the title of the book and the names of the kings dealt in the work are given —

تاريخ فيروز شاهي از تاليف ضياء برني - درين تاريخ اخبار هشت
بادشاهي كه در تختگاه دهلي جهانداري كرده اند ..... سلطان غياث الدين

بلبن ..... سلطان العصر و الزمان ابو المظفر فیروز شاه ..... حمد و ثناء مر خدایرا که اخبار و آثار انبیاء *

Contents —

Sultân Ġıyâs-ud-Dîn Balban, fol. 4^a, Sultân Mui'zz-ud-Dîn Kayqubâd, fol 37^b, Sultân Jalâl-ud-Dîn Fîrûz Khılǰî, fol 53^a, Sultân 'Alâ ud-Dîn Khılǰî, fol. 58^b, Sultân Qutb-ud Dîn, fol 118^a; Sultân Ġıyâs-ud-Dîn Tugluq Shâh, fol. 132^a; Sultân Muhammad bın Tugluq, fol 139^b; Fîrûz Shâh, fol 159^a

The account of each kıng, except the first, the second and the last, ıs preceded by a detailed ındex.

There ıs a lacuna after fol 1^b

Thıs beautıful copy ıs wrıtten ın a fine Nasta'lîq wıthın gold-ruled and coloured borders wıth the headıngs wrıtten ın red

Not dated, apparently 16th century.

No. 62.

foll 198, lınes 13, sıze $11\frac{1}{4} \times 7$; $8\frac{1}{2} \times 5$

تاریخ سلاطین افاغنه

TÂRÎKH-I-SALÂTÎN-I-AFÂGANAH.

A hıstory of the Lodı and Sûr dynastıes composed, as stated ın the preface, at the request of Dâ'ûd Shâh, (A H 980-984 = A D 1572-1576), the youngest son of Sulaymân Khân Qarrânî, kıng of Bıhâr and Bengal (A.H 971-980 = A D. 1563-1572), by Ahmad Yâdgâr

Begınnıng —

شکر و سپاس واجب الوجودی را سرا سنت که جلال صفات جمالش *

A copy of the work ıs preserved ın the Asıatıc Socıety of Bengal

The work comprıses the followıng reıgns —

Bahlûl Lodı, fol. 3^a; Sıkandar Lodî, fol. 23^a, Ibrâhîm Lodî, fol. 46^a, Shîr Shâh, fol. 106^b, Islâm Shâh, fol 139^b, Muhammad Shâh 'Âdıl, fol 159^b

It concludes wıth an account ot the defeat, capture and execu-tıon of Hîmû ın A H. 964.

Wrıtten ın Nîm-shıkastah

Not dated, a modern copy, apparently copıed ın the 19th century.

Scribe —عبد الرحمن.

(c) History of the Timurides in India.

No. 63.

foll. 174; lines 21; size $14\frac{1}{4} \times 9\frac{1}{2}$, 10×6.

اکبر نامه

AKBAR NÂMAH.

The first part of the first book of Abul Fadl's ابو الفضل (d. A H. 1011 = A D 1602) famous Akbar Nâmah, or the history of Akbar. The entire work, completed A H 1004 = A D 1596 and continued till A H 1010 = A D 1601, is divided into three volumes The first, divided into two parts, contains the history of Akbar's ancestors and of his own reign to the end of the seventeenth year; the second, from the beginning of the eighteenth year to the end of the forty-sixth year For the third volume see No 65 below

The present MS , which is the first part of the first book, comprises the history of Akbar's ancestors to the death of Humâyûn, A H 963 = A D. 1556

It begins thus —

* الله اکبر این چه دریافتیست زرف الخ

The text has been edited in the Bibl Ind. Lithographed at Lucknow, A H 1284

Written in a clear Nasta'lîq with a profusely illuminated headpiece and a double-page 'Unwân

Spaces for headings are left blank on foll. 157[a] and 173[a].

Not dated, apparently 17th century

No. 64.

foll 193, lines and size same as above.

THE SAME

The second part of the first book of the Akbar Nâmah, containing the history of Akbar's reign from his accession to the end of the 17th year of his reign

Beginning :—

* سلسلهٔ انتظام کارگاه آفرینش الخ

The Khâtimâh of the first book begins on fol 187[b].

The MS. is defective towards the end and breaks off with the words تا بدیگران چه رسد.

Written in the same hand by the scribe of the preceding copy within gold and coloured ruled borders with a profusely illuminated head-piece and a double-page 'Unwân

No. 65.

foll 298, lines 23, size $19\frac{1}{4} \times 11\frac{1}{2}$, $14 \times 8\frac{1}{4}$.

آئين اكبري

Â'ÎN-I-AKBARÎ.

The third book of the Akbar Nâmah containing a detailed statistical account of India and the Institutes of Akbar, by the same Abul Fadl The work has been edited in the Bibl Ind (Calcutta, 1877) by H Blochmann whose excellent translation of the work was published in the same series in 1873 An abridged paraphrase of the work was published by Francis Gladwin in three vols, Cal 1783-1786, reprinted in two vols, London, 1800

Beginning —

ای همه در پردهٔ نهان راز تو *

This interesting copy contains valuable notes on the margins

Written in bold Nasta'lîq within gold and coloured-ruled borders with the headings written in red The copy contains three illuminated 'Unwâns found respectively on foll 1^b, 138^b and 228^b

Not dated, apparently 19th century

A seal of راجه برسن درابن دیب, dated A.H. 1301, is fixed on the fly-leaf at the beginning

No. 66.

foll 285; lines 20, size 12×7, $10\frac{1}{2} \times 6$.

اقبالنامهٔ جهانگيري

IQBÂL NÂMAH-I-JAHÂNGÎRÎ.

A copy of the scarce second volume of the Iqbâl Nâmah, containing a full history of Akbar from his accession to his death, abridged from Abul Fadl's Akbar Nâmah and its continuation, by Muhammad Sharîf, generally known as Mu'tamad Khân محمد شريف معروف بمعتمد خان (d A.H 1049 = A D. 1639), who completed it in Kashmîr, A.H 1029 = A D 1620

Beginning —

اورنگ جهانگيري و جهانباني و افسر اقبال و كامراني

The volume ends with an enumeration of the children of Akbar.

There are two colophons at the end of this copy. The first dated, Akbarâbâd, Sunday, the 23rd of Muharram, A H 1069, the 33rd year (probably a mistake for 37th year) of Shâh Jahân's reign.

The second dated the 8th year of Farrukh Siyar's reign (A.H. 1124-1131) says that the transcription was completed at midday in the midst of the battle between Farrukh Siyar and the Sayyid brothers.

The second colophon seems to give the correct date of the transcription of this copy and it is probable that the first colophon belongs to the copy from which this MS was copied

Written in Nîm-shikastah and ordinary Ta'lîq by four scribes, viz., بهوجراج, صاحب رای, جواهر مل and لعل موتی. A seal of بهوجراج is found at the end of the copy

The headings are written in red.

No 67

foll 275, lines 15, size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$

جهانگیر نامه

JAHÂNGÎR NÂMAH

The amplified redaction of the spurious memoirs of Jahângîr, on which Major Price's translation, "Memoirs of the emperor Jahangueir, written by himself," is based This copy exactly agrees with the one mentioned in Ethé, Ind Office Lib No 310

Beginning :—

ای نام تو سر دفتر اسرار وجود *

After which the usual beginning appears thus in the third line. حمد بعنایت و شکر بی نهایت.

The title ترک جهانگیری, which is frequently given to these memoirs, appears in the colophon

Written in a fair Nasta'lîq within coloured-ruled borders with an illuminated frontispiece

Not dated, apparently 19th century

No. 68

foll. 108, lines 15-18; size 10×6; $8\frac{1}{4} \times 4$

THE SAME

Another copy of the spurious memoirs of Jahângîr, defective at both ends. It opens abruptly with the words :—

کیسه از زر تهی و کاسه ز نوت (sic)

This copy slightly differs from the preceding one. It contains the prologue of I'timâd-ud-Daulah to the Pand Nâmah, or moral precepts of Jahângîr (see Rieu, p 254^b) after which the text agrees, excepting a few verses, with that of the preceding copy. Like Rieu's copy, loc cit, it concludes with an account of the colossal dragon in the jungle near Ajmere, followed by a Qasîdah which Jahângîr is said here to have composed in imitation of Khâqânî's well-known Qasîdah دل من پدر تعلم اسب الخ.

The MS written in a careless and bad Nîm-shikastah is full of clerical mistakes

A note at the end says that although the copy has been compared, it is necessary that it should be re-written in a clear hand

Not dated, apparently 19th century.

The MS is in a damaged condition.

No. 69.

foll. 386; lines 17, size $11\frac{1}{2} \times 7$, $7\frac{1}{2} \times 4$.

پادشاه نامه

PÂDISHÂH NÂMAH.

A history of the early life of Shâh Jahân and of the first ten years of his reign, i e from A H 1000-1047 = A D 1591-1637, by Muhammad Amîn bin Abul Husayn Qazwînî محمد امین بن ابو الحسن قزوینی who was entrusted with the work by the emperor in A.H. 1045 = A.D. 1635

Beginning :—

طراوت چمن الفاظ و تازگی گلشن معانی *

The work is divided into three sections, called Muqaddimah, Maqâlah and Khâtimah, as follows —

I. Muqaddimah —Containing the account of Shâh Jahân's birth, and the history of his predecessors and of his minority, fol. 9^b.

II. Maqâlah.—Account of his accession and history of the first ten years of his reign, fol 98^a.

III. Khâtimah.—Biographical notice of the Shaykhs, learned men, physicians, and poets of Shâh Jahân's time, fol 276^a.

Written in a fair Nasta'lîq within coloured-ruled borders. Spaces, probably for illustrations, have been left blank in several

places The first folio is hopelessly damaged, and several folios towards the end are badly wormed.

Dated A.H. 1228.

No. 70.

foll 277, lines 19 (but on fol. 67^a, 15), size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

قرنیهٔ شاهجهان بادشاه

QARNÎYAH-I-ŠHAH JAHÂN BÂDŠHÂH.

Another history of Shâh Jahân's reign, by Muhammad Tâhir, poetically surnamed Âshnâ محمد طاهر متخلص به آشنا (d. A H. 1077 = A D 1666), composed in A H 1068 = A.D 1658 The present MS contains only the history of the last ten years of the emperor's reign The history of the first two decades is wanting.

The copy begins abruptly with an account of the 21st year (A H 1057 = A D 1647) of the reign, on fol 10^b

وفایع سال بیست و یکم جلوس اشرف روز دنجسنده غره جمادی الثانیه
هزار و دنجاه و هفت سال بست و یکم جلوس اشرف دمارکی آغاز شد *

The first nine folios, written in a different hand (clear bold Nasta'lîq), contain a detailed autobiography of the author

Muhammad Tâhir's history is generally known by the name of Shâh Jahân Nâmah It is also called ملخص on account of its being abridged from the Pâdishâh Nâmah (noticed above) This portion of the work (the present volume) is called by the author (fol. 4^a) قریه Foll 248^a-253^b is a repetition of the first nine folios.

Written in a learned Naskh with the headings in red Marginal notes and corrections are numerous towards the end of the copy

The MS is worm-eaten in many places.

Not dated, apparently 17th century

Nos. 71—73. (Missing).

The three volumes of the 'Amal-i-Ṣâlih, a detailed history of Shâh Jahân from his birth to his death, composed by Muhammad Sâlih Kanbûh محمد صالح کنبوه, are missing. The volumes were lent to Sayyid 'Abd-ul-Wâriṣ ul-Mûsawî of Bûhâr on the 12th of June, 1911, and were never returned.

No 74

foll. 58+339; lines 19; size $11\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

احوال شاهزادگي شاه جهان و بادشاه نامه دفتر اول

AHWÂL-I-SHÂHZÂDIGÎ-I-SHÂH JAHÂN WA PÂDISHÂH NÂMAH DAFTAR-I-AWWAL

This MS consists of two works both of which relate to the history of Shâh Jahân

I. Foll. 1-58 History of Shâh Jahân from his birth, A H 1000 = A D 1047, to his accession, A H 1037 = A D. 1627, exactly agreeing with the copy mentioned in Rieu Supplement No 76, II

Like Rieu's copy it begins without any preface, with the same heading, viz ذکر سطوع نیر جاه و جلال. It also bears several endorsements in which the work is said to be the composition of Mu'tamid Khân معتمد خان the author of the اقبالنامهٔ جهانگیری The history begins with the birth of Shâh Jahân and ends with his arrival at Âgrah in A.H 1037.

A detailed index of the contents occupies about nine pages at the beginning of the copy

II Foll 1-339 The first of the two volumes of 'Abd-ul-Hamîd Lâhûrî's عبد الحمید لاهوری (d A H 1065 = A D 1655) history of Shâh Jahân, containing the account of the first ten years of his reign, A H 1037-1047 = A D. 1627-1638

Beginning —

* نگارین کلامی که گذارش آن دامن سامعه را جواهر آگین کند

The Introduction on the ancestors of Shâh Jahân begins with Tîmûr, on fol 18^a, Bâbur, fol 20^a, Humâyûn, fol 26^a, Akbar fol 27^a, Jahângîr, fol 28^a Shâh Jahân's accession, fol 33^b, the second year, fol 103^b, the third, fol 120^a, the fourth, fol 138^b, the fifth, fol. 167^b; the sixth, fol 182^a, the seventh, fol. 218^b, the eighth, fol. 241^a; the ninth, fol 261^b; the tenth, fol 298^a The history is followed by an account of the Mansabdârs (fol 322^b), Shaykhs (fol. 330^b), learned men (fol 334^a), Physicians (fol. 336^a), Poets (fol 337^b), of Shâh Jahân's time.

'Abd-ul-Hamîd's second volume of the work comprising the years A H 1047-1057 = A.D. 1638-1647 is wanting

The first two volumes of the Pâdishâh Nâmah have been edited in the Biblioth. Ind. Calcutta, Vol. I, 1867; Vol. II, 1868.

A note on the fly-leaf says that this copy was transcribed by Munshî Ġulâm Ḥusayn Khân Jaunpûrî Tabâtabâ'î, the author of the well-known work Siyar-ul-Mutaakhkhirîn بخط منسی علام حسین خان جونپوری طباطبائی مصنف سیر المتاخرین.

The MS is worm-eaten throughout and the thick patches pasted here and there render it illegible in many places

The headings are written in red.

Written in fair Nasta'lîq within coloured-ruled borders

Dated, Benares, the 6th of Dulqa'd, A.H. 1235 = 6th August, 1820

No. 75.

foll 228; lines 19, size $11\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

The third volume of the Pâdishâh Nâmah, supplied, after 'Abd-ul-Hamîd's death, by Muhammad Wâris محمد وارث (killed A H. 1091 = A.D 1680) and comprising the history of the last ten years of Shâh Jahân's reign, A H. 1057-1067 = A D 1647-1657.

Beginning :—

بر سر نامه دبیر قلم * انچه کند بهر تیمن رقم

A detailed index of the contents occupies nine folios at the beginning of the copy.

A note says that this copy, like the preceding, is due to the handwriting of the same Ġulâm Husayn Khân.

Dated, Benares, the 3rd of Dul-hijjah, A.H. 1235 = 10th October, 1820.

Written in the same hand as the preceding copy.

No 76.

foll. 346; lines 14; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

ماثر عالمگیري

MA'ÂṢIR-I-'ÂLAMGÎRÎ.

A very valuable copy of the Ma'âsir-i-'Âlamgîrî, written only two years after the author's death. The work, containing the history of the full reign of Aurangzîb (A.H. 1067-1118 = A.D. 1656-1706), was composed by Muhammad Sâqî Musta'id Khân محمد ساقي مستعد خان (d A.H. 1136 = A.D. 1724) in A.H. 1122 = A.D. 1710.

The first folio, supplied in a later hand, opens thus with an unusual beginning :—

مآثر عالمگیری که هردو جهان در طلب آفتاب داتس بسان ذره ایست
و سلاطین دوی الاقتدار را بآرایش دولت سرای ترویج دین اسلام الخ *

The first line on fol. 2^a corresponds with line 11, p. 1, of the Bibliotheca Indica edition

The work consists of two unequal parts The first, which contains the history of the first ten years of Aurangzîb's reign and is a mere abridgment of Muhammad Kâzim's (d A H. 1092 = A D 1681) history of the same period, comprises foll 1-40 The second part is Muhammad Sâqî's own composition and contains the history of the last forty years of the emperor's reign.

The work has been edited in the Bibliotheca Indica (Calcutta, 1870-71)

This valuable and splendid copy is written in a beautiful clear Nasta'lîq on gold-sprinkled papers within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân The headings are written in red throughout Useful marginal notes, written in the same hand as the copy itself, are occasionally found

The colophon, dated A.H. 1138, runs thus —

حسب الارشاد خان عالیسان امبدگاه بیکسان سلمه المنان تاریخ دوازدهم
ربیع الثانی مطابق سنه یکهزار و یکصد و سی و هست هجري فقیر حقیر محمد
افضل حسیني عفر الله ذنوبه و ستر عیوبه باتمام رسانید *

The seals and 'Ard-dîdahs on the fly-leaf have been effaced or disfigured by some mischievous hand

No 77.

foll. 412, lines 15, size $11\frac{1}{4} \times 7\frac{1}{2}$, 9×5

تذکرة السلاطین جغتا

TADKIRAT-US-SALÂTÎN CHAGATÂ

A history of the house of Tîmûr, more especially of its Indian branch, by Muhammad Hâdî Kâmwar Khân محمد هادی کامور خان who commenced it after completing in A H. 1132 = A.D 1720 his general history of India, the Haft Gulshan

Beginning :—

جون صفحهٔ کاغذ بیاراستم و خامهٔ دو زبان برداشتم الخ *

The present MS, containing the first of the two volumes of the work, begins with an account of the origin of the Turks, after which the author deals with the history of Chingîz Khân, Tîmûr, Shâh Rukh, Ulug Beg, 'Abd-ul-Latîf and his successors to the death of Sultân Husayn; the rise of the Safawîs; Bâbur, Humâyûn, Akbar and Jahângîr The volume closes with an account of Jahângîr's death in A H. 1036 = A D 1626

Spaces for headings are left blank throughout.

The first and the last three folios are very much damaged. Some folios at the beginning are worm-eaten in several places. The copy is detached from the original binding.

Written in ordinary Indian Ta'lîq

Not dated, apparently, 19th century.

No. 78.

foll. 397, lines 17, size $10\frac{3}{4} \times 8\frac{1}{2}$, $8\frac{1}{2} \times 5$

THE SAME

A good and neatly written copy of the very scarce *second volume* of the same Muhammad Hâdî Kâmwar Khân's تذکرهٔ السلاطین جعتا comprising the history from the accession of Shâh Jahân, A.H. 1037 = A D 1627, down to the sixth year of Muhammad Shâh's reign, A H. 1136 = A.D 1723.

Beginning —

بر ارباب حبرت مخفي و معتجب نماند که حون خداوند ازل و ابد الخ *

Contents —

Shâh Jahân, fol 1^{b}p. Aurangzîb, fol 75^{b}p Death of Aurangzîb, fol 111^b. Contest between the sons of Aurangzîb and reign of Shâh 'Âlam, fol. 228^b. Death of Shâh 'Âlam and reign of Jahândâr Shâh, fol. 295^b. Reign of Farrukh Siyar, fol 306^b. Rafî'-ud-Darajât, fol 351^b Rafî'-ud-Daulah, fol 355^b Muhammad Shâh, fol. 360^a

A very good and complete copy of the two volumes, dated A.H. 1154, is preserved in the Bankipur Library

Pencil marks, with occasional marginal notes, by H Blochmann, who has given on the fly-leaf an index of the contents, are found throughout the copy. On fol. 1^b we find the following endorsement in his handwriting —

Tazkiratus Salâtîn
(Shâh Jahân up to the beginning of Muhammad Shâh's reign).
(The first portion not copied).

(Sd:) J. H. BLOCHMANN.
1870.

The above facts strongly suggest that this MS. was wholly revised by H Blochmann, for whom it was most probably copied It is to be noticed that the date of his signature and that of the transcription of the copy اول ماه ستمبر سنه ۱۸۷۰ ع is also the same.

Written in ordinary but distinct Indian Talîq with the headings in red.

No. 79

foll. 39, lines 14-20, size $7\frac{3}{4} \times 5$; $5\frac{1}{4} \times 3\frac{3}{4}$.

تاريخ شاهنشاهي

TÀRÎKH-I-SHÂHINSHAHÎ.

A very beautiful copy of the history of the events that followed the death of Aurangzîb (A H 1118 = A D 1707) down to the beginning of the reign of Farrukh Siyar (A H 1124-1131 = A.D 1713-1719), in narrating which the author displays excessive partisanship for the two Sayyid brothers Husay 'Alî Khân and 'Abd Ullah Khân, to whose military operations he gives undue prominence. The author who calls himself (fol 3^b) خواجه محمد خليل Khwâjah Muhammad Khalîl took an active share in most of the military events of the period which he records.

Beginning —

الحمد لله و الصلوة على رسول الله ..... و آيين سادات نمكين الخ *

The author does not choose any title for the work but in an endorsement on a fly-leaf at the beginning it is called تاريخ شاهنشاهي.

Written in beautiful Shikastah on gilt ground within gold and coloured-ruled borders with an illuminated frontispiece The first sixteen folios are written diagonally.

The original folios are mounted on new margins.

Not dated, apparently 18th century.

(d) Local Histories of India.

(1) KASHMÎR.

No. 80.

foll. 149, lines 12-20, size $8 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 5\frac{3}{4}$.

تاريخ كشمير

TÂRÎKH-I-KASHMÎR.

A history of Kashmîr from the earliest times to A.H. 1122 = A.D. 1710, the year in which it was completed, based on the original Sanskrit work, the Râjatarangînî of Kalhanâ, who wrote it in A.D. 1148 (printed in Calcutta, 1835; French edition and translation by A Troyer, Paris, 1840-52), by Narâyan Kûl, poetically surnamed 'Ajiz تعاجز المتخلص كول نرايں a Hindû Brahman of Kashmîr

Beginning —

* سپاس بيرون از مقياس قياس سزاوار جناب پادشاهی

The MS is incomplete and worm-eaten in many places. The first line of foll 32^a-63^b is partly illegible on account of a big worm hole

Written in Nasta'lîq, apparently in the present century.

No. 81.

foll. 248, lines 15, size $9\frac{3}{4} \times 5\frac{1}{4}$, $6\frac{3}{4} \times 3\frac{3}{4}$.

واقعات كشمير

WÂQI'ÂT-I-KASHMÎR.

Another history of Kashmîr from the oldest times down to A.H. 1160 = A.D. 1747, by Muhammad A'zam, son of Khayr-uz-Zamân Khân, محمد اعظم بن خير الزمان خان (see fol. 4^a, l. 1).

Beginning.—

* زينت صفحات دفتر ابداع و ايجاد و نزهت طبقات الخ

The title of the work forms a chronogram for the year A.H. 1148 = A.D. 1735 in which the author commenced this work, but he did not finish it before A.H 1160 = A.D. 1747. It is dedicated to the emperor Nâṣir-ud-Dîn Muhammad Shâh (A.H. 1131-1161 = A.D 1718-1748) Besides the historical details of the country, it

contains very valuable biographical notices and extracts from the writings of the eminent Shaykhs, 'Ulamâ, and poets of Kashmîr.

The work is divided into a Muqaddimah, three Qisms, and a Khâtimah, as follows —

Muqaddimah.—Geographical description of Kashmîr, fol. 4^b.
Qism I.—Hindû Râjahs, fol 10^a
Qism II.—Muhammadan rulers, fol 35^a.
Qism III —Mugal emperors, from Akbar to Muhammad Shâh, fol. 123^b.
Khâtimah.—Curiosities of Kashmîr, fol 240^a

Written in fair Nasta'lîq within gold and coloured-ruled borders. The MS is in a damaged condition and is detached from the original binding. In several places the headings are wanting

Not dated, apparently 19th century.

(ii) BENGAL.

No. 82

foll. 204; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$

رياض السلاطين

RIYÂD-US-SALÂTÎN.

A special history of Bengal from the earliest times down to the conquest of that Province by the British, by Ġulâm Husayn, poetically surnamed Salîm سلیم ده المتخلص حسین علام (d A H 1233 = A D 1817), who commenced the work in A H. 1200 = A D. 1786 and finished in the span of two years.

Beginning —

جهان جهان حمد سراوار بارگاه جهان آفرینی اسب الخ *

The work is divided into four books (Raudahs) preceded by an Introduction which comprises the geography of Bengal with the connected accounts of its early Râjahs. The contents are fully stated on the last three folios of the copy

It has been published in the Bibl Ind Series, Calcutta, 1891 An excellent translation of the work with valuable notes, by Maulawî 'Abd-us-Salâm, was published, Calcutta, 1902.

Written in good Indian Nasta'lîq within black-ruled borders with the headings in red The MS was transcribed by Irâdat 'Alî of Bûhâr in 1874 for the donor of this library

II. BIOGRAPHY.

(1) Saints.

No. 83

foll. 329, lines 21, size 10×6, $6\frac{3}{4} \times 3\frac{1}{2}$.

تذكرة الاولیا

TADKIRAT-UL-AULIYÂ.

An old and exceedingly valuable copy of Farîd-ud-Dîn 'Attâr's شیخ فرید الدین عطار (d. A H 627 = A D. 1229) famous biographies of distinguished Sûfîs, who belong mostly to the first three centuries of the Hijrah

Beginning —

الحمد لله الجواد ناضل انواع النعماء المنان *

The present MS comprises both the first and the second part of the work A very excellent edition of the work (in two parts), by Prof R A Nicholson, appeared in London, 1905 and 1907 (Persian Historical Texts, Vols III and V). Lithographed in Lahore, 1889 and 1891, and Bombay, A H 1321

A complete index of the text has been added to the copy in a later hand Additions, written in the same hand which wrote the text, are occasionally found on the margin

Written in a learned Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece and a double-paged 'Unwân.

Not dated, apparently 10th century of the Hijrah

No. 84.

foll 352; lines 19, size 10×7; $6\frac{3}{4} \times 4$

نفحات الانس

NAFAHÂT-UL-UNS.

An old and very correct copy of the famous Sûfic biographical work, composed, A.H 883 = A D 1478, by the celebrated Nûr-ud-Dîn 'Abd-ur-Rahmân Jâmî نور الدین عبد الرحمن جامی who was born in Jâm, A.H. 817 = A.D 1414 and died at Herat, A.H 898 = A D 1492

Beginning.—

الحمد لله الذي جعل مرائي قلوب اوليايه *

The Nafahât has been printed in Calcutta, 1859, with a biographical notice of the author, by W Nassau Lees.

A complete index by the same hand which wrote the text, is given at the beginning of the copy. Additions and useful notes and explanations are occasionally found on the margin.

This valuable copy, written in learned Nasta'lîq hand within gold-ruled borders, is dated Monday, the 13th of Safar, A.H. 954.

Scribe —هندو بن مسكين علي استروشي.

The colophon is followed by a long note in which it is said that this copy belonging to Nawwâb Amîr-ud-Daulah Intizâm-ul-Mulk Haydar Beg Khân Bahâdur Nusrat Jang, was collated and compared, 21st of Ramadân, A H 1200.

A seal of a certain noble (name illegible) of 'Âlamgîr's time is found on fol. 1a.

A finely illuminated (but slightly faded) frontispiece contains the title of the work written in a beautiful Naskh hand:—هذا كتاب نفحات مولانا جامي

No. 85.

foll. 247, lines 13, size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{3}{4}$.

حاشية نفحات الانس

HÂSHIYAH-I-NAFAHÂT-UL-UNS.

A commentary on the words of doubtful reading and the difficult passages of Jâmî's Nafahât, by 'Abd-ul-Ghafûr Lârî عبد الغفور لاري (d. A H. 912 = A.D. 1506), the most eminent of Jâmî's disciples, who wrote it for Jâmî's son Diyâ-ud-Dîn Yûsuf in A.H. 896 = A.D. 1490.

Beginning:—

سپاس و ستايش خدائی را كه آئينهٔ دل درستان خود را جلوه گاه جمال الخ *

The first eight folios of the present MS. are written in a careless Ta'lîq, the rest in fair Indian Ta'lîq.

This copy, dated 10th Rabî' I, A H 1287, was written by Hasîb-ud-Dîn for the donor of this Library

No 86.

foll. 322; lines 17, size $10\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$

رشحات عين الحيات

RASHAHÂT-I-'AYN-UL-HAYÂT.

Notices on the great and renowned Shaykhs of the Naqshbandî order, and especially on Khwâjah Nasîr-ud-Dîn 'Ubayd-Ullah, better known as Khwâjah Ahrâr (d A.H 893 = A D. 1490), compiled A.H. 909 = A D 1503 by 'Alî bin Husayn-ul-Wâ'iz ul-Kâshifî, علي بن حسين الواعظ الكاشفي ملقب به صفي surnamed Safî, who died in A.H 939 = A.D. 1532

Beginning —

الحمد لمن رشح رشحات الحقائق و الحكم على قلوب العارفين بفيضه الاقدس الاقدم *

The work is divided into a Maqâlah, three Maqsads, and a Khâtimah. Each Maqsad is subdivided into three Fasls.

Maqâlah on fol 3^a History of the different classes of the Naqshbandî Shaykhs with notices on their lives in chronological order.

Maqsad I on fol 177^b Genealogy of Khwâjah Ahrâr, his birth (A H. 806), early life, journeys, high qualities, virtues, etc.

Maqsad II on fol 211^a. Sayings, spiritual remarks, and illustrations which the author received from Khwâjah Ahrâr's own mouth.

Maqsad III on fol. 249^a. Miracles and wonderful deeds performed by Khwâjah Ahrâr, with notices on the disciples by whom they were related.

Khâtimah on fol 318^b. Khwâjah Ahrâr's death, on Saturday the 29th of Rabî' I, A H 895 = 20th February, A D 1490 (not A.H 893, as Rieu, p 353, states), in his 89th year.

The text is followed by two blank folios after which a table of contents occupies three folios.

The colophon at the end says that the MS was copied at the desire of Sayyid Sadr-ud-Dîn, 28th Jumâdâ I, A H. 1286, by Mîr Irâdat 'Alî of Bûhâr. It is written in an elegant Nasta'lîq hand, with the headings in red.

Foll 276-277 are detached from the original binding and foll. 2 and 3 (not numbered) are partly loosened.

No. 87.

pp. 447 (foll. 224), lines 17, size 13×8; 10×5.

جواهر فریدی
JAWÂHIR-I-FARÎDÎ.

A rare and very elaborate and detailed work on the lives, miracles and spiritual teachings of some of the renowned saints of the Chishtî order, compiled by 'Alî Asgar ibn Shaykh Maudûd ibn Shaykh Muhammad Chishtî Bîdâlawî Fathpûrî علی اصغر ابن شیخ مودود ابن شیخ محمد چشتی بدالوی فتحپوری. It was completed during the reign of Jahângîr, on the 3rd of Rabî' I, A H 1033 = A.D 1623 (cf p 3)

Beginning —

حمدی که منشیان بارگاه الوهیت ناصح لسان و احسن مقال سرایند مر ملکی را سزد الخ *

The work is divided into five chapters each subdivided into several sections —

I Biography of the Prophet Muhammad—his wives, children and the early Khalîfs, on p 4.

II. Khwâjah Mu'în-ud-Dîn Chishtî, Khwâjah Qutb-ud-Dîn Bakhtiyâr Ûshî, Khwâjah Farîd-ud-Dîn Ganjshakar, Shaykh Najîb-ud-Dîn Mutawakkil with a detailed account of their children, wives, and renowned Khalîfahs and disciples, p 162.

III Zayn-ul-'Âbidîn Chishtî, his wives, children, etc, p 390

IV. On the anniversaries (عرس) of Muhammad and some other prophets, the early Khalîfs and some companions of the prophet, of some of the ancestors of the author with an account of his father's installation to the Chishtî order, p 415

V. Children of Shaykh Sa'îd Hâjî (cousin of Khwâjah Farîd Ganjshakar) and those of Shaykh 'Abd Ullah Ĝaffârî, better known as Shaykh-ul-Islâm, p 434

Written in careless Indian Ta'lîq by Sayyid Abul Hasan.

Dated 3rd Muharram A H. 1314 Additions and marginal corrections are found throughout the copy. A note at the end says that the copy was corrected and compared by Maulawî Khâdim Husayn and Sayyid Madîh-ur-Rahmân of Bûhâr

Two folios after p 273 written in a bolder hand and bearing the same page mark 273 have been lately added.

No. 88.

foll 72, lines 12-14; size $9\frac{3}{4} \times 6\frac{1}{4}$, $5\frac{3}{4} \times 3$.

مراة مدارى

MIR'ÂT-I-MADÂRÎ.

A neat and correct copy of a very interesting and valuable work on the life of the popular Indian Saint Shâh Madâr, who, according to this work, was born in Syria, A H 715 = A D. 1315 and died at Makanpûr (India) on Thursday, the 18th of Jumâda I, A.H. 840 = A D 1436, at the age of 125 years.

Beginning —

الحمد لله الذى خلق الاشياءَ وهُوَ عبنها يعنى شكر ميگويم مر آن پروردگار عالميانرا *

The author 'Abd-ur-Rahmân Chishtî b. 'Abd-ur-Rasûl b Qâsim b. Shâh Budh 'Abbâsî ul-'Alawî عبد الرحمن چستى بن عبد الرسول بن قاسم بن شاه بدة عباسى العلوى says that the original name of Shâh Madâr was Badî' ud-Dîn The name of Shâh Madâr's father given here is Abu'l Ishâq Shâmî, and not 'Alî, a jew of Halab, as given in Rieu, i, p. 361 The author wrote this work close to the shrine of Shâh Madâr in Makanpûr, A H 1064 = A D 1653

A copy of the work is mentioned in Rieu, *loc cit* and another is preserved in the Bankipur Library From a note on fol 1^a and another at the end in the handwriting of the donor it would appear that this copy was transcribed from the Bankipur Library copy and was subsequently corrected and compared with great care by Maulawî Hasîb-ud-Dîn and the donor himself

A neat copy. Written in fair Indian Ta'lîq.

Dated, Sunday . . . . Rabî' I. A H. 1304

The date of the month is omitted.

Scribe — احمد حسيب الدين.

No. 89.

foll. 456; lines 17; Size $12\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 5$.

مراة الاسرار

MIR'ÂT-UL-ASRÂR.

A large collection of biographical notices on the holy Shaykhs who lived from the rise of Islamism to the author's time, by 'Abd-ur-Rahmân, completed in A.H. 1065 = A.D. 1654.

Beginning —

الحمد لله رب المسرق و المغرب فاينما *

Besides this work the author has left a detailed biographical account of Shâh Madâr, called Mir'ât-i-Madârî (see the preceding No. 88, a history of Sâlâr Mas'ûd Ġâzî, entitled Mir'ât-i-Mas'ûdî (see Elliot, Vol II, p 513), and translations of some gnostic poems from the Sanscrit (see Brit Mus Or 1883)

The work is divided into a Muqaddimah and twenty-three Sections (Tabaqah) A very full index of the contents, with reference to pages, occupies foll 13-16

Written in ordinary Indian Ta'lîq with the headings in red.

Dated Saturday, the 23rd of Baysâkh, 1301 Bengali year

From a note at the end it would appear that the MS was corrected and compared by Maulawîs Hasîb ud-Dîn and Khâdim Husayn

(2) Poets.

No. 90.

foll 221; lines 19; size $9 \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$

تذكرة الشعرا

TAḎKIRAT-USH-SHU'ARÂ

A very old and exceedingly valuable copy of the well-known biography of Persian poets by Daulat Shâh bin 'Alâ ud-Daulah Bakhtîshâh of Samarqand دولت شاه بن علاء الدوله بختيشاه سمرقندي (d. A H 900 = A D 1494), composed in A.H. 892 = A D. 1487, and dedicated to Mîr 'Alî Shîr Nawâ'î

Beginning —

بحمیدی که شاهباز بلند پرواز اندیشه بساحت و فضای آن طیران نتواند نمود *

A very excellent edition of the work with Prefaces and Indices, by Prof. E G Browne, appeared in London, 1901 Hammer's 'Schone Redekunste Persiens' are chiefly based on this work. It is divided into an Introduction, seven Tabaqât and a Khâtimah.

This copy, excellently written in learned Naskh, is dated Friday, the 17th of Jamâdî I, A H. 980 The colophon runs thus:—

تمت الكتاب بعون الملک الوهاب في سبع و عسره شهر جمادی الاولی یوم الجمعه في بلدة كش دلكش علی يد الضعيف النحيف بيک اندیش حاجي محمد درويش ابن شيخدرويش المعروف بالقشي سنه ۹۸۰ *

Verses and poems from various poets have been added in a later hand on the margins of foll 20^b-83^a and 221^b.

The margins of foll. 1^b and 2^a have been newly repaired.

No 91.

foll 80, lines 15, size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

كلمات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographies of Persian poets who flourished in India during the reigns of Jahângîr, Shâh Jahân and Aurangzîb, by Mirzâ Muhammad Afdal with the poetical nom de plume Sarkhwush, مرزا محمد افضل سرخوش who died at Dihlî, A H 1127 or 1126 = A D. 1715 or 1714

Beginning :—

سخن جادست و دیگر گفتگو جانان ز من نسنو
اگر هر لحظه جانی دارد خواهی سخن نسنو

The title of the work is a chronogram for A H 1093 = A D 1682, the year in which the work was composed It is also known as تذکرهٔ سرخوش The biographies are arranged in alphabetical order

The MS. contains very many clerical mistakes

Written in ordinary Indian Ta'lîq with the headings in red.

Not dated, apparently 19th century

No. 92.

foll. 352, lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$, $8\frac{1}{4} \times 3\frac{1}{2}$.

رياض الشعرا

RIYÂD-USH-SHU'ARÂ.

A large biographical work containing notices of 2,496 ancient and modern Persian poets arranged in alphabetical order, by 'Alî Qulî Dâgistânî with the takhallus Wâlih علي قلي داغستاني المتخلص بـه والـه (born A.H. 1124 = A D. 1712 and died A.H. 1169 or 1170 = A.D. 1756 or 1757) who completed it in A H 1161 = A D. 1748.

Beginning.—

تذکرهٔ محفل خاطر فدس مآثر صاحبدلان آگاه *

The Khâtimah (foll. 342a-352a) is devoted to an account of the author

Written in ordinary Ta'lîq within coloured ruled borders.

Dated A H. 1191

On the fly-leaf at the beginning is found the signature of J. H Blochmann, dated 1875

No. 93.

foll. 60, lines 18; size $11\frac{1}{2} \times 7\frac{1}{4}$, $9\frac{1}{4} \times 4\frac{1}{2}$

رياض الافكار

RIYÂD-UL-AFKÂR

Biographical notices of ancient and modern Persian poets Composed, A H. 1268 = A.D 1852, by Wazîr 'Alî, poetically called 'Ibratî of 'Azîmâbâd (Patna) وزير علي متخلص به عبرتی عظيم آبادی.

Beginning —

زيبا عذار عذرای منسأت را عازه پيرائی نمودن الخ *

The names of the poets are arranged in alphabetical order

Written in modern Indian Nasta'lîq

Dated 29th Ramadân, A H 1282

(3) Philosophers.

No 94

foll. 57; lines 27; size $8\frac{3}{4} \times 5\frac{3}{4}$, $6\frac{3}{4} \times 4$.

تذكرة الحكما

TADKIRAT-UL-HUKAMÂ.

This treatise, which in an endorsement on the fly-leaf at the beginning bears the above title, contains the lives and precepts of the ancient philosophers and wise men

A fragment of this work is mentioned in Rieu ii, p. 872

Beginning like Rieu's copy —

خبر افلاطون و آداب او — معدی افلاطون نردان يونان باشد بسيار علم پر منفعت است الخ *

It seems evident that this is an abstract of the ترجمهٔ تاريخ الحكما which, according to Ethé (Ind. Office Lib Cat. No. 614), was translated for Jahângîr by Maqsûd 'Alî of Tabrîz مقصود علی تبريزی in

A H 1011 = A D 1602, from the Târîkh-ul-Hukamâ of Shams-ud-Dîn Muhammad Suhrawardî Like Ethé's copy, the section on the ancient philosophers (which end here on fol 36^a) is followed by the biographies of the Muhammadan philosophers, beginning exactly with the same words —

خواستم كه تاريخ حكماى ببسن تاريخ حكماى متاخرين اسلامبن
و بعضى فوايد ايشان الحاق كنم نا صورت نمامي بهم رسد *

Written in ordinary Nasta'lîq with the headings in red

Several seals of the later kings of Oudh are found at the beginning and end of the copy. Two more seals bearing the inscription بم اعدای دین شد مظفر حسین are also fixed at the beginning and end of the copy.

Not dated, apparently 19th century.

(4) Memoirs and Travels.

No. 95.

foll. 389, lines 15, size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

تحفة العالم

TUHFAT-UL-'ÂLAM.

This is an autograph copy of 'Abd-ul-Latîf bin Abî Tâlib bin Nûr-ud-Dîn bin Ni'mat Ullah ul-Husaynî ul-Mûsawî ul Shûshtarî's عبد اللطيف بن ابى طالب بن نور الدين بن نعمت الله الحسينى الموسوى السوستری Tuhfat-ul-'Âlam, dealing with an account of the author's native town Shûshtar and its neighbouring places, biographical notices on the Nûrî Sayyids from their ancestor Sayyid Ni'mat Ullah to the author's time; the author's life and his journeys to Shîrâz, Kirmân, Shâhân, Bagdâd, Basrah, Bengal, Lucknow, Haydarâbâd, together with an account of Europe and America and the origin and progress of the British power in India, and a description of Calcutta, Bengal, the Upper Provinces and Haydarâbad

Beginning —

دلكس صغيرى كه عندليب دستان سراى خامه نعمه پردازي النخ *

The author, who according to his own statement on fol. 112^b was born in A.H. 1172 = A.D 1759, says in the colophon, fol 389^a, that he completed this work at Haydarâbâd in Jumâdâ I., A.H. 1214 = A D. 1799. For further particulars see Rieu i., p. 383, where a copy of the work is described.

The work has been lithographed in Bombay, A.D. 1847.

The colophon runs thus on fol. 389^a —

حرره المفتقر الى رحمة رب الدارى عبد اللطيف بن ابى طالب الموسوى السوسترى الجزايرى عفى عنهما في اواسط جميدى الاولى سنه ١٢١٤ فى حيدر آباد *

Written in fair Nasta'lîq with the headings in red, spaces for which have been left blank in some places.

Eight blank folios (foll 327-334) have been inserted by a later hand

No. 96.

foll 343, lines 21; size $9 \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3$

مرآت الاحوال جهان نما

MIR'ÂT-UL AHWÂL-I-JAHÂN NUMÂ.

Memoirs of the author's forefathers, and of his life and travels. The author Ahmad bin Muhammad 'Alî bin Muhammad Bâqir ul-Isfahânî better known as al-Bahbahânî احمد بن محمد على بن محمد باقر الاصفهانى البهبهانى was born in Kirmân Shâhân, A H 1191 = A D. 1777, came to India A H 1220 = A D 1805 and finally settled in Patna, where he wrote this work, according to the colophon of the present copy in Rabî' I, A H 1225 = A D 1810

The work is preceded by a full summary of the contents, occupying foll 1^b-15^a and beginning thus —

الحمد لله و الصلوة على رسوله و آله *

The work itself begins thus on fol 16^b —

الحمد لله الذى جعل العلماء ورثه الانبيا الخ *

It is divided into five books (Matlab), the last of which comprises three sections (Maqsad), and of a Khâtimah

The first four Matlabs are devoted to the account and biographical notices of the author's ancestors who belonged to the famous Majlisî family of Persia, beginning with Maulânâ Muhammad Taqî bin Maqsûd 'Alî Majlisî (d A H 1070 = A.D 1659) and ending with Âqâ Muhammad Bâqir bin Âqâ Muhammad Akmal Iṣfahânî and his descendants

The fifth Matlab, which contains the author's memoirs and forms the most interesting part of the work, is divided into the following three Maqsads —

Maqṣad I.—The author's life from his birth to his landing in

Bombay in Safar, A H 1220 = A.D 1805, with an account of his journeys to Bagdâd, Kâzimayn, Hillah, Najaf, Qum, Barûjard, Nahâwand, Hamadân, Kâshân, etc , on fol 63*b*

Maqsad II —The author's life in Hindûstân. Description of Hindûstân and the Deccan with an account of the Ṣûbahs, fol 88*a* Festivals, rites, manners and customs of the Hindus, e g the Rat Jâtra, the Devâlî, the Dasahra, the Holî, the Basant, the Charak Pûjah, the Satî, etc , on fol 89*b*. Account of Pegû, fol. 106*b* The author's stay in Bombay, fol 107*b* Journey to Haydarâbâd, fol 111*a* Account of Haydarâbâd, fol 112*a* The author's illness at Haydarâbâd, fol 115*b* Account of the Nizâm, fol 117*a* Mission of Muhammad Nabî Khân to Haydarâbâd and of Mahdî 'Alî Khân and Sir John Malcolm to Persia, fol 122*b* Arrival of Hâjî Khalîl Khân in Bombay and his murder, fol 124*b*. Mirzâ Muhammad Husayn and Sayyid Hasan 'Attâr's arrival in Haydarâbâd, fol 126*a* The author's stay in Machhlî Bandar, fol 126*b* The author's arrival in Calcutta, fol 128*a* His journey to Murshidâbâd and an account of the place, fol 131*b*. 'Azîmâbâd, fol 142*a* Sasrâm, fol 146*b* Benares fol 148*a* Faydâbâd, fol 151*b*. Lucknow, fol 163*b*. Account of the Sikhs, fol 190*b* The author's return to Faydâbâd, fol 194*a* His journeys to 'Azîmâbâd, Murshidâbâd and Jahângîrnagar, fol. 199*b* His return to 'Azîmâbâd, fol 209*a* The author's compositions and the teaching licenses (اجازت) which he obtained from the 'Ulamâ, fol 213*b*

Maqsad III —Account of the states of Europe, of the history, institutions and manners of the English and of the establishment of the British power in Bengal, fol 218*b* The Khâtimah on fol 312*b* treats of admonitions and good advices to kings and men in authority, including a sketch of Persian history from the decline of the Safawîs to the author's time

Written in ordinary Nasta'lîq with the headings in red on the margins

The scribe Mirzâ Ahmad says that he completed the transcription at Patna in A H 1225 (the year in which the author completed the work) A note by one Ġulâm Husayn says that the author gave him this MS in A H 1226 This is followed by a seal of the same Ġulâm Husayn bearing the inscription علام حسین بن محمد اسمعیل, dated A H 1220 Some notes in the handwriting of this Gulâm Husayn are found on the margins of the copy.

III. GEOGRAPHY, COSMOGRAPHY AND TOPOGRAPHY.

No. 97.

foll 296; lines 15, size $11 \times 7\frac{1}{4}$, $6\frac{3}{4} \times 4$.

عجائب المخلوقات و غرائب الموجودات

A very valuable and extremely rare cosmographical work, composed in the beginning of the latter half of the sixth century A.H.

Beginning —

سپاس مر خداوندیرا که بمعرفت خود بینا گردانید و ما را از قطرهٔ آب بدید آورد الخ *

This work, of which I have seen no notice anywhere else, is one of the earliest Persian works on cosmography and is therefore of considerable interest The following particulars regarding the work and the author, who does not give his name anywhere in the text, are derived exclusively from the work itself —

On an ornamented blue ground in the beautifully illuminated head-piece the title of the work written in gold letters is كتاب عجائب المخلوقات, but in the preface, on fol 3a, the full title of the work as given by the author himself is عجائب المخلوقات و غرائب الموجودات —

و ما این کتاب را تالیف کردیم که که هر کسی را ممکنت آن بود که در آفاق گردد تا آنچه ندیده بند و ما عجائب عالم انچه دیده و انچه شنیده یاد کنیم و ورا نام کنیم عجائب المخلوقات و غرائب الموجودات *

From a passage on fol 7b we learn that the author wrote the work for Tugril bin Arslân bin Tugril whose name he introduces with several honorific titles —

سلطان اعظم شهنشاه معظم مالک الرقاب الامم سید السلاطین المشرق و المغرب رکن الدنیا و الدین معز الاسلام و المسلمین جمال الملة و الدین ابو طالب طغرل بن ارسلان بن طغرل امیر المؤمنین اعز الله انصاره و ضاعف جلاله و اقتداره *

This royal personage is evidently Sultân Tugril bin Arslân (A H 571-590 = A.D. 1175-1193), the last of the Saljûqîan monarchs of Persia

The last dates mentioned in the work are (1) Under Nîshâpûr on fol 131b, where the author says that the city was devastated by the Ġuzz in A H. 550 = A D. 1155; (2) he refers to an earthquake, زلزلهٔ کوهستان, on fol 161a which took place in his time, A H. 551 = A D. 1156 —

و در روزگار ما در سنه احدی و خمسین و خمسمایة زلزلهٔ آمد کوهستان هفت روز بماند *

On fol 132b he deals at some length with Hamadân He speaks of the place with a certain predilection and relates some stories from his father and his teacher امام سعد بن مسجد الدین ابو الفتح الطالی رحمه الله علیه. Again on fol 9a he says that a man who has spent his whole life in the place where he was born may not necessarily know every thing that can be known about the locality, and cites the following incident He relates that on one occasion when he was in Isfahân a certain person wanted from him some particulars of the inscription on the Arwand Mountain کوه اروند (a mountain in Hamadân noticed by our author on fol 63b) In reply the author said that he had no knowledge whatever of the existence of such an inscription Subsequently when he came to Hamadân he went to the mountain, saw the inscription and was surprised with its curiosities —

و باشد که مردمی در شهر راند و عمری بکذرد و همه شهر خود ندیده باشد و در وقتی من به اصفهان بودم شخصی از من برسید که بر سطح اروند چند سطر بسته خدایان خوانند تو دیدهٔ گفتم این را خبری ندارم کتابی معتبر بدر آورد و دران این صفت کرده بود و شرحی داده شگفت و چون بهمدان بازامدم بمقصد برفتم و آنرا بدیدم شگفتی که دیدمش عجب تر بود از شنیدن *

This points to the author's having been a native of Hamadân

The above facts point to the conclusion that our anonymous author was born before A.H. 551 = A D 1156 and that he wrote this work entitled عجائب المخلوقات و غرائب الموجودات for Sultân Tugril III bin Arslân between A.H. 571 and 590 = A D. 1175 and 1193.

An anonymous treatise of about 52 folios, called رسالهٔ عجائب المخلوقات, which seems to bear a close relation with the present work, is noticed by Dr. Ethé, in the Bodl. Lib. Cat. No 405 The

beginning of the said treatise is quite different from that of the present work, but the subject headings, as much as enumerated in the said catalogue, closely agree with those of this work We learn that the division of Dr Ethé's copy is not quite clear and that the headings are very often omitted. Strangely, the division in this copy is also vague and confusive, but the headings here are seldom omitted and the more important ones will be quoted

Like Ethé's copy our work begins with wonderful stories from the lives of Iskandar, Luqmân, Jamshîd, etc ; then follows the index of the work in beginning with which the author says that the work is divided into ten Qânûns and ten Rukn which are enumerated here, foll 9^b-10^b

و ما فهرست کتاب یاد کنیم انشاء الله تعالی بدانکه این کتاب بر ده قانونست و ده رکن *

The first Rukn on superlunary things begins thus on fol 10^b

الرکن الاول فی عجائب الاجرام العلویه *

This Rukn comprises several chapters (باب) each of which consists of several sub-headings It begins with an account of the Throne of God and the first four angels, the last of whom, viz اسرافیل, is noticed under the heading الباب الثانی, fol 14^a. This is followed by the headings حاصدب هر دو وطنها و مواضع روحانیات, etc after which we suddenly come to الباب الثالث فی عجائب السموات, fol 18^a The fourth Bâb is not found الباب الخامس فی عجائب العمر, fol 25^a, الباب السادس فی عجائب الکواکب, fol 27^a; الباب السابع فی عجائب الروح, fol 30^a, this is followed by the heading الباب الاول فی اصوله الرکن الثانی فی العجائب العلویّه بین السماء والارض, fol 34^a. الباب الثانی فی عجائب الدیران علویه treating of the lightning, the thunder, the rainbow, etc , fol 37^a; فی الباب الثالث عجائب الهوی, fol 38^b, الباب الخامس فی عجائب السحاب, fol 42^a Then comes the third Rukn on the sublunary things, agreeing with the second Rukn of Ethé's copy — الرکن الثالث فی عجائب الارض, fol 44^a It contains many subdivisions, the first of which (heading wanting), treating of the rivers, is, like all the following ones, arranged alphabetically Other important subdivisions under this Rukn are فصل اخری فی عجائب الانار, fol 57^b; الباب الرابع فی عجائب العالم, fol. 59^b, الباب الخامس فی عجائب الجبال علی الحروف المعجم, fol 62^b, الباب السادس فی عجائب المعادن والجواهر, fol. 70^a.

The seventh Bâb is not found. الباب السابع, fol. 81^a, introduced by the following explanatory note (صخره‌ها) و بعد ازین یاد کنیم صحراها و سنگها که در عالم است و دران نوعی از عجائب نبود یا حکمتی معهد.

The above is followed by a description of mosques, churches, cities, etc, all arranged in alphabetical order, agreeing with the contents of the third Rukn in Ethé's copy These are الباب الاول فی المساجد, fol. 84^a, باب دوم در کنیسا اهل سلف, fol 88^b, الباب الثالث فی القصور و هو مرتب علی, fol 91^a, الباب الرابع فی البلاد والقلاع والاقالیم حروف المعجم, fol 136^b Then follows الرکن الخامس فی عجائب الاشجار والنبات فی العالم, fol 161^a, الرکن السادس فی عجائب الصور المنفوره المنقوشه, fol 175^a, فی ذکر الصور و عجایبها, fol 182^b, followed by an account of کنوز or treasures (heading wanted), fol 192^b, الرکن السابع فی شرف الآدمی و عجائب, fol 199^a, بمسلم الارواح, fol. 204^a; فی ذکر الروح, fol 204^b, فی فصل الروح فی الجسد, fol 205^a and several other headings relating to the soul Then follows فی ذکر القوی, fol. 210^a, after which the author treats of the five senses, fol 210^b, باب فی طبقات الناس و اخلاقهم و صورهم, fol 218^b, ذکر طبایع الحسا و اخلاقهن, fol 222^b, under this section the following subject headings are found—ذکر الامم العادیه الطوال الاقویا, fol 223^b, صفت العوج, fol 224^a, ذکر الحسا العادی السرمدیی, fol 225^b, ذکر شخص عادی, fol 225^a, ذکر العادی الصیفی, fol 226^b, العادیات من جنود اسکندر, fol 226^a, ذکر العادی الاقلی, fol 227^b, ذکر الآدمیین فی کل زمان مدهم, fol 228^b, باب فی السودان والهنود etc, ذکر رجل الاقلی, fol 229^b; الخضر, fol 229^a, والزنوج و امهم المختلفه, fol. 234^a, فصل فی ذکر الحساس فیه, fol 236^a, فی شرف النبی المرسل محمد, fol 237^a, فی ذکر الآدمی و درجاته المصطفی صلی الله علیه و آله وسلم, fol 237^b, ذکر الکهنه واحوالهم, fol 240^a, فی کرامات الاولیا و جوارها, fol 244^b, ذکر المعجزات الانبیا علیه الصلوه والسلام, fol. 245^b, فی ذکر الکیمیا و انه صنعت روحانیه, fol 246^b There seems to be a lacuna after fol 247^b Fol 248^a opens abruptly with an account of the animal kinds, followed by the headings خاصیه الاسد, fol 248^b, خاصیه الدب, fol 250^b, صفت الفهد, fol 251^b, خاصیه النمر, fol. 252^b; خاصیه شغال, fol. 254^a; خاصیه الکلب, fol 254^b, الکلب البحری, fol. 256^b, خاصیه خرس, fol 257^a, صفت دب الاصغر والاکبر, fol. 258^a; خاصیه الفرس, fol. 261^a, خاصیه الحمار, fol. 263^b, etc.; فی باب فی ذکر الافاعی والثعابین والحیات, fol. 270^b etc. etc., خاصیة الثعلب, fol. 280^b; under this section the author deals with the account of

the various species of the sea animals. فصل فی السموم, fol 284^b, with the headings, خاصیه العفرت, fol. 285^b; صفت النحل, fol 286^b; النعسوب, fol 288^a, etc.; فصل فی ذکر الجن وهم الطف من الاثالسه, fol 292^b.

In the beginning on fol 8^b the author gives us to understand that the accounts given by him are always marked by some abbreviative symbols, viz ع for بعید, مع for معروف, شب for شده :—

وما این کتاب جمع کردیم انچه دیدیم در کتبها مسطور و شنیدیم از جوالان و سیاحان بعضی آنست که آنرا شاهدی نباید و ظاهر ست چنانکه افلاک وماه که از همه عجائبهای عظیم است بر حاشیهٔ آن رقم کردم ع یعنی بعید ست و بعضی که قران دارد باطعست و اخبار با محسوس است برآن رقم کردیم مع یعنی معروفست وبعضی از عجائب که شنیده ایم از سیاحان و بران برهانی ندیدیم قاطع و نتوان گفتن که دروغست بر حاشیهٔ آن رقم کردیم شب یعنی شهرت است که آن کار کردن خصلتی شومست *

These symbols are however not found in the text. Hâj Khal. iv, p 188, notices a Persian work of the same title عجائب المخلوقات, composed in A H 555 = A D 1160, by Muhammad bin Mahmûd bin Ahmad ut-Tûsî us-Salmânî, which like the present is divided into ten Qânûns and Arkân نرده قانونست و ارکان The beginning of Hâj Khalîfah's work is however different from that of the present copy

Half-page miniatures are found in many places of the copy, but the average of the pictures does not stand on the highest level of Eastern art, though some of them are executed carefully They are to be found on foll —11^b, 17^b, 31^a, 33^b, 43^b, 50^b, 65^a, 78^b, 82^a, 95^b, 101^b, 134^a, 139^a, 148^b, 173^a, 202^b, 213^a, 224^b, 246^a, 277^b, 293^b.

Each page containing the miniature, with its opposite page, is beautifully illuminated

Written on thick and glossy gold-sprinkled papers in a clear Nasta'lîq within gold and coloured borders with a double page, beautifully illuminated 'Unwân The headings are written in red and blue throughout

Dated Muharram, A H 125, evidently meaning 1025

Scribe —محمد قاسم.

The MS though written in a clear hand is full of clerical mistakes.

No. 98.

foll. 301: lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

نزهة القلوب

NUZHAT-UL-QULÛB

A slightly defective copy of the famous cosmographical work, treating more especially of the geography of Persia and some adjacent countries, by Hamd Ullah bin Abî Bakr bin Hamd ul-Mustaufî ul-Qazwînî حمد الله بن ابی بکر بن حمد المستوفی القزوینی (d. A H. 750 = A D. 1349), who has been already mentioned, p 1, as the author of the Târîkh-i-Guzîdah It was composed most probably A.H 740 = A D 1339, which year in the body of the work is more than once mentioned as the current year

The work is divided into a Fâtihah, three Maqâlahs and a Khâtimah. This copy wants the whole of the preface which precedes the Fâtihah, and begins at once with the Fâtihah thus —

فاتحه و آن منحصر است بر مقدمه و دیباچه و سه مقاله - مقدمه در ذکر ترتیب ابداع افلاک و انجم و ما یتعلق بذالک الخ, corresponding with line 11, fol. 6^a of the following copy.

Written in good Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece Foll 1^b and 2^a are written within broad gold lines The headings, including the geographical names, and the Arabic quotations, are written in red Several seals of the late kings of Oudh are found at the beginning and the end of the copy

Not dated, apparently 17th century

No. 99.

foll. 240, lines 19, size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 5$

THE SAME.

Another copy of the preceding work

Beginning as usual:—

چون واهب مواهب بی علت علت کلمته که مبدع مخترعات و مخترع مبدعاتست الخ *

This copy is slightly defective towards the end and breaks off with the following line —

چه کم گردد گر از دریای رحمت * که یک قطره کنی در خلق قسمت

corresponding with line 10, fol. 301^a of the preceding copy

Written in distinct Indian Nasta'liq with occasional notes on the margins. The headings and the names of places are written in red

Foll 132-162 are supplied in a later hand

Foll 158^b, 159^a and 161^b and the lower parts of foll. 158^a, 160^a and 161^a are left blank, but the text is not affected

Dated A H 192, meaning probably 1092

No. 100.

foll 583, lines 20; size $11\frac{3}{4} \times 6$, 8×4

هفت اقلیم

HAFT IQLÎM.

A topographical, historical and biographical encyclopaedia, containing 1,560 biographies of Poets, Shaykhs and 'Ulamâ arranged in geographical order, by Amîn Ahmad Râzî امین احمد رازی who completed it in A H 1002 = A D. 1594

Beginning —

حمد هرکجا گنجی آرد پدید * بنام خدا سازد آغاز کلید

The work is divided into seven climates Under each country or town the author gives the historical and the geographical account of the place followed by the biographical sketches of the distinguished Poets, 'Ulamâ and Saints to whom it has given birth

Contents —First Iqlîm, fol 4^a Second, fol 14^a Third, fol 42^b. Fourth, fol 205^a Fifth, fol 480^a Sixth, fol 556^a Seventh, fol. 579^a

The work is being published by the Asiatic Society of Bengal in the Bibl Indica Series

The present copy is full of clerical mistakes, particularly the proper names of persons and places and the Arabic passages which are most terribly corrupt. Towards the end of the copy is found a big worm-hole which runs through the middle part of foll 526-583

Written in ordinary Indian Ta'liq within coloured borders with an illuminated frontispiece

The copy was written by Ġulâm Husayn, a pupil of Hâfiz 'Azîm Ullah, for a person whose name has been obliterated by some mischievous hand

Not dated, apparently 19th century.

The binding of the MS. is damaged.

No. 101.

foll. 136; lines 21; size $8 \times 5\frac{1}{4}$; 6×4

اخبار حسینه در اخبار مدینه

AKHBÂR-I-HASÎNAH DAR AKHBÁR-I-MADÎNAH

History and topography of Madînah, a Persian translation of Samhûdî's (d A.H 911 = A.D. 1505) well-known Arabic work خلاصة الوفا باخبار دار المصطفى, which extract from his larger work وفاء الوفى باحبار دار المصطفى, was made by Samhûdî himself, A H. 893 = A D. 1488

The Persian translator's name is not mentioned anywhere.

It is divided, like the Arabic original, into eight chapters, each subdivided into several sections, comp. Wiener Jahrbucher, 1835, Vol 70, Anzeigeblatt, p 88

This copy, which is defective at both the ends, opens abruptly in the middle of the preface thus —

رانکه من بندهٔ گنهگارم نوشنده نماند صاحب تاریخ اعني سید سمهودی مذکور رحمه الله الخ *

and breaks off towards the end of the last chapter with the following words —

و درانجا چاهی که موسی علیه السلام برای گوسفندان شعیب علیه السلام آب کشیده و آنرا بعضی از مدینه گفته اند *

Written in fair Naskh with the headings and the names of places in red

Folios have been misplaced in several places, for instance the arrangement of the folios between foll. 17-25 is 17, 24, 18, 23, 19-22, 25, fol 43 is placed after fol 44, foll 127 129 are detached from the binding. The MS is slightly worm-eaten throughout A portion of the upper marginal sides of foll 121-130 is badly injured.

Not dated, apparently 18th century

No. 102.

foll. 583; lines 21, size $11 \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

خورشید جهان نما

KHWURSHÎD-I-JAHÂN NUMÂ.

An autograph copy of a very exhaustive, interesting and hitherto unknown geographical, historical and biographical en-

cyclopaedia, from the earliest period to A H. 1280 = A.D 1863, by Ilâhî Bakhsh ul-Husaynî الهی بخش الحسینی of Angrîzâbâd, in Mâldah.

Beginning —

حمد وراوان بصدق آستان جلت اوسان حضرت شاه جهان الخ

In the preface (fol 17^b) the author states that after completing the work كنز المصادر in A H 1268 = A D. 1851 and the افلیم بلاغت in A H 1269 = A D 1852 he commenced to write the present work in A H 1270 = A D 1853 for which the title forms a chronogram In a subscription at the end of the copy the author gives us to understand that he commenced the composition in the beginning of A H 1270 and completed it after eleven years' labour in A H 1280 = A D 1863 He promises to write an account of the succeeding years in a separate work.

The work is divided into twelve chapters called Burj, as follows —

I Creation of the Universe, fol. 18^b.
II America, fol 19^a.
III Africa, fol 22^b
IV Europe, fol 26^b
V Asia, fol 43^b.
VI. Australasia and Polinisia, fol 427^a

Under each country or town the author gives a geographical and historical account of the locality from the earliest period to the time of composition The Indian portion of the work, which is comparatively more exhaustive, is treated with minute details

VII. Prophets, fol 433^b.
VIII Ancient philosophers, fol 452^b.
IX Saints, Poets and renowned persons, arranged in chronological order, fol. 453^b.
X History of the different Sûfî schools, fol. 546^b.
XI Buildings of great architecteral importance, fol. 567^a.
XII Account of the author—his relatives, ancestors, etc , fol. 579^a.

A detailed index of the contents occupies the first fifteen folios of the copy

Additions and emendations made by the author himself are found throughout the copy.

Written in a hasty but learned Indian Nasta'lîq with the headings in red

Not dated, apparently 19th century.

IV. THEOLOGY AND LAW.

(1) Hinduism.

No. 103.

foll 232; lines 21, size $13\frac{1}{2} \times 9$, $10\frac{3}{4} \times 6\frac{1}{2}$.

ترجمهٔ مها بهارت

TARJUMAH-I-MAHÂBHÂRAT.

A defective and incomplete copy of the Persian translation of the Mahâbhârat, made by Akbar's order under the auspices of his prime minister Abul Fadl, who wrote an introduction to the work in A H 995 = A D 1587.

Beginning —

ای هزده هزار عـــالم از شوق تو مســـت

سر در ره جست و جوی و جان بر کف دست

Out of the eighteen Parvas into which the entire work is divided, this volume contains the following —

Abul Fadl's preface, on fol. 1^b

Fol 10^b is followed by a lacuna and the earlier portion of the first Parva is thus missing

Parva II (styled فنّ), on fol 85^a.

فنّ دویم از کتاب مها بهارت که آنرا سبها پرب گویند و درین پرب دو هزار و پانصد و یازده اشلوک است *

The Second Parva which ends thus on fol. 103^b تمام شد سبها پرب پرب دویم است دو هزار و پانصد و یازده اشلوک است بتاریخ ۲۴ رمضان سنه ۵ بادشاه فرخ سیر is followed by Parva III beginning without any heading :—

راویان احبار این قصه را چنین روایت کرده اند *

The remaining portion of the MS., which apparently comprises Parvas IV-VII, does not bear any headings or rubrication and the copy breaks off with the words :—

اندر گفت که تو یکی از دشمنانرا که این صفت داشته باشد خواهي کست اما آنکس را *

The folios are misplaced in several places and the right order seems to be :—1-107, 109, 108, 110, 111-168, 173-176, 169-172, 177-232.

The MS , written in different hands, is water-stained throughout.
Not dated, apparently 18th century

No. 104.

foll 199, lines 15, size $9 \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

THE SAME.

This volume, containing the 12th and 13th Parvas of the Persian translation of the Mahâbhârat, is introduced by the heading in red آغاز فن دوازدهم از مها بهارت

Beginning —

راویان اخبار هندوستان چنین آورده‌اند که بدر و سنجی وغیره بفرمود الخ *

It ends thus on fol 73^a تمام شد سات (سادت) برب از کتاب مها بهارت فن دوازدهم after which the 13th Parva begins thus .—

راویان اخبار این کتاب چنین آورده اند *

Written in ordinary Indian Ta'liq
Worm eaten in some places
Not dated, 18th century.

No. 105.

foll. 154, lines 16, size $9 \times 5\frac{1}{2}$, $7\frac{1}{4} \times 4\frac{3}{4}$.

THE SAME.

The 14th and 15th Parvas of the preceding work
Beginning —

آغاز فن چهاردهم از جمله هجده برب مها بهارت که راجه جدشتر درین داستان اسمید جگ کرده است - در آخر برب آن ساتیک مذکور شده که راجه جدشتر *

The 15th Parva begins thus on fol. 141^a —

بیاس اسرم برب فن پانردهم از مها بهارت که بعد از تمام نمودن راجه جدشتر اسمید جگ بقلم آمده - راویان اخبار هندوستان چنین روایت کرده اند که چون جیمن قصهٔ اسبد جگ را تمام نراجه جنم جی -

This Parva seems to be incomplete and the MS. breaks off with the words ... همراه ایشان می باشند اینها هم از فرزندان خود.

Written in careless Indian Ta'liq. In many places the contents are written diagonally

Not dated, apparently 18th century.

No. 106.

foll. 416, lines 15, size $10\frac{1}{2} \times 7\frac{1}{4}$, $8\frac{1}{4} \times 4\frac{1}{4}$.

ترجمهٔ جوگ باششت

TARJUMAH-I-JOGBÂṢHIṢHT

A Persian version, by an unknown translator, of Vâlmikî's Sanskrit work Yogavâsishtha on Hindû gnosticism, in the form of a dialogue between the Rishî Varishtha and Râmchandra, taken from the abridged version of a Kashmîrî Pandit, variably called Anandan (Rieu, I, p 61^a), Bahandan (Ethé, Ind. Office Lib. Cat No 1971), but in our copy پنڈت کسمبری الیهٔ بندن نام که صاحب انتخاب نسخهٔ جوگ بسیست است

Beginning —

* بعد استت بحمداب بمضماب شبی گویند گوبال که الطاف و افضال آن

It is divided into the following six Prakaranas (پرکرن) cf. fol 5^b

1. Vairâgya-Prakarana (سراگ پرکرن)
2. Mumkshuvyavahâra-Prakarana (ممحهه پرکرن), fol 44^b
3. Utpatti-Prakarana (اتپت پرکرن), fol 58^a
4. Sthiti-Prakarana (not marked in the text).
5. Upasama-Prakarana (اپشم پرکرن), on fol. 146^a.
6. Nirvana-Prakarana (درمان پرکرن), on fol 250^a

The MS breaks off in the beginning of the sub-division اچهواک اپاکهیان belonging to the sixth Prakarana, with the following words —

حاطر او را هبحگونه حواهش و آررو نداشد ندیدن صورت او خرسندي و آرام...

No. 107.

foll 407, lines and size same as above

Continuation of the preceding volume, beginning with the words —

* و آرام و تسکین‌ها تا یاد برم انما برم ابشر الخ

The sixth Prakarana ends on fol. 19^a after which begins a chapter of the Mahâbhârat called here اشمدة پرب (cf. fol 222^a), beginning —

راویان هند و عالمان ارجمند جنین روایت میکنند *

Foll 222^a-235^b. This section deals with the discourse between Krishna and Arjûna. It is styled here گیان مالا, and seems to be a portion of the Bhagavadgîta, which was interpolated as an episode in the sixth Parva of the Mahâbhârat, viz the Bhîshma Parva. According to a note in Ethé, India Office Lib No 1949, the Bhagavadgîtâ was translated by Prince Dârâ Shikûh. Dr. Rieu, p 59, notices two versions of the Gîtâ, both ascribed to Abul Fadl The present translator does not give his name

Begins thus ·—

این نسخهٔ گیان مالا جواب و سوال شری کرشن جیو (و) ارجن که شکهدیو
نا راجه پریچهت میگوید

Foll 235-251. سرّ اکبر the Upanishads or Upnakhats (called here تاپنی او پنگهت درسنگهه) compiled and translated from Sanskrit under the auspices of Prince Dârâ Shikûh and finished A.H. 1067 = A.D. 1657. It is also styled سرّ الاسرار

Beginning —

همه فرشتها نه برجاییت گفتند که آنجائی که از هر لطیف لطیف تر
است *

Foll. 251-285^b. An abridged prose-translation of Vâlmikî's Râmâyana, the second great national epopee of the Hindus.

The translator's name does not appear in the text, and the narrative begins at once without any preface —

فصل ..... در ذکر رام اوتار *

Foll. 251^a-407^a هربنس پران Haribansa Purâna A Persian translation of the Harîvansa, which forms an appendix, (or even a nineteenth Parva, sometimes styled اچرج پرب or اچارج پرب cf. fol. 400^a), to some copies of the Mahâbhârat. It begins with the account of the Râm Avatâra.

فصل ..... در ذکر رام اوتار چون سابقا مذکور شد که دعای در باسا
و کهیشر الخ *

The copy ends .—ترجمهٔ هربنس پران تمام شد.

Both the copies are written in ordinary Indian Taliq by one scribe, whose name given at the end of the second copy is اصغر

Not dated, apparently 19th century

(2) Exposition of the Truth, Rights and Duties of Islâm according to the various Sects and Doctrines.

No. 108.

foll. 75, lines 20-21; size $10 \times 6\frac{1}{4}$, $6\frac{1}{2} \times 4$

حيرة الفقها

HAYRAT-UL-FUQAHÂ

A work in the form of questions and answers on points of Muhammadan civil and ecclesiastical law in all its branches

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على الانبياء آدم و محمد و ما بينهما من المرسلين الخ *

The full name of the author is not given On fol 2^b he designates himself as علا بخارى 'Alâ Bukhârî, and says that he wrote the work, A H 695 = A D. 1295, for Nawrûz Beg (cf. fol 1^b) C Stewart, p. 153, says that the author is unknown and that the work is dedicated to Nasîr-ud-Dawlah of Khurâsân, A D 1295

In the Catalogue of the Persian Books and Manuscripts in the A.S B, p. 5, No AC 15, the author is called مفتى بخارى, Muftî-i-Bukhârî. In the present copy (fol. 3^a), which is written by a most careless and illiterate scribe, the title of the work reads thus حرة الفعه و حجله الفضلا. The correct title therefore seems to be حيرة الفعها و حجله العضلا or حيرة.

Written in careless Nasta'liq. Foll. 26-49 are written in a different hand.

The colophon says that the transcription, completed on the 16th of Jumâdâ I, A.H. 1247, was made by order of Mirzâ Muhammad Radî-ud-Dîn 'Alî bin Mirzâ Muhammad Khurram Bakht.

The MS. is mended and bordered in several places.

No. 109.

foll 407, lines 17; size $10\frac{1}{2} \times 7$, $7\frac{1}{2} \times 4\frac{1}{2}$

كنز العباد في شرح الاوراد

KANZ-UL-'UBBÂD FÎ SHARH-IL-AURÂD

A copious commentary on the religious manual (اوراد) of the celebrated Shihâb-ud-Dîn Suhrawardî (d A H. 632 = A.D. 1234), by 'Alî bin Ahmad ul-Ġûrî علی بن احمد العوری See Hâj. Khal. V, p. 254. See also Loth Arab. Cat. No. 363, where a copy of the work is noticed

Beginning as in Loth, loc cit. --

* اعظم المحامد لله العظام و اكرم الصلواة على رسوله الكريم النخ

The author, who calls himself a disciple of Shaykh Rukn-ud-Dîn, says in the concluding lines, fol 388^a, that he completed the work in Shawwâl, A H 747 = A D 1346

The original work is in Persian but the commentary is in Arabic

The work is divided into numerous Fasls and Dikrs and a detailed index of the contents with reference to the folios of the MS. on which each Fasl or Dikr begins, occupies foll 404^b-406^b

Written in a hasty but learned Naskh with notes and emendations throughout the copy According to the colophon on fol 388^a, the transcription of the MS was commenced on the 25th Rabî' II, A.H 1072, and completed on Friday, 21st Shawwâl of the same year It is also stated here that this MS was transcribed from an old copy, dated A H 842, which was in the use of Shaykh-ul-Islâm Maulânâ Qâdî Badî' ud-Dîn

Scribe — جعفر بن قاضی عبد الرشید بن داؤد بن محمد بن رکن الدین بن مبنا ابوالمکارم بن حسام الدین بن امام الدین بن رکن الدین بن حسن بن صلاح بن داؤد بن احمد بن محمد.

A note on the margin here, in the handwriting of the scribe, says that the notes of this MS were completed on 12th Dulqa'd, A.H 1072.

The original work is followed by a tract on the daily prayers, entitled مقصود المصلین, by Muzaffar bin Hasan bin Mubârik 'Usmânî مظفر بن حسن بن مبارک عثمانی, beginning thus on fol 389^b —

حمد بی عایت و شکر بی نهایت مر معبودی را که عبادت او بر اهل سموات و ارض *

It is based on the 'Umdat-ul-Musallî, better known as Kîdânî, and is divided into eight chapters. This copy, however, breaks off in the middle of the seventh chapter.

The above tract is followed by a list of the names of renowned persons and holy saints with the year of death written under each The dates are arranged according to the months, beginning with Muharram, and are brought down to A H. 1072 = A.D 1661

Towards the end are found some short passages and quotations from various Arabic and Persian works

No. 110.

foll 180; lines 13, size $8\frac{3}{4} \times 5$; 6×3

تحفة الصلوة

TUHFAT-US-SALÂT

A work on the privileges and peculiarities of the benediction invoked upon the prophet (صلوة و سلام) based on the Qur'ân, Hadîs and other reliable works, by the well-known author 'Alî bin Husayn Wâ'iz Kâshifî كاشفى واعظ حسين بن على who died A.H. 939 = A D 1532

The work is divided into several sections and a Khâtimah but a good deal of the first section is wanting, there being a lacuna at the beginning of the copy It opens abruptly with the following line —

* در كتاب تعرف آنجا كه بيان معتقد صوفيه منكرند وموجود الخ

فصل دوم در معني صلوة و تسليم fol 26b

فصل سويم در مناجات وجوب و استحباب fol. 32b.

فصل چهارم در كيفيت صلوة و تسليمات fol 37b.

فصل پنجم در اكثر احاديث تا صلوة (و) ذكر بركات fol 56b

فصل ششم در مواطن صلوة و تسليمات fol 57b.

فصل شسم (sic) در فضايل فوايد صلوة و تسليمات fol 104b.

فصل هفتم در مدمت تارك صلوة fol 152a.

فصل هستم در آداب مصلى fol 157a

خاتمه در بيان صلوة متنوعه fol 167b.

Fol 4a is followed by a lacuna and five or six leaves have been left blank

A note on the fly-leaf says that this copy was transcribed at

the desire of the donor Maulavi Sadr-ud-Dîn Ahmad, and deposited in the library A.H. 1282.

Written in ordinary Indian Ta'lîq

No. 111.

foll 37, lines 15, size $6\frac{3}{4} \times 4\frac{1}{4}$, $4\frac{1}{4} \times 2\frac{1}{4}$

رسالهٔ صیدیه

RISÂLAH-I-SAYDIYAH

A treatise endorsed as رسالهٔ صیدیه, by Fayd Ullah فیض الله, who composed it at the desire of Shâh Tahmâsp, written here, fol 2^b, as شاه طهماس, probably Shâh Tahmâsp I of the Safawî dynasty, who reigned from A H. 930-984 (A D 1524-1576).

Beginning —

حمد و سپاس بادشاهی را که مرغ دلهای مخلصان صید دام محبت اوست الح *

The work treats of legal precepts concerning hunting and the slaying of domestic and wild animals It is divided into three Bâbs and a Khâtimah

Written in beautiful Naskh on pink coloured papers within gold and blue coloured borders with an illuminated head-piece

Not dated, apparently 18th century

No. 112.

foll. 148, lines 19, size $10\frac{1}{2} \times 6\frac{1}{2}$, $8\frac{3}{4} \times 4\frac{3}{4}$

فقه ابراهیم شاهي

FIQH-I-IBRÂHÎM SHÂHÎ.

A work on legal prayers and other rites and observances of Islâm, being a collection of opinions and decisions of particular law-cases, by Ahmad bin Muhammad bin Hamîd, entitled Nizâm-ud-Dîn احمد بن محمد بن حمید الملقب به نظام الدین, who dedicated it to Ibrâhîm 'Âdil Shâh, King of Bîjâpûr (A H 941-965 = A D 1535-1557)

Beginning —

حمد بیحد و ثناء بیعد که از قیاس افلاس افزودست *

The work is divided into two parts. This copy, comprising كتاب الطهارة to كتاب الايمان و الاسلام, is the first part only. A copy of the second part كتاب النكاح to كتاب الخنثى is preserved in the Calcutta Madrasah Library The Râmpûr Library possesses two copies of the work

Foll. 81-148 are hopelessly rotten and damaged
Written in ordinary Indian Ta'lîq
Not dated, apparently 19th century

No 113.

foll. 319, lines 19, size 10×7, $7\frac{1}{2} \times 4$

براهين قاطع

BARÂHÎN-I-QÂTI'.

A Persian translation of Ahmad bin Hajar ul-Haysamî ul-Makkî's (d A.H 973 = A.D 1565) Arabic work الصواعق المحرقة, which contains a defence of the rightful claim of succession of the first three Khalîfs, against the heretics and Shî'ites, originally delivered as a course of lectures in Makkah, A H 950 = A D 1543 in the month of Ramadân (December)

The translation was made by Kamâl-ud-dîn bin Fakhr-ud-Dîn Jahramî كمال الدين بن فخر الدين جهرمى, A H 994 = A.D 1580 at the desire of Sultân Ibrâhîm 'Âdil Shâh (A H 988-1036 = A D 1580 1627)

Beginning —

الحمد لله الذى فضّل و كرّم نبيدا محمد صلى الله عليه و سلم على سايير الانبياء الخ *

It is divided into three Muqaddimahs, ten Bâbs and a Khâtimah, as follows :—

مقدمه اولى در ذكر احاديثى كه در باب اهل بدعت و شبعه و روافض وارد شده fol 3b

مقدمه دوم در بيان وجوب نصب امام. fol. 13a

مقدمه سوم در اثبات امامت fol 13b

باب اول در بيان كيفيت خلافت صديق و استدلال بحقيت آن بدلائل عقليه و نقليه و آنچه تابع آنست fol. 14b

باب دوم در آنچه مروی است از اکابر اهل بیت رضی الله تعالی عنهم
در مدح و ثنای ابوبکر و عمر رضی الله تعالی عنهما fol 84b

باب سوم در بیان افضلیت ابوبکر رض بر سایر این امت باز عمر باز
عثمان باز علی الخ fol 93b.

باب چهارم در خلافت عمر رض fol. 136b

باب پنجم در فضایل و خصوصیات عمر رض fol 140b.

باب ششم در خلافت عثمان رض fol. 159a

باب هفتم در خلافت علی ابن ابی طالب رض fol 171a

باب هشتم در مآخر و فضایل و بعضی از احوال علی رض fol. 176a.

باب نهم در خلافت حسن و فضایل و مآثر و کرامات وی رض fol. 202a.

باب دهم در فضایل اهل بیت fol. 210b.

خاتمه در بیان اعتقاد اهل سنت و جماعت در حق صحابه fol 298b.

Written in a fair Nasta'liq
Dated Bîjâpûr, Ramadân, A H. 995 The first folio is supplied in a quite modern hand.

No. 114.

foll. 34, lines 11; size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{3}{4} \times 3$.

مناظرهٔ جمهوریه

MUNAZARAH-I-JAMHÛRIYAH

A controversial work in defence of the Shî'ah tenets, translated from an Arabic treatise on the discussion held at Mashhad, in A H. 878 = A D 1473, between Mullâ Harawî and Shaykh Muhammad Jamhûr, by Muhammad bin Muhammad, better known as Jalâl-ud-Dîn ul-Kâshânî محمد بن محمد معروف به جلال الدین الکاشانی, in A H. 1001 = A.D 1592

Beginning —

ثنا و محمدی که زبان بیان بحکم انت کما الخ *

The title of the work is not given in the text, but in an endorsement in a fly-leaf at the beginning it is called

* مناظرۂ جمہوریہ معروف برسالۂ شیخ محمد جمہور

Written in fair Indian Ta'lîq within gold and coloured-ruled borders with an ordinary decorated head-piece and 'Unwân

The MS was written during the time of Âsaf-ud-Daulah Bahâdur at the desire of Râi Bahâdur Singh

Dated, Lucknow, Dulqa'd, A H 1210

No. 115

foll 425, lines 17, size $13\frac{3}{4} \times 8\frac{1}{2}$, $8\frac{1}{4} \times 4\frac{1}{2}$

فواید آصفیہ

FAWÂ'ID-I-ÂṢAFÎYAH.

A very comprehensive work on the special privileges and essential peculiarities of the Friday and other congregational prayers, based on the Qurân, Hadîs and sayings of the Imâms and other holy persons, originally delivered as a course of lectures from the 13th of Rajab, A H 1200 to the 7th of Sha'bân A H 1201, by Sayyid Dildâr 'Alî bin Sayyid Muhammad Mu'în-ud-Dîn ul-Hindî un-Nasîrâbâdî سید دلدار علی بن سید محمد معین الدین الہندی النصیر آبادی

Beginning

* جمیع محامد و صفوف سایس جناب واحد احدیرا سزا سب

The full title of the work given in the Preface, is فواید آصفیہ و مواعظ حسینیہ but in the Kashf-ul-Hujub, p 570, it is called المواعظ الحسینیہ It consists of fifty-one lectures called موعظہ. A detailed account of the contents is given in the beginning of the work

The original work is followed by a fragment (foll 421-425) of the Târîkh-i-Ibn-i-Hilâl relating to the correspondence between 'Alî and Ma'âwiyah after the former's return from the battle of Jumal

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

Dated 5th Shawwâl, A H 1211

A note on fol. 1a, dated 11th Ramadân, A.H 1252, records the price of MS as Rs 30.

No. 116.

foll 138, lines 14, size $8\frac{3}{4} \times 4\frac{1}{2}$, 6×3.

ذو الفقار

DULFAQÂR

A refutation of the 12th Chapter of Shâh 'Abd-ul-'Azîz's popular work تحفهٔ اثنا عسریه, by the same Dildâr 'Alî

Beginning —

* الحمد لله لمثبت الحق و مزیل الباطل و الصلوة علی الدعاة

The work and the author are mentioned in the Kashful Hujub, p. 221.

The following note on fol. 1[a] by one Sajjâd 'Alî, whose seal, dated A.H. 1282, immediately follows his signature, gives the particulars of the work

کتاب ذو الفقار مصنف جناب علیس مآب سند المجتهدین فدوة المتکلمین المولی ..... مولانا سند دلدار علی ... در جواب باب دوازدهم از کتاب تحفهٔ اثنا عسریه در بیان تولا و تبرا *

Written in fair Indian Ta'liq
Not dated, apparently 19th century

No 117.

foll. 321, lines 20, size $11\frac{3}{4} \times 7$; $8\frac{1}{2} \times 4\frac{1}{2}$.

An anonymous Shî'ah work in support of 'Alî's right to the Imâmat and treating of the prerogatives and miracles of the Imâms

Beginning —

* حمدی که حامدان ملاء اعلی و ذاکران کرهٔ غبرا از ادای آن عاجز اند

The name of the author and the title of the work are not given in the text, but in an endorsement on fol. 1[a] it is described as کتاب امامیه در بحث امامت

In the beginning, as well as in the concluding lines, it is said that the author lived for a long time at Haydarâbâd and that he wrote this work for 'Abd Ullah Qutub Shâh (A H 1035-1083 = A.D 1625-1672) We also learn that he completed it after one and a half years' labour in A H 1058 = A D 1648

It is divided into a Muqaddimah, on the significance of the Imam and the necessity for his existence (fol. 3[a]); a book (Bâb),

on the claims of 'Alî (fol. 7^b), subdivided into twelve Chapters (Fasl), devoted to the prerogatives and the miracle of the Imâms, and a Khâtimah, containing miscellaneous observations, fol 315^b.

Written in ordinary but legible Indian Ta'lîq with rubrications

Dated 26th Rabî' I, A H 1081

A seal of a certain noble (name illegible) of Shâh 'Âlam's court is fixed at the end

No. 118.

foll 384, lines 15, size $11 \times 6\frac{1}{2}$, $8\frac{1}{4} \times 4$.

THE SAME

Another copy of the preceding work ending with the tenth chapter. Occasional notes and emendations on the margins.

Written in ordinary Indian Ta'lîq

Not dated, apparently 19th century

No 119

foll. 383 (385-766), lines and size same as above

The continuation of the preceding copy beginning with the eleventh chapter and ending with the Khâtimah This copy begins with a short preamble in which it is said that this is the second volume of the work

Beginning —

الحمد لله رب العالمين ..... و بعد بخدمت طالبان راه هدى و شبعان

ما صدق و صفا *

Written in the same hand as the preceding copy with marginal notes and emendations

Not dated, 19th century

No. 120.

foll 251, lines 25, size $10\frac{1}{2} \times 6\frac{1}{4}$, $7\frac{1}{2} \times 4$.

An anonymous work on the laws, sacred rites and ceremonies to be observed by pilgrims, based on the 'Ilal-ul-Hajj of Shaykh-us-Sudûq Abî Ja'far Muhammad bin 'Alî bin Husayn bin Mûsâ bin Bâbwayh ul-Qummî (d. A.H. 381 = A.D. 991), and other works on similar topics, by Muhammad Taqî bin Majlisî محمد تقي بن مجلسي

Beginning —

الحمد لله رب العالمين و الصلوة على سيد الانبياء و المرسلين محمد و عترته الهادين الخ *

The author, who calls himself (fol. 2a) محمد تقى بن مجلسى, is most probably identical with Muhammad Taqî bin Maqsûd 'Alî ul-Majlisi, who died in A H. 1070 = A.D. 1659, and whose work رساله فى الحج is mentioned in Kashf-ul-Hujub, p 256

The copy is defective towards the end and breaks off with the words منعولست از على از ابو نصبر

Written in ordinary Naskh with additions and emendations on the margins

A seal of Fâdil Khân of 'Âlamgîr's court, three of the later kings of Oude and one of Muzaffar Husayn, are found on fol 1a

Not dated, apparently 18th century

No. 121.

foll 306, lines 19, size $11\frac{1}{2} \times 7\frac{3}{4}$, $8\frac{1}{2} \times 5$

تحفة الزائر

TUHFAT-UZ-ZÂ'IR.

A compendium of all the sacred rites and ceremonies to be observed by the Shî'ite pilgrims and visitors to the holy tombs of the Imâms and other places of sanctity, by Muhammad Bâqir bin Muhammad Taqî محمد باقر بن محمد تقى the famous author of many Shî'ite works, who was born A H. 1038 = A.D 1628, composed this work A D 1085 = A.D 1674 (cf fol 306a), and died A H 1110 = A D 1698

Beginning —

كتوبر ستايسى كه از بروج مسدده اقواه حامدان آهنگ در و نام صوامع و مساجع قدسيان را شايد معدص الانوارى را سزا ست الخ *

It is divided into a Muqaddimah, twelve Bâbs and a Khâtimah, as follows —

مقدمه در بيان آداب سفر است fol 3a

باب اول در بيان ثواب بعمبر فنور مقدسه حضرت رسول و ائمهٔ هدى ...

و ثواب زيارت ايسان و آداب زيارتهاى ايسان fol 9b.

باب دویم در فضیلت و کیفیت زیارت رسول خدا و فاطمه زهرا و ایمهٔ بقیع fol 17a.
باب سیم در فضیلت زیارت امیر المومنین ... وکیفیت زیارت آنحضرت fol. 35a.
باب چهارم در بیان فضیلت نجف اشرف و کوفه و مساجد کوفه و آب فرات fol 73b.
باب پنجم در فضایل زیارت سید الشهدا حسین بن علی ... fol 88a
باب ششم در بیان فضیلت حایر و کربلا معلی و فضیلت تربت حضرت امام حسین و آداب آنست fol. 110a
باب هفتم در زیارت مطلقهٔ آنحضرت که مخصوص بوقتی از اوقات نیست و آداب آنها و سایر اعمال و ادعیه که در روضهٔ مقدسه باید بعمل آورد fol 123b
باب هشتم در بیان فضیلت و کیفیت زیارت آنحضرت که مخصوص اند بایام و اوقات معلومه و امکنه معیده fol 174b.
باب نهم در بیان فضیلت و کیفیت زیارات حضرات امام موسی کاظم و امام رضا و امام محمد تقی fol. 209b
باب دهم در بیان فضیلت و کیفیت زیارت حضرت امام علی نقی و امام حسن عسکری و صاحب الامر ... و ادعیه توسل بائمهٔ علیهم السلام و عرایضی که بخدمت ایشان نویسند fol 229a
باب یازدهم در بیان زیارت جامعه است که هر امامی را بآن زیارت میتوان کرد و استعانه بایشان نمودن و عرایض بخدمت ایشان نوشتن در حاجتها و شدتها و کیفیت صلوت فرستادن بر ایشان fol. 256b
باب دوازدهم در آداب زیارت بقیعات و زیارت اولاد ائمه علیهم السلام و اصحاب ایشان و فضیلت سایر بقاع شریفه است fol 298b
خاتمه در بیان آداب ملاقات رایران ائمهٔ علیهم السلام fol 306a

Written in clear Naskh within gold and coloured-ruled borders with rubrications and an illuminated head-piece. The margins of foll 1b and 2a are decorated with floral designs

Dated Shawwâl, A H. 1243.

Scribe —ابن شیخ علی شیخ ابو الحسن.

Additions and emendations are occasionally found on the margins.

No. 122.

foll. 489, lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{4}$.

حقّ اليقين

HAQQ-UL-YAQÎN

A comprehensive work on the leading dogmas, principles and theories of Islâmism from the strictest Shîʻite standpoint, by the well-known Shîʻah Mujtahid Muhammad Bâqir bin Muhammad Taqî Majlisî محمد باقر بن محمد تقى مجلسي (d A H 1110 = A.D 1698), who completed it in A.H. 1109 = A D 1697

Beginning —

الحمد لله الواحد الفرد الصمد العليم القدير الذى ليس كمثله شيء وهو السميع البصير *

It comprises the following six books —

fol 2b. باب اول در اقرار بوجود حق تعالى و صفات كماليه اوست -

fol 7a باب دوم در بيان صفاتيست كه از حق تعالى نفي بايد كرد

fol. 10b باب سيم در بيان صفاتيست كه متعلق است بافعال حق تعالى

fol. 12a. باب چهارم در مباحث نبوة

fol. 24b. باب پنجم در امامت است

In this chapter, which occupies more than half the work, the author demonstrates the exclusive claims of ʻAlî and his descendants to the Imâmat, and disparages his opponents at considerable length.

باب ششم در احداث معاد است و بيان مقدمات آن و توابع آن از وقت مرگ تا انقضاى امر عالم *

Printed in Teheran, A.H. 1241

Written in minute clear Nastaʻlîq within coloured-ruled borders.

Dated Dîqaʻd, A.H. 1218.

The copy bears on the fly-leaf the seals of Amjad ʻAlî, Sulaymân Jâh and Wâjid ʻAlî.

No. 123.

foll 536, lines 23, size $12 \times 6\frac{3}{4}$, $7\frac{3}{4} \times 3\frac{3}{4}$.

عين الحياة

'AYN-UL-HAYÂT

A very popular and exhaustive work on theology and ethics based on the Qurân and traditions, from a strict Shî'ite standpoint, by the same Muhammad Bâqir bin Muhammad Taqî Majlisî (d A.H. 1110 = A.D. 1698)

Beginning —

* لآلی حمد و جواهر ثنا تحفهٔ بارگاه جلال کبریاء الخ

The work is divided into numerous sections, variously styled فصل, باب, شعبه, لمعه, مقصد, تدویر, فایده, اصل مصباح, ینبوع, etc. See E G Browne, Camb. Cat., pp 64-69

Printed at Teheran, A H 1240

Written in beautiful Naskh within gold and coloured-ruled margins with an illuminated head-piece and a double-page ornamented 'unwân The Arabic texts, frequently quoted, are written with all vowels Additions and emendations are occasionally found on the margins

The last folio has been supplied in a different hand

All the seals at the beginning and end of the copy have been rubbed out by some mischievous hand

Not dated, apparently 18th century.

No. 124.

foll 103, lines 11, size $8\frac{3}{4} \times 5\frac{1}{2}$, $5\frac{3}{4} \times 3$

غديريه

GADÎRIYAH.

A Shî'ah treatise in support of 'Alî's claim to the Imâmat, by 'Abd Ullah bin Shâh Mansûr ul-Qazwînî عبد الله بن شاه منصور القزويني.

Beginning —

* الحمد لله باعث الرسل رحمة اللعالمين و جاعلهم مبشرين الخ

The following particulars regarding the work and its author are given in the Kashf-ul-Hujub, p 392:—

العديرة - فى انبات امير المؤمنين لمولانا عبد الله بن شاه منصور القروينى الطوسى المعاصر للسيح الحرّ العاملى *

It would appear from the above passage that the author was a contemporary of Shaykh Hurr ul-'Âmulî, who is most probably identical with Muhammad bin Hasan ul-Husaynî ul-Hurr ul-'Âmulî, d. A H 1099 = A D. 1688 (see Brock II, p. 412)

Written in fair Indian Ta'liq within gold and coloured-ruled borders with decorations in the beginning

Not dated, apparently 19th century

No. 125.

foll 93, lines 14, size $7\frac{1}{4} \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{1}{2}$

A collection of three treatises (bound together), on some questions regarding Muhammadan theology and law, according to the Shî'ite School, by Muhammad bin Muhsin bin Murtadâ, surnamed 'Alam-ul-Hudâ محمد بن محسن بن مرتضى ملقب به علم الهدى (cf fol 1b) Rieu, I p 140, followed by Ethé, Bodl Lib No 1766, while questioning the date A H 1070 (A D 1659), given in the Bibliotheca Sprengeriana, No. 585, as a time when 'Alam-ul-Hudâ was still alive, holds that he lived in the first half of the seventh century of the Hijrah Evidences in this copy however tend to support the date given in the Bibl. Spreng *loc cit* At the end of the first treatise (fol. 69b), the author says that he finished its composition in Dulhijjah, A H 1098 = A.D 1686

يقول عبد الله الفقير ..... محمد المدعو علم الهدى ابن محمد المحسن عفا الله ..... و انعى بالفقها بمريه فمصر من قرى بلدنا فاسان لسبر دى القعد الحرام من شهور حجه ثمان و تسعين و الف من الحجج هجريه الظاهرة ...

Again at the end of the third treatise, fol 91a, the author says that he extracted it from the original in Dulqa'd, A.H. 1097 = A D 1685

و استخرج هذه السلالة من اصل الرساله باطمئنا الفقير الى ربه فى كل موطن محمد المدعو علم الهدى ابن محمد المحسن لسبر دى القعدة الحرام من شهور حجه سبع و تسعين و الف من الاعوام الحجريه ...

I Foll 1b-70a شعائر الايمان Sha'â'ir-ul-Îmân, dealing with some points relating to the principles of Muhammadan theology and law.

Beginning —

بعد از آرایش دل و زبان بسپاس و ستایش آفریننده آشکار و نهان الخ *

It is divided into the following five Maqâlahs —

معالهٔ نخستین در تفصیل اعمال بر سبیل اجمال fol. 2a

معالهٔ دوم در بیان فرایض طاعات. fol. 7a.

معالهٔ سیم در بیان نوافل حسنات fol 22a.

معالهٔ چهارم در بیان محظورات fol. 37a.

معالهٔ پنجم در بیان مکروهات

II. Foll 71b-78a خلاصهٔ کتاب حق گذار Khulâsah-i-Kitâb-i-Haq-guzâr. A tract in which the author vehemently denounces the doctrines, rites and religious observances of Sûfîs which he declares as heretical

Beginning —

بعد از آرایس دل و زبان ستایش بروردگار آشکار و نهان الخ *

Foll 79b-93a سلالة المعیار Sulâlat-ul-Mi'yâr. A theological discussion of the restrictions to be observed in the composition of poetry and verses, being an extract made by the author himself from his larger work معیار الاشعار

Beginning —

بعد از ادای وظائف حمد بروردگار الخ *

Written in learned Naskh, with rubrications Marginal notes and emendations are occasional

Dated A H 1099

No. 126.

foll. 129; lines 28-34; size $10\frac{1}{2} \times 6\frac{1}{4}$, 9×5

ترجمهٔ شعب الایمان

TARJAMAH-I-SHU'AB-UL-ÎMÂN.

A work on the leading dogmas and principal theories of Islamism based on the Qurân, Hadîs and other standard works It is a translation of Sirâj-ud-Dîn Abû Hafs 'Umar Qazwînî's abridgment of Abû Bakr Ahmad bin Husayn ul-Bayhaqî's (d. A H 458 = A.D 1065) "Shu'ab-ul-Îmân" The translation was made by Nûr-ud-Dîn ibn Jalâl-ud-Dîn نور الدین ابن جلال الدین, who added a Muqaddimah, a Khâtimah and some more matter to the work.

Beginning.—

الحمد لله ربّ العالمين اللّٰهم صل و سلم على عبدك و حبيبك و رسولك الخ

The work is divided into a Muqaddimah, seventy-seven Shu'bas and a Khâtimah A detailed index of the contents with reference to pages has been given at the beginning of the copy.

Written in careless Nasta'lîq with notes and emendations occasionally found on the margins

Dated, Friday, the 2nd of Jumâdâ II, A.H. 1105

Scribe —(ر) محمداک

The MS. is worm-eaten, and pasted over in many places

No. 127.

foll 61; lines 10, size $10\frac{1}{2} \times 6$, $7 \times 3\frac{3}{4}$

تبصرة الزائر

TABSIRAT-UZ-ZÂ'IR.

A treatise on the rites and ceremonies to be observed by the Shî'ite visitors to the sacred tombs of the Imâms and places of sanctity, by Mîr Muhammad Badî' ibn Mîr 'Abd-ul-Quddûs Radawî Mashhadî مبر محمد بديع ابن مير عبد القدوس رضوى مسهدى, who finished it, according to the concluding lines, on the 8th of Jumâdâ II, A.H. 1157 = A D. 1744.

Beginning —

الحمد لله رب العالمين و الصلوة على محمد سيد النبيئين *

According to the preface the treatise contains the translation of the 22nd Book of Muhammad Bâqir Majlisî's (d. A H 1110 = A D 1678) Bihâr-ul-Anwâr The Arabic text is followed by interlinear translation written in minute Nasta'lîq

Written in beautiful bold Naskh within gold and coloured-ruled borders with an illuminated head-piece According to the colophon the MS was written by order of Nawwâb Husayn 'Alî Khân Sâhib Bahâdur, son of Haydar 'Alî Khân.

Dated 2nd Safar, A H. 1257.

Scribe.—علي ابن محمد.

All the pages of the MS. are pasted over with thin paper

No. 128.

foll. 171, lines 19, size $11 \times 6\frac{1}{4}$, $8\frac{1}{4} \times 3\frac{1}{4}$.

قرة العينين

QURRAT-UL-'AYNAYN

A work on the praiseworthy qualities and the great merits of the Khalîfahs Abû Bakr, 'Umar and Uṣmân, based on the traditions of the prophet and holy men, by the well-known Indian scholar Shâh Walî Ullah d A H 1176 = A D. 1762.

Beginning —

الحمد لله الذي نعت عبده محمدا صلى الله عليه و سلم الى العالمين *

The full title of the work given in the preface is قرة العينين به تفضيل الشيخين.

Written partly in Indian Ta'lîq and partly in ordinary Nasta'lîq with occasional notes on the margins

Not dated, apparently 19th century.

No. 129.

foll. 28, lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$, $6\frac{3}{4} \times 4$.

خلاصة الاسلام

KHULÂSAT-UL-ISLÂM.

A short theological treatise on the religious duties and observances of Islâm, according to the Hanafî School by Ismâ'îl bin Lutf Ullah ul-Bâlkharzî اسمعيل بن لطف الله البلخرزي

Beginning —

حمد و سپاس و ثنای بیقیاس خداوندی را که مجموع مخلوقات را از کتم عدم بصحرای وجود آورده *

It is divided into the following twenty-two Bâbs (chapters) —

باب اول در بیان ایمان و اسلام و احسان و صفات باری تعالی - fol. 2a.

باب دوم در بیان آنها - fol 7b.

باب سیوم در بیان دعاهای آبدست fol 8b.

باب چهارم در بیان فریضه و سنت وضو ساختن fol 9b.

باب پنجم در بیان غسل fol. 11b.

باب شسم در بیان فریضه های تیمم fol. 12a.

باب هفتم در بیان مسح کسیدن بر موزه fol. 13a.

باب هشتم در بیان نماز fol. 13b.
باب نهم در بیان نماز گذاردن fol. 17a.
باب دهم در بیان قراءت در نماز fol. 17b.
باب یازدهم در بیان فرض و واجب و سنت و نفل و تفرقه میان ایسان fol. 18a.
باب دوازدهم در بیان اوقات نماز fol 18b.
باب سیزدهم در بیان سجدهٔ سهو fol 19b.
باب چهاردهم در بیان سجدهٔ تلاوت
باب پانزدهم در بیان نماز جمعه fol. 20b
باب شانزدهم در بیان نماز عید رمضان و عید قربان fol. 21a.
باب هفدهم در بیان نماز جنازه fol 22a.
باب هیژدهم در بیان رکوة fol. 23a.
باب نوزدهم در بیان روزه fol. 24a
باب بیستم در بیان حج fol. 26a.
باب بیست و یکم در بیان حیض fol. 26b
باب بیست و دوم در بیان نفاس fol. 28a.

Written in ordinary, but legible, Indian Ta'lîq.

The colophon says that the transcription was completed in the house of Muhammad Rıdâ Khân at Hoogly, on the 19th of Muharram, A H 1179, by Amân Ullah of Qutbpur, Sâtgâm

No. 130.

foll 87, lines 17-19, size $7\frac{1}{2} \times 4\frac{3}{4}$, $5\frac{1}{4} \times 3$

رسالهٔ تجارت

RISÂLAH-I-TIJÂRAT

A splendid copy of a treatise on legal points relating to commerce, sale, earnings and other monetary affairs, according to the Shî'ite doctrine

Beginning —

الحمد لله ربّ العالمين و صلى الله على محمد و آله الطاهرين *

The name of the author and the title of the work are not given in the text, but in the concluding line the work is ascribed to آقا محمد باقر بهبهانی Âqâ Muhammad Bâqır Bahbahânî, the great Shî'ah Mujtahid, who died in A.H. 1205 = A.D. 1790

فد اتفق الفراغ من تحرير هذه الرسالة الفارسي (الفارسيه) من تاليف مولانا افضل العلما و اعلم الفضلا آقا محمد باقر بهبهاني ادام الله ايام افادته *

The title is taken from a line in the beginning :—اين رساله ايست در احكام تجارت الخ

Written in beautiful learned Shikastah hand within gold and coloured-ruled borders with an illuminated head-piece Marginal emendations and annotations are occasional.

Not dated, apparently 18th century

The name of Ṣafdar Nawwâb (of Patna), written on the margin of fol. 1^b, suggests that the MS. once belonged to him.

No. 131.

foll 280, lines 17; size $9\frac{1}{2} \times 6$, 7×4.

تنوير المنار

TANWÎR-UL-MANÂR.

A Persian commentary on Hâfiz-ud-Dîn Naṣafî's (d A H. 710 = A.D. 1310) famous text al-Manâr on the principles of Muhammadan law and jurisprudence, according to the Hanafî School, by 'Abd-ul-'Alî Muhammad, better known as Bahr-ul-'Ulûm bin Nizâm-ud-Dîn al-Ansârî عبد العلى محمد معروف به بحر العلوم بن نظام الدين الانصارى (d A H. 1226 = A D 1811)

Beginning with the Arabic Preface —

الحمد لله الذى احكم اصول السريعه الغراء

A copy of the work is noticed in the Catalogue of the Calcutta Madrasah Library, p. 66.

Written in ordinary Indian Ta'lîq with the text overlined in red. Emendations and corrections are occasionally found on the margins

Dated 25th Jumâdâ I, A.H 1232

No. 132.

foll. 169, lines 13, size $7\frac{3}{4} \times 4\frac{3}{4}$, $6 \times 2\frac{3}{4}$.

قيامت نامه

QIYÂMAT NÂMAH.

An account of the events which are to take place at the approach of the Day of the Resurrection, and a detailed description

of the world to come, based upon the Qurân and Hadîṣ, by the same 'Abd-ul-'Alî Muhammad, better known as Baḥr-ul-'Ulûm (d A H. 1226 = A D. 1811)

Beginning —

* الحمد لله ربّ العالمين و الصلوة على رسوله محمد خاتم المرسلين الخ

The work comprises the following three chapters —

باب اول در اشراط ساعت fol 1b

باب دوم در بيان اهوال ساعت و الوقائع التى تقع بعد الحشر fol. 42a

باب سوم در صفت جنت و جهنم و در صفت اهل جنت و اهل جهنم fol. 115a.

We learn from the colophon that this work, composed by the author during his stay in the Madrasah of Munshî Sayyid Sadr-ud-Dîn at Bûhâr, was transcribed by Maulavî Sayyid Sadr-ud-Dîn Ahmad's order in A.H. 1288 by Irâdat 'Alî of Bûhâr

هذا ما تيسر لنا فى املاء الرسالة بفتح الرحمن اما هذه الرسالة المتبركة المسمى (المسماة) بغنامت نامه از تصانيف افضل علماء متاخرين .....

مولانا عبد العلى قدس سره ..... حين تسريف داشتن بموضع بوهار در مدرسهٔ عاليه منسى سيد صدر الدين مرحوم تصنيف يافته اين نقل ششم است - حسب فرمودهٔ مولوى سيد صدر الدين احمد صاحب حنفى دام اقباله فى التاريخ بيست و نهم ماه آسن سنه ١٢٨٨ هجرى ..... روز يكشنبه از فضل رب العالمين و طفيل جناب سيد المرسلين اين غنايمت نامهٔ متبرک بانمام رسانيد (رسيد) ... كاتبه ارادت على بوهارى ...

Written in clear Nasta'lîq with the headings in red

No. 133.

foll 194, lines 18; size $10\frac{1}{4} \times 6$, $8\frac{1}{2} \times 4$.

صولت غضنفريه

SAULAT-I-ĠAZANFARÎYAH.

A Sunnî denunciation of the Shî'ite custom of "temporary marriage" (متعه), written, A H. 1237 = A.D. 1821, in refutation of Dildâr 'Alî's son Sayyid Muhammad's work صارقهٔ ضبعيه on the legality of the *mut'ah*, by Muhammad Rashîd-ud-Dîn محمد رشيد الدين,

a pupil of Maulânâ Shâh 'Abd-ul-'Azîz (d A H 1239 = A D 1824), the author of the popular work تحفهٔ اثنا عسریه and of several other works

Beginning —

* الحمد لله الذی انزل الکتاب نورا مبینا لمن سلمت عیناه النخ

Written in ordinary Indian Ta'lîq
Not dated, apparently 19th century

No. 134.

foll 376, lines 9, size $8\frac{1}{4} \times 5\frac{1}{4}$, $5\frac{3}{4} \times 3$

تبصرة المهتدين

TABSIRAT-UL-MUHTADÎN

A Persian translation and explanation of Sayyid Muhammad Taqî bin Sayyid Husayn's Arabic work Hadîqat-ul-Wâ'izîn, which contains a course of lectures on Muhammadan theology and moral philosophy, delivered in the month of Ramâdân, A H. 1258 = A.D 1842

The original work was dedicated to Amjad 'Alî Shâh at whose desire this Persian paraphrase was made by Sayyid 'Abd-Ullah سید عبد الله in Rajab, A.H 1261 = A D 1845

Beginning —

* الحمد لله الذی امرنا التقوی و نهی عن اتباع النفس و الهوی

Written in clear Nasta'lîq within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously ornamented double page 'Unwân

A neat and beautiful copy, probably prepared for Amjad 'Alî Shâh at whose desire the translation was made

No. 135.

foll 275, lines 15-19, size $9\frac{1}{4} \times 5\frac{3}{4}$, $7\text{-}7\frac{1}{4} \times 3\frac{1}{2}$

فتاوی برهنه

FATÂWÂ-I-BARAHNAH

A compendium of Muhammadan theology and law according to the Hanafite School, by Nasîr-ud-Dîn Lâhaurî نصیر الدین لاهوری.

Beginning :—

حمد مر خدای جهان را که یکتاست باوصاف کمال و مبرا ست از نقص و زوال *

The work has been lithographed at Lahore

Three folios of a different work on the same topic are prefixed to this MS.

Written in careless Indian Ta'lîq with numerous emendations and annotations

The MS is mended and pasted over in many places Foll 12, 15 and 260-265 have been bound upside down. Fol. 4^b is written in a later hand

Not dated, apparently 19th century.

No 136.

foll 373, lines 17, size 9×5; $6 \times 2\frac{1}{2}$.

جمال الصالحين

JAMÂL-US-SÂLIHÎN.

Exposition of the principal rites, duties and observances of Islâm, according to the Shî'ah School, based on the Qurân, Hadîs and sayings of holy men, by Husayn bin 'Abd-ur-Razzâq حسين بن عبد الرزاق

Beginning —

الحمد لله رب العالمين حق حمده و صلى الله على محمد * -

It is divided into a Muqaddimah, twelve Bâbs and a Khâtimah The Bâbs, each sub-divided into several Fasls, begin respectively on foll 9^a, 52^b; 64^b, 138^a, 163^a, 224^a, 234^a, 244^b, 303^b, 319^a, 330^b and 346^b.

Written in a clear minute Naskh within gold and coloured-ruled borders with an illuminated head-piece and rubrications.

Not dated, apparently 18th century

No 137

foll 216, lines 15, size $8\frac{1}{4} \times 5$, $5\frac{1}{2} \times 3\frac{1}{4}$.

تحفة المسلمين

TUHFAT-UL-MUSLIMÎN.

A defective and incomplete copy of a work on the observances, rites and dogmas of Islâmism, according to Shî'ite School

The copy is defective at both ends, and the title is taken from an endorsement on a fly-leaf at the beginning.

It opens abruptly thus :—

* نعمت مغفرت را بر خوان ادراک فضل و صواب الخ

and breaks off چنان شد بند ... موج زن.

Foll 26-29 are bound upside down.

Written in ordinary Indian Ta'lîq within coloured-ruled borders.

Not dated, apparently 19th century.

No. 138.

foll. 144, lines 19, size $8\frac{1}{2} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 4$

مباحثهٔ ملا با پادري

MUBAḤAṢAH-I-MULLÂ BÂ PÂDRÎ.

A defective copy of a Musulmân refutation of a certain Padre's defence of Christianity. Several folios are wanting in the beginning and consequently the name of the author, title of the work, etc, cannot be ascertained

In an endorsement on the fly-leaf the work is called مباحثهٔ ملا با پادری.

It opens abruptly thus —

* حوشتر از دیدن هزار نوسان و بسیار

and ends —

* تا وقتی که مدعاء شما به حصول انجامد ملا پیر چنین گفت

Written in ordinary Indian Ta'lîq within coloured-ruled borders.

Not dated, apparently 19th century.

The MS is pasted with thick patches

No. 139.

foll. 111, lines 18, size $11 \times 7\frac{1}{4}$, $8\frac{3}{4} \times 4\frac{3}{4}$

خطيئة الائمة

KḪATÎ'AT-UL-A'IMMAH

Account of a debate which took place between the author and some lawyers of the four Islamic Schools, viz Hanafî, Mâlikî, Shâfi'î and Hanbalî, and in which the author attempted to refute their doctrines.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله اجمعين حقتعالى برهان تحقيق النخ *

In the preface the author, who calls himself يُوحَنَّا بنى اسرائيل المصرى, Yûhannâ Banî Isrâ'îl ul-Mîsrî, states that he was born a Jew, and that after a careful investigation of all religions he found Islâm to be the only true religion After embracing Islâm he held a debate with the leading 'Ulamâ of the Hanafî, Mâlikî, Shâfi'î and Hanbalî sects, in the course of which he attempted to refute them, supporting the tenets of the Imâmiyah sect of the Shi'ahs.

Written in clear Indian Ta'lîq, with rubrications

Dated 30th Safar, A H 1280

Scribe —Shujâ'at 'Alî Khân.

The MS is worm-eaten in some places

No. 140

foll 181, lines 9-15, size $8\frac{1}{4} \times 5$, $6\frac{1}{4} \times 3\frac{1}{4}$.

A collection of theological treatises, bound in one volume.

I Foll 9^b-15^a چهل حديث Forty sayings of Muhammad, in Arabic, without any preface or introduction

Beginning —

چهل حديث حضرت رسالت پناه صلى الله عليه و سلم - حديث اول - قال عليه السلام من قراء و حفظ اربعين حديثا من امتى النخ *

Written in ordinary Naskh with all vowels.

II Foll 9^b-15^a Another series of the Prophet's traditions in Arabic without any title or introduction

Beginning —

قال النبى صلى الله عليه و سلم مثل صلوة الخمس كمثل نهر جار النخ *

Written in ordinary Naskh, but more neatly than the preceding treatise

III Foll 15^b-109^a ترجمهٔ لباب الاخبار Tarjumah-i-Lubâb-ul-Akhbâr A collection of 400 traditions of the Prophet, in forty chapters, each of which contains ten traditions, on various points of Muhammadan theology and law, a kind of general introduction to the science of Hadîs. The original text in Arabic by Ahmad bin 'Abd Ullah احمد بن عبد الله is followed by Persian translation by Muhammad ibn Mahmûd محمد ابن محمود

Beginning —

حمد بیحد و ثنای بی عد مر خدایرا جل جلاله و عم نواله که علم علما عالم را بر افراشت الخ *

An index of the forty chapters occupies foll 16^b-17^b.

Foll. 15^b-75^b are written in ungraceful, but legible, Naskh nd Nasta'lîq and foll. 76^a-109^a, written by one رحمت الله, are in air hand.

Dated Monday, the 24th of Jumâdâ II, A H. 1176.

IV. Foll 110^b-181^a. عمدة الاسلام 'Umdat-ul-Islâm. A compendium of Muhammadan civil and ecclesiastical law in all its branches, comprising purifications or ablutions, prayers, alms, asting and pilgrimage, based on numerous Arabic and Persian works (enumerated on foll 180^a-180^b), by Abû Tâhir ibn Kamâl f Multân ابو طاهر ابن كمال ملتاني See fol 179^b, line 13

Beginning.—

الحمد لله رب العالمين و العاقبه للمتقين و الصلوة على رسوله الخ *

Written in ordinary Indian Ta'lîq

Dated Friday, the 9th Jumâdâ II, the 27th regnal year ?

Scribe — محمد امين قادرى

No. 141

foll. 40, lines 15-19, size 9½ × 6, 7½ × 4

Another collection of theological treatises.

I. Foll 1^b-27^a منافع القلوب Manâfi'-ul-Qulûb. A treatise dealing with some of the most important points in Muhammadan theology and law, by an anonymous author, who was a disciple of Shaykh Mahmûd Nasîruddîn (cf. fol. 1^b).

Beginning —

حمد بیحد و ثنای بعد مر آفریدکاریرا که بصنع قدیم و حکمت مستقیم الخ *

It is divided into two parts The first, مسائل اعتقاد, begins on fol. 3^a. The second, مسائل احكام شريعت, comprising several subheadings, begins on fol 4^a.

The colophon says that the transcription was made in the house of Mîr Sayyid Ghulâm Muhammad at Manair, in 1115 Bengali era, during the reign of Shâh 'Âlam.

Scribe —نواز الدين.

II Foll. 28^a-35^a. Another theological tract on the exposition of the principal rites and observances of Islâm by an anonymous author.

Beginning —

* الحمد لله الذى هدانا لهذا الخ

III. Foll. 35^b-40^b. A similar tract, by Qutb-ud-Dîn Muhammad bin Ġiyâṡ-ud-Dîn 'Alî قطب الدين محمد بن غياث الدين علي.

The first two treatises are written in ordinary Indian Ta'lîq by one scribe The third, written by a different scribe in careless Ta'lîq, though not dated, apparently belongs to the same period as the first two

No. 142.

foll. 13, lines 17, size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

Two theological treatises.

I Foll 1^a-7^a اساس المصلى Asâs-ul-Musallî A short tract dealing with the rites and observances connected with ablution and prayers, according to the Hanafî School, by one بدر ركن سندهى.

Beginning —

* الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله الخ

It is divided into two chapters, the first of which, sub-divided into nine sections, begins on fol 1^b, and the second, with eight sub-divisions, begins on fol 3^a A marginal note at the end of this treatise says that it was transcribed by Khavr Ullah bin Shaykh Muhammad Rafîq for his son Shaykh Nûr Ullah, on the 22nd Rajab, A H 1129

II. Foll 8^a-13^a. Another tract on Friday, 'Id-day, funeral and other prayers, by Murîd-ul-Haq, مريد الحق.

Beginning —

* بعد حمد و ثنای كبريای كه داسش موجد كائنات الخ

It is divided into four Bâbs, each sub-divided into several sections

Written by the above-named scribe for the same Shaykh Nûr Ullah on the same date

Written in careless Indian Ta'lîq within coloured-ruled borders.

(3) Commentaries and other Explanatory Works on the Qurân.

No. 143.

foll. 433; lines 15; size $12\frac{1}{4} \times 8\frac{1}{2}$, $9\frac{1}{2} \times 4\frac{1}{2}$

ترجمة الخواصّ

TARJUMAT-UL-KHAWÂSS.

A detailed Shî'ah commentary on the Qurân, usually styled تفسير زوّارى, by 'Alî bin Hasan uz-Zawwârî علی بن حسن زوّارى (wrongly called in the preface here "Sabzwârî"), who completed it in A.H 946 = A D 1539.

This library possesses in two volumes only a portion of the extant commentary The first volume, comprising the first six Sûrahs begins thus —

* حمد بیحد و شکر بلا عد منعمی را سزد که شعایق حقایق فرآنی را الخ

Sûrah 1 begins on fol 31^a, 2, on fol 78^a, 3, on fol 186^b, 4, on fol. 258^b; 5, on fol. 333^b, 6, on fol 387^a.

The copy breaks off with the words

* حاصل سخن آن است که امهال است اما اهمال

No. 144.

foll. 385, lines and size same as above.

Continuation of the preceding work, comprising Sûrahs 7-18 It opens thus,—

* بخواهد بود - سیقول الذین اشرکوا لو شاء الله

Sûrah 7, on fol 7^a, 8, on fol 70^a, 9, on fol 97^a, 10 on fol. 152^a 11, on fol 185^b; 12, on fol 218^b, 13, on fol 253^b, 14, on fol 268^a 15, on fol 281^a; 16, on fol. 292^b, 17, on fol 324^b; 18, on fol. 357^b

Ends —

* آن نور ارد تا بآسمان برسد

Both volumes, due to the penmanship of one scribe, are written in beautiful Naskh within coloured-ruled borders, with the text in red

Not dated, apparently 17th century.

Foll. 1-25 of the first volume and 378-385 of the second have been bordered.

Foll. 376-378 of the second volume are slightly damaged.

No. 145.

foll 420; lines 18; size $13\frac{1}{2} \times 8\frac{1}{4}$; $6\frac{1}{4} \times 3$.

تفسير شاهي

TAFSÎR-I-SHÂHÎ.

A juridical commentary on the Qurân, containing the explanation of those verses which relate to Muhammadan civil and ecclesiastical laws, according to the Shî'ah doctrine, composed at the desire of Shâh Tahmâsp Safawî (A H 930-984 = A.D 1524-1576), by Abul Fath ul-Husaynî, the author of the work Safwat-us-Safâ, noticed in Rieu, I., p 345

Beginning —

فاتحهٔ فاتحهٔ كتاب كتّاب فصاحت مآب و خطبهٔ واضحهٔ خطاب خطّاب

بلا التباس *

It comprises twenty-two Kitâbs or Books, each sub-divided into several sections, called نوع - مبحث - قسم etc The Kitâbs are as follows —

1. كتاب الطهارت, on fol. 4^b.
2. كتاب الصلوة, on fol 31^b
3. كتاب الصوم, on fol. 111^a
4. كتاب الزكوة, on fol. 122^b.
5. كتاب الخمس, on fol 142^b
6. كتاب الحج, on fol 146^b.
7. كتاب الجهاد, on fol. 182^a.
8. كتاب الامر بالمعروف و النهى عن المنكر, on fol. 226^b.
9. كتاب المكاسبه, on fol. 229^a.
10. كتاب البيع, on fol 242^b.
11. كتاب الدين و توابعه, on fol. 251^b.
12. كتاب عدة من العقود وغيرها, on fol. 261^a.
13. كتاب الوصيه, on fol 270^b.
14. كتاب الذر و العهد و اليمين, on fol. 284^a.
15. كتاب العتق, on fol 291^b
16. كتاب النكاح, on fol 293^b
17. كتاب العراق, on fol 340^a.
18. كتاب المطاعم و المسارب, on fol 362^a
19. كتاب الميراث, on fol. 377^b

20 كتاب الحدود, on fol 390^b.

21. كتاب الجنايات, on fol 400^a

22 كتاب القضايا و السهادات, on fol 410^a

Written in ordinary Nasta'liq with the text of the Qurân written in large Naskh overlined in red. The whole MS has been mended and the original folios have been placed in new margins Foll. 111-114 and 335-338 have been misplaced in binding

Dated, the last day of Ṣafar, A H 1088

The name of the scribe given in the colophon has been rubbed out

No. 146.

foll. 714, lines 25, size $12\frac{3}{4} \times 7$, $8\frac{1}{2} \times 4\frac{1}{2}$.

خلاصة المنهج

KHULÂSAT-UL-MANHAJ

A Shî'ah commentary on the Qurân by Ibn Shukr Ullah Fath Ullah ush-Sharîf ul-Kâshânî ابن شكر الله فتح الله السريف الكاشانى (d. A H 978 = A.D 1570), abridged by himself from his larger commentary in five volumes, styled منهج الصادقين فى الزام المخالفين

Beginning —

حمدى چون كلمات رتّانى بيعايت شايسته لطيفى است كه از مخزص لطف ابدى الخ *

The commentary is divided into three parts as follows —

Part I —Comprises the first 18 Sûrahs, foll 3^b-297^b
Part II —Sûrahs 19-35, foll 298^b-471^a
Part III —Sûrahs 36-114, foll 471^b-714^a.

A table of contents occupies the first two folios of the MS. The work has been lithographed at Teheran, A H 1281

Written in beautiful Nîm Shikastah within gold-ruled borders, with an illuminated head-piece The text of the Qurân is written in Naskh overlined red

The colophon of the *first part*, dated 12th Jumâdâ I, A.H. 1085, runs thus —

تم المجلد الاول من تفسير خلاصة المنهج في ثانى عسر شهر جميدى الاولى من شهور سنة خمس و ثمانين و الف من الهجرة النبويه المصطفوية بقلم افل الخليفة ابن محمد رضا محمد حسين الفيروز آبادى بدار السلطنة

مدبور محمد پور بنجاپور مینت عن الفتن و الفتور و صلی الله علی محمد و آله اولا و آخرا *

Part second is not dated.

The *third part* is dated 23rd Ramadân, A.H 1085

Two seals of one Muzaffar Husayn are found respectively at the beginning and end of the copy.

No 147.

foll 275; lines 31, size $12\frac{3}{4} \times 7\frac{3}{4}$, $8\frac{3}{4} \times 4\frac{1}{2}$.

مواهب علیه

MAWÂHIB-I-'ALIYYAH

A well-known commentary on the Qurân, usually styled تفسیر حسینی, composed at the request of Mîr 'Alî Shîr, to whom it is dedicated, between A.H 897 and 899 = A D. 1492 and 1494, by the famous author Husayn bin 'Alî ul-Wâ'iz ul-Kâshifî حسین بن علی الواعظ الکاشفی (d. A H 910 = A.D 1504)

It is divided into two volumes. The present volume, which is the first, comprises chapters I-XV, or the first half of the Qurân, and begins thus —

بعد از تمهید قواعد محامد الهی و تاسیس مبانی ثنا خوانی الخ *

No 148.

foll 296; lines and size same as above

The second volume of the preceding work comprising the latter half (chapters XVI-XXX) of the Qurân.

Beginning —

کهیعص - در مواهب صوفیا (صوفیه) نادیه از مواهب الٰهی که بر حضرت شیخ رکن الدین علاء الدولة السمنانی *

The whole commentary was printed in Calcutta A.H. 1247, and at Lucknow 1874 It was translated into Turkish by Abu'l Faḍl Muhammad bin Idrîs Bidlîsî (d A H. 982 = A D. 1574). A Hindûstânî translation, called تفسیر قادری, by Fakhr-ud-Dîn Ahmad Qâdirî, was lithographed in Lucknow A H 1879

Both volumes, due to the penmanship of one scribe, whose name however does not appear in either copy, are written in beautiful minute Naskh within gold and coloured-ruled borders with an

illuminated head-piece at the beginning of each volume The text of the Qurân, written in larger Naskh in red, has all the vowels in black. Additions and emendations are occasionally found on the margins. The MS though written in a beautiful hand is not free from clerical mistakes

Not dated, apparently 16th century.

No. 149.

foll 479, lines 25; size $12\frac{3}{4} \times 8$, $9\frac{3}{4} \times 5\frac{1}{4}$.

جلاء الاذهان

JALÂ-UL-AḌHÂN.

A Shî'ah commentary on the Qurân, based for the greater part on the traditional interpretations of the Imâms, by Abul Mahâsin Husayn bin Hasan ul-Jurjânî ابو المحاسن حسين بن حسن الجرجانى. The date of composition of the work or of the author cannot be ascertained The author of the Kashf-ul-Hujub, p 256, gives the following meagre account of the work and the author —

جلاء الاحزان و جلاء الاذهان فى تفسير القران لابى المحاسن الجرجانى فارسى *

In an endorsement on the fly-leaf due to a later hand the work is called تفسير كازرونى. It is divided into two volumes The first comprises the first sixteen Sûrahs of the Qurân and begins thus with a preface —

سپاس و ثنا و حمد بى منتها مر خدايرا كه اين هفت ايوان معلق و آسمان مطبق *

The preface is followed by seven preliminary sections explaining the various meanings of the Qurân, the Sûrah, the Tafsîr, etc., after which follows the commentary on اعوذ بالله الخ and بسم الله الخ. The commentary on the first Sûrah (العلق) begins thus on fol. 5^b —

الحمد لله - اين ثنائى است كه خدايتعالى جل جلاله بر خود ميگويد الخ *

The remaining fifteen Sûrahs begin respectively—2, fol. 8^a, 3, fol. 116^a, 4, fol 174^b, 5, fol 216^a, 6, fol 261^a, 7, fol. 295^a; 8, fol 339^b; 9, fol 355^b, 10, fol. 392^b, 11, fol 411^a; 12, fol. 428^b; 13, fol 418^a; 14, fol. 455^a; 15, fol 457^b, 16, fol 467^a.

This copy breaks off with the words :—

كه حدايتعالى ترلى ما دحبره كرده بود آنروزي ...

Written in clear Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece The text is written in red with all vowels

Foll 9 and 10 are bound upside down

Foll. 43-46, 438, 439 and 461 have been misplaced in binding

Not dated, apparently 16th century.

The margins of the folios are worm-eaten

No. 150.

foll 320, lines 15, size $14\frac{1}{4} \times 9\frac{1}{4}$, $10\frac{1}{2} \times 6$

The second volume of the preceding work, beginning with the 19th Sûrah (سورهٔ مريم) and ending with the last. The latter portion of the 16th Sûrah and the whole of the 17th and 18th are therefore wanting. This volume, like the preceding, contains an endorsement on the fly-leaf in which the work is called تفسير كازرونى, while the illuminated head-piece bears the inscription المجلد ثانى من تفسير

Beginning —

سورهٔ مريم عليها السلام مكى است - و بود و هشت آيت است - هركه اين سورة بخواند خداى تعالى او را الخ *

The 20^a Sûrah begins on fol 10^a; 21, on fol. 19^a; 22, on fol. 31^a, 23, on fol 40^a, 24, on fol 48^b; 25, on fol 61^a; 26, on fol. 75^b, 27, on fol. 85^a, 28, on fol 93^b, 29, on fol 103^a; 30, on fol 108^a, 31, on fol. 112^b, 32, on fol 115^b, 33, on fol. 118^a; 34, on fol 130^a; 35, on fol. 135^b, 36, on fol 139^b; 37, on fol 144^a; 38, on fol. 150^b, 39, on fol 155^a, 40, on fol. 162^a, 41, on fol. 168^a, 42, on fol. 173^a; 43, on fol 178^b, 44, on fol 183^b, 45, on fol. 186^a, 46, on fol. 188^a, 47, on fol 192^a, 48, on fol 194^b, 49, on fol. 200^b, 50, on fol 204^b; 51, on fol. 207^b, 52, on fol 210^b, 53, on fol. 212^b, 54, on fol. 217b, 55, on fol 220^a; 56, on fol. 224^a, 57, on fol. 228^a; 58, on fol. 233^a, 59, on fol 236^b, 60, on fol 241^b, 61, on fol. 244^a, 62, on fol 245^b, 63, on fol. 248^a, 64, on fol 249^b, 65, on fol. 251^a, 66, on fol 253^b, 67, on fol 256^b, 68, on fol. 259^a, 69, on fol. 262^a, 70, on fol 264^a; 71, on fol 266^a, 72, on fol 268^a; 73, on fol 269^b; 74, on fol 271^b; 75, on fol. 274^a; 76, on fol 276^a; 77, on fol. 279^b, 78, on fol. 281^a, 79, on fol. 283^b, 80, on fol. 285^a, 81, on fol. 286^b, 82, on fol. 288^a; 83, on fol. 289^a, 84, on fol. 290^b; 85, on fol. 292^a; 86, on fol 293^b, 87, on fol.

294^a; 88, on fol. 295^b; 89, on fol 296^b, 90, on fol. 299^b, 91, on fol. 301^a, 92, on fol. 301^b; 93, on fol. 302^a; 94, on fol. 303^b; 95, on fol. 304^b, 96, on fol. 305^a, 97, on fol. 306^b; 98, on fol. 308^a, 99, on fol 309^a; 100, on fol 309^b, 101, on fol. 310^a; 102, on fol. 310^b, 103, on fol. 311^b; 104, on fol. 311^b, 105, on fol 312^a; 106, on fol. 314^a, 107, on fol. 314^a; 108, on fol 314^b, 109, on fol 315^b 110, on fol 316^a, 111, on fol. 318^a, 112, on fol 318^b, 113, on fol 319^a, 114, on fol 319^b

Written in beautiful minute Nasta'lîq within gold and coloured-ruled borders The text of the Qurân, written in a larger Naskh, is in red

The first two pages are beautifully illuminated with ornament of gold and floral designs

Dated 16th Ḏulḥijjah, A.H 971 The name of the scribe, given in the colophon, is

* اقمر خلق الله ابن ابي نصر محمد سعيد السريف عفى عنهما

No. 151.

foll. 476, lines 16, size $10\frac{1}{4} \times 6\frac{3}{4}$, $6\frac{1}{2}$-$7\frac{1}{2} \times 4$-$4\frac{1}{2}$

توضيح
TAUDÎH

A commentary on the Qurân, containing an easy translation and explanation of the sacred text intended for beginners, by an anonymous author

Beginning :—

حمد آن خدای را که بفرستاده بر بیغامبر ما قرآن مژده دهنده مومنان را الخ *

The MS is defective towards the end. It comprises the first 22 Sûrahs and a portion of the 23rd Sûrah المؤمنون after which it breaks off with the words —

و آنانکه ایشان مال زکوة ادا کنندة اند *

These twenty-three Sûrahs are as follows —

1, on fol 1^a, 2, on fol 4^b, 3, on fol 75^b, 4, on fol. 120^a; 5, on fol. 164^b, 6, on fol. 196^a; 7, on fol 229^a; 8, on fol. 269^b; 9, on fol. 282^a; 10, on fol. 306^a; 11, on fol. 321^b, 12, on fol 337^b; 13, on fol. 352^b; 14, on fol. 362^a; 15, on 370^b; 16, on fol. 377^b, 17, on fol 396^b; 18, on fol 413^a; 19, on fol 430^b; 20, on fol. 439^a; 21, on fol. 452^b, 22, on fol. 464^b; 23, on fol. 476^b

Foll. 1^b-272^b are written in fair Naskh and foll. 273^a-476^b in ordinary Indian Ta'lîq The text is written in red.

Not dated, apparently 18th century.

No. 152.

foll. 421, lines 21; size $10\frac{1}{4} \times 7$, $7\frac{1}{4} \times 4\frac{1}{2}$.

تفسير علي عظيم خان

TAFSÎR-I-'ALÎ 'AZÎM KHÂN.

A very detailed commentary on the Qurân based on the Arabic Sunnî commentaries - كشاف - بيضاوى - مدارك - جامع البيان, the Imâmiah commentary مجمع البيان - كنز العرفان - اصفى و صافى and the Persian commentary entitled منهج الصادقين etc, by 'Alî 'Azîm Khân على عظيم خان. The author does not give a title to his work, but it is endorsed in a later hand as تفسير على عظيم خان.

The MS has been divided by the binder into three volumes bound separately.

The first volume comprising the first nine Sûrahs begins thus with a Preface —

از اقلام اشجار و مداد بحار بر صفحات لعل و نهار بتفسير سطرى از سپاس آفريدگار كه از محض فضل بى نهايت ازلى

The explanation of the words اعوذ بالله الخ begins on fol 1^b and that of بسم الله الخ on fol 2^a

The nine Sûrahs are as follows:—

1, on fol 3^b, 2 on fol 6^a, 3, on fol 128^a, 4, on fol 189^a, 5, on fol 245^a, 6, on fol 289^a, 7, on fol 331^b, 8, on fol. 381^b, 9, on fol 401^a

Ends: ... رحمتم مهربان است كه معذوران را with the catch-words رخصت فعود دهد.

No 153.

foll 303; lines and size same as above.

Continuation of the preceding copy, comprising Sûrahs 10th to 29th, i e سورة يونس to سورة عنكبوت. The copy opens thus:—

... رخصت فعود دهد مرويست كه آيه

در حق ابن مكتوم اعمى نازل شد *

The Sûrahs are as follows.—

10, on fol 9^b, 11, on fol 26^b; 12, on fol. 45^a, 13, on fol. 68^a; 14, on fol. 76^a; 15, on fol 83^b; 16, on fol 90^b; 17, on fol 109^a; 18, on fol. 128^a; 19, on fol 146^a, 20, on fol. 160^b, 21, on fol. 180^a; 22, on fol. 200^a; 23, on fol 216^a, 24, on fol. 227^a; 25, on fol. 244^b, 26, on fol 257^b; 27, on fol. 272^b; 28, on fol. 285^a; 29, on fol. 300^b.

Ends — توانا است بجهت آن که قدرت ذاتي اوست و ذات او نسبت

The catch-words of the last folio are همه ممکنات.

No. 154.

foll. 279, lines 21-25, size $10\frac{1}{4} \times 7\frac{1}{4}$, 8-$8\frac{1}{2} \times 8\frac{1}{4}$-$8\frac{1}{2}$

Continuation of the preceding copy, opening with the words —

* همه ممکنات یکسان است بس چون نه نساء اولی قادر است الخ

It comprises Sûrahs 30-99, as follows —

30, on fol. 7^b, 31, on fol 16^a, 32, on fol 21^b; 33, on fol 25^b, 34, on fol. 41^b, 35, on fol 49^b, 36, on fol 55^b, 37, on fol. 63^b, 38, on fol. 75^b; 39, on fol 85^b, 40, on fol 97^a; 41, on fol. 108^a; 42, on fol. 116^a; 43, on fol 125^a; 44, on fol 133^b; 45, on fol 137^b, 46, on fol. 141^b; 47, on fol. 148^a; 48, on fol. 153^b; 49, on fol. 161^b, 50, on fol 167^a, 51, on fol 171^a, 52, on fol. 175^b; 53, on fol 179^a; 54, on fol 183^b, 55, on fol 186^b; 56, on fol 191^a; 57, on fol. 195^b, 58, on fol. 200^b, 59, on fol 204^a; 60, on fol 208^a; 61, on fol 211^a; 62, on fol. 212^b; 63, on fol 214^a; 64 on fol 215^b, 65, on fol 217^b, 66, on fol 221^a, 67, on fol 223^b; 68, on fol. 226^a, 69, on fol. 230^a; 70, on fol. 232^b; 71, on fol 235^a; 72, on fol. 237^a; 73, on fol. 239^a; 74, on fol 243^b, 75, on fol. 246^b; 76, on fol. 249^b; 77, on fol. 251^a, 78, on fol 253^a; 79, on fol. 255^a, 80, on fol 256^b, 81, on fol 258^a; 82, on fol 258^b; 83, on fol 261^a, 84, on fol. 262^a, 85, on fol 263^b, 86, on fol. 264^a, 87, on fol. 265^b, 88, on fol 266^b, 89, on fol 269^a, 90, on fol. 270^a; 91, on fol 271^b; 92, on fol 272^b, 93, on fol. 274^a, 94, on fol. 274^b, 95, on fol 275^a; 96, on fol 277^a; 97, on fol 277^b; 98, on fol. 278^b, 99, on fol 279^a.

Ends — و دالنون گفته که کنود بمعنی هلوع است و هلوع مفسر باشد بایدکه *

The catch-words found here are ابدک را.

The commentary on the last fifteen Sûrahs is wanting,

The three volumes are written in Nasta'lîq by various hands. The text of the Qurân in the first volume and in a portion of the second (foll. 1-181^a), is written in red, and in the remaining portion

of the second and the whole of the third in black. Scanty notes are on the margin

Not dated, apparently 19th century.

Each volume bears the seal of Muntazim-ul-Mulk Muhsin-ud-Daulah Farîdûn Jâh Sayyid Mansûr 'Alî Khân Bahâdur Nusrat Jang, the late Nawwâb of Murshidâbâd

No 155.

foll 144, lines 13, size $8 \times 4\frac{3}{4}$, $5\frac{3}{4} \times 3$

تفسیر بعض آیات

TAFSÎR-I-BA'D ÂYÂT.

A very defective copy of a commentary on some selected verses of the Qurân relating to the various points of the Sûfic doctrine based on the Hadîs The copy is defective at the beginning as well as towards the end, and neither the title of the work nor the name of the author can be found. On the margin of fol 1^a it is endorsed تفسیر بعض آیات

It opens abruptly thus —

فرموده است اوتصرف عدکم الدکر صفحا الخ *

and breaks off with the words —

علوة تحل بها العقد . . .

Written in clear Nasta'liq The text of the Qurân, written in red, is in large Naskh

Not dated, apparently 19th century

No. 156.

foll. 94, lines 12, size 6×4, $4\frac{1}{2} \times 2\frac{1}{2}$

A collection of treatises on the correct reading and reciting of the Qurân

I. Foll. 1^b-4^b A poetical tract, written for one 'Abd-ur-Ra'ûf

Beginning —

باسمک الابداء یا فتاح بعد حمد و ثنا و مدح خدا

Written in good Nasta'liq by Sayyid 'Abd-ul-Majîd of Pandwah for Munshî Muhammad Sa'dî Sâhib of the same place

Dated 5th Jumâdâ II, A H. 1223

II. Foll. 7^a-20^b Another poetical tract

Beginning.—

ابدا کردم بعلام العیوب مدول الایات ستار العیوب

In the colophon it is called زینه العاری.

Written in ordinary Nîm Shikastah by Shaykh Madîn-Ullah Ja'farî.

Dated Rabî' II, the 27th regnal year ?

III. Foll. 23*b*-35. Another tract, called in the colophon زینه العاری

Beginning —

* الحمد لله رب العالمین ... ای طالب تلاوت قران مجید

Written in the same hand as the preceding tract. The Arabic quotations, in larger Naskh, are written with all vowels.

IV. Foll. 36*a*-49*a*. A similar tract by Nusrat bin 'Umar *alias* Iskandar. نصرت بن عمر عرف اسکندر Written by the scribe of the preceding copy. Dated 16th Jumâdâ I, the 28th regnal year ?

V Foll 51*a*-60*b*. This tract, called معصود القاری, was composed by Nûr-ud-Dîn Qârî نور الدین قاری during the time of the Emperor Jahângîr (A H. 1014-1037 = A D 1605-1628). Written by the scribe of the preceding tract.

Beginning —

* بعد از حمد و صلوات این چند سطور الخ

VI Foll 63*b*. A tract entitled رفعه العاری by Sayyid Qâsim 'Alî, سید قاسم علی, composed in Shawwâl, A.H. 1196 = A D. 1781, at the request of his uncle Muhammad Afâd-ud-Dîn ul-Hasanî The first six folios are written in good Nasta'lîq and the remaining in Nîm Shikastah hand

Dated 9th Rabî' II, the 27th regnal year (the corresponding A.H. given in the colophon here is vague and illegible) corresponding with 1192 Bengali year.

(4) Traditions of Muḥammad and the Imâms.

No. 157.

foll. 14; lines 18; size $9\frac{1}{4} \times 6$, $6\frac{1}{4} \times 3\frac{3}{4}$.

ترجمهٔ صد کلمه

TARJUMAH-I-ṢAD KALIMAH.

A Persian paraphrase of the popular hundred sayings of 'Ali bin Abû Tâlib, by the celebrated poet Rashîd-ud-Dîn Watwât, رشید الدین وطواط, who held the post of Chief Secretary under Atsîz (A H 535-551 = A D 1140-1156) and his son Îl-Arslân (A H.

551-568 = A.D 1156-1172) of the Khwârazm Shâhî dynasty, and died in A H. 578 = A D 1182.

Beginning:—

الحمد لله على الطاف كرمه و اصناف نعمه و الصلوة على نبيّه *

It is dedicated (fol. 2a) to Sultân Shâh Abul Qâsim Mahmûd, son of Il-Arslân Khwârazm Shâh

The prose paraphrase of each saying is followed by a Qit'ah of two verses.

A metrical translation of some of these sayings written in a later hand on the margins, begins thus on fol. 2a.

بهترين هر كلام اى نور چسم مردمان *

Dr. Rieu, II, p 553, notices a paraphrase in Persian quatrains by the said poet, dedicated to the same Sultân Shâh, which, he adds, was edited by Fleisher in 1837

A beautiful copy. Written in elegant Naskh within gold and coloured-ruled borders with an illuminated head-piece.

The headings are written in red on gilt and floral designed ground

Not dated, apparently 17th century.

No. 158.

foll. 266; lines 20, size $11\frac{3}{4} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{3}{4}$.

شرح ديوان علي

SHARH-I-DÎWÂN-I-'ALÎ

A Persian commentary upon the Arabic Dîwân of 'Alî bin Abû Tâlib, by Husayn bin Mu'în-ud-Dîn ul Maybudî, with the takhallus Mantiqî منطقى تخلص المبدى الدين معين بن حسين, who was put to death by order of Shâh Ismâ'îl in Yazd, A H. 910 = A D 1504. It was completed according to the concluding lines in Safar, A H. 890, the year 406 of the Jalâlî era (= A.D 1485).

Beginning —

سپاس سعادت اساس و شكر عبادت لباس معبودى را كه اعلام نبوت الخ

The preface is followed by a long prolegomena on metaphysical, psychological, and mystical matters divided into seven sections called فاتحه. They are often found as a separate work under the name of فواتح ميبذى. These seven sections are as follows:—

1. فاتحهٔ اولی در بیان راه راست که مسلوک اصفیا ست (the true path followed by the elect), on fol 3^b.
2. فاتحهٔ ثانیه در ذات حق تعالی و تقدس (God's essence), on fol 11^b.
3 فاتحهٔ ثالثه در اسما و صفات (God's names and attributes), on fol. 17^b.
4 فاتحهٔ رابعه در انسان کبیر (the "greater-man," i e. the macrocosm), on fol 23^b.
5. فاتحهٔ خامسه در انسان صغیر (the "lesser man," i.e. the microcosm, on fol. 34^a.
6. فاتحهٔ سادسه در نبوت و ولایت (Prophecy and Saintship), on fol 43^a.
7 فاتحهٔ سابعه در فضایل و احوال مرتضی علیه السلام (the prerogatives of 'Alî and the history of his life), on fol. 55^a.

The following abbreviations used in the prolegomena as well as in the commentary can be explained as follows.—

ش = شارح, i e. the commentator Maybudî

فتح most probably a mistake for مح = محیی الدین, i.e Muhyî-ud-dîn ibn 'Arabî

د = محمود, i e. Shaykh Mahmûd Shabistarî.

ظ (negligently written ط) = حافظ, i e Hâfiz of Shîrâz

ص (negligently written ص) = ابن فارض Ibn-i-Fârid

م = مثنوی, i e. the Manawî of Jalâl-ud-Dîn Rûmî.

The commentary on 'Alî's Dîwân begins thus on fol. 69^a.—

الناس من جهة التذلل اکفاء ..... الخ مفهوم تعریف اشارتست به تعیین و تمیز *

Written in ordinary Nasta'lîq with casual corrections on the margin

The donor of this library says in a note on the fly-leaf that he purchased this MS for Rs 5/- only

Not dated, apparently 18th century.

No 159.

foll. 131; lines 21, size $7\frac{3}{4} \times 5$, $5\frac{3}{4} \times \frac{3}{4}$.

ترجمهٔ شمائل النبی

TARJUMAH-I-SHAMÂ'IL-UN-NABÎ.

A Persian commentary on the Shamâ'il-un-Nabî of Abî 'Isâ Muhammad bin 'Isâ bin Saurah Tirmidî (d A H 279 = A.D. 892)

treating of the personal features, manners, practices and characters of the prophet, by Hâjî الفقير الحقير الى رحمة الله الراجى المسمى بالحاجى (fol 131a), who completed it in Jumâdâ, A H. 988 = A D 1580.

Beginning.—

* بهترين دوائى كه بللان گلستان مصاحب و عندليبان بوستان بلاعب

The commentator was a pupil of Shaykh Shihâb-ud-Dîn Ahmad bin Hajar ul-Makkî (d. A H 973 = AD. 1565), who also wrote a commentary on the Shamâ'il-un-Nabî, cf fol 2a The original work شمائل النبى has been printed in Calcutta, A H. 1252, with a Hindûstânî translation entitled انوار محمدى

Written in learned but ungraceful Nasta'liq within coloured-ruled borders with occasional emendations on the margin written in the same hand as the text

Not dated, apparently 16th century

No. 160.

foll 282, lines 21, size $9\frac{3}{4} \times 6$, $6\frac{3}{4} \times 3$

ترجمهٔ قطب شاهى

TARJUMAH-I-QUTUB SHÂHÎ.

A Persian translation of, and detailed commentary on, the famous Forty Traditions (چهل حديث) of Bahâ-ud-Dîn Muhammad ul-'Âmilî (d. A.H. 1030 = A D 1620), by Muhammad bin 'Alî, better known as Ibn-i-Khâtîm ul-'Âmilî محمد بن على المعروف به ابن حاتون العاملى, who wrote it at the desire of Sultân Muhammad Qutub Shâh bin Qutubshâh of Golconda (A H 989-1020 = A D 1581-1611).

Beginning —

اى از تو حديث معروف را تعيين
وى ترجمهٔ وصف تو بنزيل مبين

A detailed index of the contents occupies the first fourteen folios of the MS.

The forty traditions are —

fol 17b. حديث اول در ثواب كسى كه چهل حديث حفظ نمايد

fol. 28b حديث دوم در مرتبهٔ كسى كه شناخت خدا حاصل كرده باشد

fol. 37a. حديث سوم در ثواب ادائى نمازهاى پنجگانه

حدیث چهارم در بیان وصوی نبانی پیغمبر صلی الله علیه و آله و سلم fol 41a
حدیث پنجم در تعلیم وضو امیر المومنین علی کرم الله وجه به محمد حنفیه و دعاهائی که در اثنای وضو خواندن آن سنت است fol. 65b
حدیث ششم در قسم نبانی f. 74a.
حدیث هفتم در نماز نبانی f. 82a
حدیث هشتم در بیان زکوة f. 89a.
حدیث نهم در فضل و شرف ماه مبارک رمضان f. 90b.
حدیث دهم در فضیلت حج و مناسک آن f. 103a
حدیث یازدهم در بیان جهاد f 105a.
حدیث دوازدهم در امر معروف و نهی منکر f. 111a
حدیث سیزدهم در انکه طلب روزی از وجه حلال می باید f. 115b.
حدیث چهاردهم سببی که امیر المومنین علی رضی الله عنه بجهت خریدن خانهٔ قاضی شریح امرا فرموده f. 119a.
حدیث پانزدهم در نهی از اعانت ظالم f 124a.
حدیث شانزدهم دعای امیر المومنین علی رضی الله عنه جهت ادای فرض f. 129a
حدیث هفدهم در تبریه انبیا علیهم السلام از مناهی f. 130a.
حدیث هیجدهم در باب کسی که هم نسبتی و اختلاط با او باید کرد f. 144b
حدیث نوزدهم نسبت دادن یهودی حضرت رسالت را صلی الله علیه و آله و سلم بواسطهٔ طلب حق خود f. 146b
حدیث بیستم حکایت مرور عیسی علیه السلام با حواریان به دیهی که مردم آن مرده بودند f 148a.
حدیث بیست و یکم سوال سلیم بن قیس از امیر المومنین علی کرم الله وجهه از دروغ بستن مردم بر پیغمبر صلی الله علیه و آله و سلم و جواب آن حضرت f 154a.
حدیث بیست و دوم وصیت امیر المومنین علی رضی الله عنه بامام حسن رضی الله عنه f 162b.
حدیث بیست و سوم در پرهیز کردن از گناه f 171a.

حدیث بیست و چهارم در دم فحش گویان و بی حیایان f. 171a.
حدیث بیست و پنجم در کنیز خریدن حضرت عایشه رضي الله تعالی عنها و آزاد کردن f. 173b.
حدیث بیست و ششم نقل حضرت رسالت صلی الله علیه و آله و سلم حدیث قدسی را که کلکم ضال الامن هدیت f. 177b.
حدیث بیست و هفتم دران که سوگند خوردن فرزند و بنده و زن بی اذن پدر و صاحب و شوهر صحیح نیست f 185b
حدیث بیست و هشتم حکم امیر المومنین علي رضي الله عنه میان دو کس که توشهٔ خود را تا راه گذری خورده بودند f 192b.
حدیث بیست و نهم در جمع کردن رخت خود را از زیر ران مفلس و عتاب حضرت پیغمبر صلی الله علیه و آله و سلم او f 193b.
حدیث سي ام در نهی رسول خدای صلی الله علیه و آله و سلم از بعض امور و بیان معنی گناه کبیره و صغیره f 194b
حدیث سي و یکم در انکه در عمل سنت حدیث ضعیف کافی ست f 216b.
حدیث سی و دوم تعلیم پیغمبر علیه الصلوة و السلام سیمهٔ هدلي دعائی بواسطه سالم ماندن از امراض در دنیا و دعائی بواسطه رستگاري در آخرت f 219b.
حدیث سی و سیوم در انبات شاد کردن خاطر مومن f. 222a
حدیث سی و چهارم در نواب فاش نکردن فضایح مردم و فرو خوردن خشم خود و تجهیر اموات f. 223b.
حدیث سی و پنجم در حرمت مومن نزد خدای تعالی و آنکه صلاح حال بندگان بدست نه ایشان نه عمل می آید f. 225a.
حدیث سی و ششم صحبت امیر المومنین علي رضي الله عنه باکمیل بن زیاد و شکایت آنحضرت از اخلای زمان خود به او f 232a.
حدیث سي و هفتم در فضیلت نیت از عمل f. 241a
حدیث سي و هشتم در توبه f. 251b
حدیث سي و نهم در ذکر عذاب قبر و احوال موت f. 261a
حدیث چهلم در بدن مثالي f. 275b.

Written in a very neat and beautiful minute Nasta'lîq within gold and coloured-ruled borders on greyish-blue papers with a beautifully illuminated head-piece The text of the Hadîs (in red) is written in larger Naskh with vowels The original folios have been mounted on new margins. The top-corners of foll. 120-282 are stained with water

Not dated, apparently 18th century

No. 161.

foll. 181; lines 30; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9 \times 4\frac{1}{4}$.

شرح كافي

SHARH-I-KÂFÎ

A Persian commentary on Abû Ja'far Muhammad bin Ya'qûb bin Ishâq ur-Râzî ul-Kulînî's (d. A H 328 or 329 = A.D 939 or 940) famous Shî'ah traditional work الكافي, by Mullâ Khalîl ibn-ul-Ġâzî ul-Qazwînî ملا خليل ابن العازى القروينى (d A H. 1089 = A D. 1678), who wrote it at the request of his royal patron Shâh 'Abbâs II of Persia (A.H 1052-1077 = A D 1642-1667).

An index to the whole Arabic work is given on fol. 18^b, according to that it is subdivided into thirty-three books (كتاب) or even into thirty-four, if the كتاب الرّوضه is added, but it, according to another authority, does not really belong to the كافى. These thirty-three books are as follows —

1. كتاب العقل; 2. كتاب التوحيد; 3. كتاب الحجّة, 4. كتاب الايمان و الكفر; 5 كتاب الدعاء; 6. كتاب فضل القران, 7. كتاب العشرة, 8. كتاب لطهارة; 9 كتاب الحيض, 10. كتاب الجنائز; 11. كتاب الصلوة; 12. كتاب الزكوة, 13 كتاب الصيام, 14. كتاب الحج, 15. كتاب الجهاد, 16. كتاب المعيشه, 17. كتاب النكاح; 18. كتاب العقيقة; 19. كتاب الطلاق; 20. كتاب العتق و التدبير و الكتابة; 21. كتاب الصيد; 22. كتاب الذبايح; 23 كتاب الاطعمه, 24. كتاب الاشربه; 25. كتاب الزّيّ و التّجمّل و المروّة; 26. كتاب الدّواجن; 27. كتاب الوصايا; 28. كتاب المواريث; 29 كتاب الحدود; 30. كتاب الدّيات; 31. كتاب الشهادات; 32. كتاب القضايا و الاحكام; 33. كتاب الايمان و النذور و الكفارات. The commentator remarks here that Tûsî in his Fihrist enumerates including the كتاب الروضة, only thirty books, and gives the following explana-

tion. Tûsî has entirely omitted the كتاب العسرة (book 7) and the كتاب العقيقة (book 18), he has besides counted as *one* book the كتاب الطهارة and the كتاب الحبض, and equally as *one* the كتاب الاطعمة and the كتاب الاشربة (which form here four books altogether, viz 8, 9, 23, and 24)

The present commentary, comprising however only books 1, 2, 5, 6, 7, 8, 9 and 10, is extant in three volumes bound separately

Vol I containing the first two books, the كتاب العقل (fol 19^a) and the كتاب التوحيد (fol. 71^a), begins thus with a preface —

* فتح صاحبی گنجینهٔ شاهی شرح کافی احادیث زار داران الٰهی

In the concluding line the commentator says that he completed the second book (كتاب التوحيد) on Wednesday, the 24th of Muharram, A.H 1066 = A.D 1655.

No. 162.

foll 154 lines and size same as above.

Vol. II.

This volume, comprising books 5, 6, and 7, viz. كتاب الدعاء (fol 1^b), كتاب فضل القران (fol 98^a), and كتاب العسرة (fol. 129^a) begins thus —

* الحمد لله الذی قال فی کتابه قل ما یعبؤبکم ربی لولا دعاؤکم الخ

The commentator says in the beginning that after finishing the commentary on the first four books, he commenced this commentary on the fifth book كتاب الدعا. In the conclusion he informs us that he finished the seventh book on Thursday, the 27th of Jumâdâ, A H 1069 = A.D 1658.

No. 163.

foll. 168, lines and size, same as above.

Continuation of the preceding copy.

This volume containing the commentary on the 8th, 9th, and 10th books of the كافي, viz كتاب الطهارة (fol. 1^b), كتاب الحيض (fol 55^a), and كتاب الجنائز (fol. 80^a), begins thus —

* الحمد لله رب العالمين حمدا كثيرا و الصلوة على سيد الاولين و الآخرين

The commentator states in the beginning that he commenced to write this commentary on the كافي in Shawwâl, A H. 1064 = A.D. 1653, completed the first seven books in five years, and began the eighth (كتاب الطهارة) in A H. 1069 = A D 1658. The concluding line says that the commentary on the كتاب الجنائز (book 10) was finished on Saturday, the 23rd of Rajab, A H 1070 = A.D 1659

The commentary was lithographed at Lucknow, 1891

All the volumes are written by one scribe in beautiful minute Naskh within gold and coloured-ruled borders, with an illuminated head-piece at the beginning of each volume.

The Arabic text is overlined red The text is introduced by the word اصل, the commentary by شرح, and the explanation by يعني.

A seal of a certain Zayn-ud-Dîn Ahmad Khân Bahâdur, dated A H 1229, is found in all the Volumes

The colophon of the first volume is dated A.H. 1070

No. 164.

foll. 233, lines 13, size $8\frac{3}{4} \times 7$, $6\frac{1}{2} \times 4$.

كحل الجواهر

KUHL-UL-JAWÂHIR.

A work on the prerogatives of 'Alî treating of his miracles noble deeds and qualities, etc , based on the Qurân, Hadîṣ and the sayings of holy persons The author, evidently a staunch Shî'ah gives 'Alî undue preference over the other three Khalîfs and heaps insults upon them and their followers —

Beginning —

كس نامهٔ انوار تجلی بنویسد الخ *

The name of the author or the title of the work is not given in the text, but in an endorsement on fol. 1a it is called كحل الجواهر

The copy is defective towards the end and breaks off abruptly with the words —

ميفرمايد كه ام تحسدون الناس على *

Written in ordinary Indian Ta'liq

Not dated, apparently 19th century.

(5) Asceticism and Sufism (Prose works). (For Poetical works see Poetry).

No. 165.

foll. 296; lines 17, size $11\frac{3}{4} \times 7\frac{1}{2}$, $9\frac{1}{2} \times 4\frac{1}{2}$.

كنز السالكين

KANZ-US-SÂLIKÎN

An ethico-mystical work containing religious teaching, moral precepts and pious observances, from a Sufic standpoint, intermixed with quotations from the Qurân, Hadîs, sayings of holy men and poets, the spiritual meaning of which is developed in prose and occasionally illustrated by some apologue or anecdote, by the well-known Sufic author Khwâjah Abû Ismâ'îl 'Abd Ullah Ansârî ul-Harawî, خواجه ابو اسماعيل عبد الله انصاري الهروي, who was born A H. 396 = A.D 1005, and died A H 481 = A D 1088.

Beginning —

الحمد لله ربّ العالمين و العاقبة للمتقين و الصلوة و السلام على خير خلقه ..... اما بعد چنين گويد اضعف عباد الله ..... المحتاج الى الباري عبد الله الانصاري الخ *

It is divided into twenty-five chapters.

An index of the contents is given at the beginning of the MS

Written in clear Indian Ta'liq with rubrications, with a few additions and emendations on the margins

Not dated, apparently 19th century.

No 166.

foll 439; lines 23, size $8\frac{1}{8} \times 4\frac{1}{2}$, $6\frac{1}{4} \times 3$.

كيمياى سعادت

KÎMIYÂ-I-SA'ÂDAT.

A very valuable copy of the popular ethico-mystical work treating of the religious and moral obligations of a true Muslim, the external and the spiritual lives, man's duty to God, the qualities conducive to salvation, etc etc., by Muhammad bin Muham-

mad ul-Ġazâlî uṭ-Tûsî محمد بن محمد الغزالي الطوسي who was born A.H. 450 = A.D 1058, and died A.H. 505 = A.D 1111.

Beginning —

شکر و سپاس فراوان بعدد ستارهٔ آسمان و قطرهٔ باران و برگ درختان و ریگ بیابان الخ *

This work, which may be considered as a popular abridgment of the author's own Arabic work احیاء علوم الدین, to which he refers in the preface to the present work, and the arrangement of which it follows, is divided into a preface and four books (رکن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان) A detailed description of the contents is given on fol. 4*a*

It has been printed in Calcutta, without date, and lithographed in Lucknow A H 1279 and 1282, and in Bombay 1883

Written in a very beautiful minute Naskh within gold and coloured-ruled borders, with a profusely illuminated and luxuriously decorted double-page 'Unwân in the beginning. The third and the fourth Rukn begin with a beautifully illuminated frontispiece The Arabic quotations and the divisions are written in gold, blue and red.

The scribe عبد اللطیف بن محمد بن عبد اللطیف الکاتب says that he completed the transcription on Monday the 12th of Rabî' I , A H. 903

A note on fol 439*b* says that this copy was transcribed from, and collated with, the author's copy

A very valuable copy, written mostly in the author's hand, is preserved in the Bankipur Library

No. 167.

foll 277, lines 17, size $10 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4\frac{1}{2}$

THE SAME

A defective and damaged copy of the preceding work The MS. is defective at the beginning and opens abruptly with the words ... رکن سیوم از کتاب کیمیای سعادت در مهلکات و آن بیرده اصل است corresponding with line 11, fol 4*a*, of the preceding copy.

Written in a very clear Indian Ta'lîq, except the first six folios which are written in ordinary Ta'lîq. Several folios are loosened and many pasted over with thick patches

Not dated, apparently 18th century

No. 168.

foll. 132, lines 25, size $11\frac{3}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

THE SAME.

A still more defective copy of the same work Folios are missing at the beginning as well as towards the end It opens abruptly with the words —

و بوسه و گوشت ظاهر بیش نسداسي *

corresponding with line 18, fol 4^b, of copy No 166 and breaks off in the concluding portion of the third Rukn, with the following words . . . . . اگر مرا گدارم زبان این سلیم است و اگر حدیث زهر corresponding with line 21, fol 305^a, of copy No. 166

Written in ordinary but legible Indian Ta'lîq. The upper portion of the latter half of the copy is worm-eaten and damaged, but fortunately the text is not affected.

Not dated, 19th century.

No. 169

foll. 118; lines 15-21, size $9 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

انیس الارواح

ANÎS-UL-ARWÂH

Discourses of Khwâjah 'Uṣmân Hârûnî written down from his lips by his disciple and successor the celebrated Khwâjah Mu'în-ud-Dîn Chishtî خواجه معین الدین چستی (d A.H 633 = A.D. 1235), who established the Chishtî order in India.

Beginning —

الحمد لله رب العالمین و العاقبة للمتقین ... بدان اسعدک الله تعالی این اخبار و آثار و احوال اولیا *

According to the preface these discourses were uttered in twenty-eight successive sittings in the mosque of Khwâjah Junayd at Bagdâd. The sittings (مجلس) are as follows :—

fol. 4^a. مجلس اول سخن در ایمان افتاده بود

fol. 5^b. مجلس دوم سخن در مناجات

fol. 7^a. مجلس سیوم سخن در خرابی شهر افتاده بود

fol 8^b مجلس چهارم سخن در فرمانبرداری زبان افتاده

مجلس پنجم سخن در صدقه دادن افتاده fol. 12b.
مجلس ششم سخن در شراب خوردن افتاده fol. 14b.
مجلس هفتم سخن در آزار مومنان افتاده fol. 16a.
مجلس هشتم سخن در دف گفتن افتاده fol. 18b.
مجلس نهم سخن در کسب افتاده fol. 20b.
مجلس دهم سخن در مصیبت افتاده fol. 22a.
مجلس یازدهم سخن در کشتن جانوران fol. 24a.
مجلس دوازدهم سخن در سلام گفتن fol 24b.
مجلس سیزدهم در نماز افتاده fol 25a.
مجلس چهاردهم سخن در سورهٔ فاتحه و اخلاص افتاده fol. 27a.
مجلس پانزدهم سخن در صفت جنت افتاده fol. 27b.
مجلس شانزدهم سخن در فضلت مسجد افتاده fol 28b
مجلس هفتدهم سخن در دنیا و مال گرد کردن افتاده fol. 29a.
مجلس هژدهم سخن در عطسه (To Sneeze) افتاده fol 30a
مجلس نوزدهم سخن در بانگ نماز افتاده fol 30b.
مجلس بیستم سخن در مومن افتاده fol 32b.
مجلس بیست و یکم سخن در حاجت روا کردن مؤمنان fol. 33b
مجلس بیست و دویم سخن در آخر الزمان fol. 34a.
مجلس بیست و سوم سخن در یاد کردن مرگ fol 35a
مجلس بیست و چهارم سخن در چراغ فرستادن در مسجد fol 35b.
مجلس بیست و پنجم سخن در درویسی و فقر fol. 36a.
مجلس بیست و ششم در شلوار دراز پایچه fol. 2b.
مجلس بیست و هفتم سخن در عالمان و امیران fol. 36b
مجلس بیست و هشتم سخن در توبه fol. 37a.

Written in careless Indian Ta'lîq with the headings in red. The copy is full of clerical mistakes.

Dated 1164 Bengali year

The above treatise is followed by a fragment of a theological work (foll. 39-118) dealing with Muhammadan ecclesiastical law, comprising purification or ablutions, prayers, alms, fasting and pilgrimage, chiefly based on the traditions of the Prophet.

It opens abruptly:—

که از صحابه در زمان آنحضرت اجتهاد واقع میشد و بر مجتهد ملامت نیست اگرچه ثواب نکند *

and breaks off —

دمیده میشود دران و در بعضی شرح و هدایه ...

Written in minute Ta'lîq with the Arabic quotations overlined in red

Not dated, apparently 19th century

The MS. is separated from the original binding and is in a damaged condition.

No 170.

foll. 119, lines 15, size 9×5; $5\frac{1}{4} \times$ -.

راحت القلوب

RÂHAT-UL-QULÛB.

Discourses and teachings of the celebrated saint Farîd-ud-Dîn, surnamed Ganj-i-Shakar (d A H 664 = A D 1265), taken down from his lips by his disciple Nizâm Ahmad Badâ'ûnî احمد نظام بداوني The date of completion of the work, given in the preface, is Wednesday, the 16th of Rajab, A.H 656 = A.D. 1258.

Beginning —

الحمد لله رب العالمين . ... این جواهر گنج الهام ربانی و این زواهر فضل علوم سبحانی *

Written in clear Nasta'lîq within coloured-ruled borders.

Dated 10th Jumâda, A H. 1020.

Scribe — فتح الله شیخ محمد فاروقی.

No. 171.

foll. 112, lines 12, size $6\frac{1}{2} \times 4\frac{1}{4}$, $4\frac{1}{2} \times 2\frac{3}{4}$.

نزهة الارواح

NUZHAT-UL-ARWÂH.

A Sûfî work in mixed prose and verse treating of the nature and rules of the spiritual life, illustrated by anecdotes and sayings of holy men, by Husayn bin 'Âlim bin Abul Hasan ul-Husaynî

حسين بن عالم بن ابو الحسن الحسيني (d. A.H. 718 = A.D. 1318), who completed it according to the concluding lines (fol. 112^a) in A.H 711 = A.D 1311

The work begins thus after a short prolegomena of five lines by a different person.—

الحمد لله رب العالمين على كل حال ..... قال سيدنا و مولينا

..... حسين بن عالم بن ابى الحسن الحسينى قدس الله روحه

after which the usual beginning of the work reads thus —

* بتوفيقش چو روشن ديدم آواز الخ

The work is divided into 28 chapters.
Written in ordinary Nasta'liq.
Dated 7th Sha'bân, A H 1066
Scribe —نظر محمد.
The MS is worm-eaten in some places.

No 172

foll 287; lines 15; size $10\frac{1}{4} \times 7\frac{3}{4}$, $6\frac{3}{4} \times 3\frac{1}{2}$.

شرح نزهة الارواح

SHARH-I-NUZHAT-UL-ARWÀH.

A commentary on the preceding work by 'Abd-ul-Wâhid عبد الواحد ابراهيم Ibrâhîm, completed A H. 985 = A D 1577.

Beginning —

* رب اشرح لى صدرى و يسر لى امرى الخ

The commentary begins on fol 2^a

Written in ordinary Indian Ta'liq on papers of various colours within coloured-ruled borders The text is over-lined in red

The MS. ends with the commentary on the following verse belonging to the latter portion of the 27th chapter, corresponding with line 1, fol. 109^b, of the preceding copy —

همى باشم چنين بى صبر و آرام * مگر در جوى من باز آيد آن آب

In order to give an air of completeness to the MS., a colophon, dated 6th Sha'bân, A.H. 1258, with the scribe's name شيخ محمدى بردوانى, is added at the end.

No. 173.

foll. 643, lines 17, size $10\frac{3}{4} \times 7$; $6\frac{3}{4} \times 3\frac{1}{2}$

فصل الخطاب

FASL-UL-KHITÂB

An encyclopaedia of Sufic lore, containing extracts from the works of the greatest Arabic and Persian mystics, with an account of the lives, deeds and sayings of the Prophet, the Khalîfs, the twelve Imâms and the renowned saints and mystics, based upon the most authentic Sunnî sources, to the exclusion of Shî'ah traditions, which are rejected as arrant heresies, by Muhammad bin Muhammad bin Mahmûd ul-Hâfizî ul-Bukhârî, commonly known as Khwâjah Muhammad Pârsâ محمد بن محمد بن محمود الحافظی البخاری المعروف به خواجه محمد پارسا (d A.H 822 = A D 1420)

Beginning, on fol 123^b —

الحمد لله الدّالّ لخلقه على وحدانيّته باعلامه و آياته المتعرف الى اوليائه *

The work is preceded by a glossary on it, comprising foll. 13-114.

An index of the contents of the work followed by a separate index of the names of the persons occurring in the work is given on foll 115^a-120^b The interesting documents on mysticism, contained in the work, are fully described in Flugel, iii, p 421 A biographical notice of the author, extracted by the donor from the Nafahât of Jâmî, the Rashhât of Husayn ul-Wâ'iz ul-Kâshifî and the I'lâm-ul-Akhbâr of Mahmûd-ul-Kafawî, is given on fol 1^a and again on fol 121^a

A valuable copy of the work, dated A H 845, is preserved in the Bankipur Library.

Written in ordinary Indian Ta'lîq at the desire of the donor Maulavî Sayyid Sadr-ud-Dîn Ahmad, by Tâlib-ur-Rahmân of Mangal Kothî. Dated Friday, the 4th of Assin, 1297 Bengal year.

No. 174.

foll. 256, lines 19, size $9\frac{1}{2} \times 7$; $6\frac{3}{4} \times 4$.

تحقيقات

TAHQÎQÂT

A dogmatic work on the principles and doctrines of Sûfism, with an exposition of the nature and different stages of the Sufic road (سلوک) and of spiritual life in general, including a mystical

explanation of the letters of the Arabic alphabet and ninety-nine attributes of God.

Beginning :—

الحمد لله الذي اخترع ماهيات الاشياء بفيض وجوده الخ *

Neither the title of the work nor the name of its author is given in the text, but in an endorsement on fol. 1^a, apparently belonging to the same period as the MS. itself, it is called the Tahqîqât of Khwâjah Pârsah, evidently identical with the same Muhammad bin Muhammad bin Mahmûd ul-Hâfizî ul-Bukhârî, commonly known as Khwâjah Muhammad Pârsâ, noticed in the preceding No

The endorsement written in red Nas'kh runs thus —

هذا كتا (ب) تحقيقات من مصنفات حضرت خواجه محمد پارسا قدس سره *

The MS is written by different hands —

Foll. 1^b-8^b in careless Nas'kh and Nasta'lîq
Foll. 9^a-40^b in ordinary Nasta'lîq
Foll 41^a-136^b in good Nasta'lîq
Foll. 137^a-256^b in the same hand as the first eight folios

Marginal notes and emendations are occasional The following note at the end says that this MS was compared with a copy belonging to ملا بايندہ اخصيكتى.

قد وقع الفراغ من مقابلة هذه النسخة السريفة بنسخة حضرت هدايت منزلت ولايت مرتبت سالک مسالک السريعة مالک ممالک الطريقة غوث الانام ملاذا حضرت ملا بايندہ اخصيكتى نور الله مضجعه *

Dated, Rajab, A.H. 1023.

The margins of the folios, mostly of the latter half of the MS., are worm-eaten

No. 175.

foll 440, lines 21, size $12\frac{3}{4} \times 8\frac{3}{4}$, $9 \times 5\frac{1}{4}$.

لطائف اشرفي

LATA'IF-I-ASHRAFÎ.

The discourses of Sayyid Ashraf Jahângîr Simnânî, who came to Bengal, became a disciple of 'Alâ ul-Haqq Lâhaurî Bangâlî (d.

A.H 784 = A.D. 1382), and finally settled in a village near Jaunpûr, where he died shortly after A.H. 840 = A.D. 1436, collected by his disciple Nizâm-un-Dîn Yamanî, who calls himself in the preface نظام حاجي عريب اليمني

Beginning:—

* الحمد لله الذي شرف العارفين بتشريف العرفان و الايمان

It is divided into a Muqaddimah, sixty Latîfahs, and a Khâtimah, described on foll 3^b-5^a.

Written in bold Indian Ta'lîq within coloured-ruled borders. The copy is collated throughout and is full of corrections, emendations, and marginal notes

Foll. 98-99 and 381-388 are bound upside down The last five folios really belong to the 52nd Latîfah

The scribe شيخ گهاسی ابن شيخ كالو says that he transcribed the copy at the desire of ميرسيد درگاهی and ميرسيد اشرفی.

Dated A.H 1108.

No. 176.

foll. 245, lines 15, size $8\frac{1}{2} \times 5$, 6×3.

مكتوبات اشرف

MAKTÛBÂT-I-ASHRAF.

Letters of the same Sayyid Ashraf Jahângîr-us-Simnânî, edited by his successor Hâjî 'Abd-ur-Razzâq ul-Hasanî ul-Husaynî us-Simnânî ul-Jîlânî, in A.H 869 = A D 1464

Beginning —

* الحمد لله الذى كتب آيات الوجود على صحايف الانفس و الآفاق

The letters, a full table of which is given on foll. 2^b-8^b, are 75 in number. The headings of the last two letters are wanting The two appendices, viz (1) A Khâtimah, consisting of genealogical tables, showing the spiritual filiation of the saints from Muhammad to the time of the composition, and (2) A Takmilah, consisting of a manual of general history, from the earliest times to the period of Ashraf, found in the British Museum copy, is wanting in this MS.

The first nine folios are written in good Nasta'lîq and the remaining portion of the MS. in careless Ta'lîq

Not dated, apparently 19th century.

No. 177.

foll 385, lines 25, size $9\frac{3}{4} \times 6$, $6\frac{3}{4} \times 3\frac{1}{4}$.

مكتوبات عبد الله قطب

MAKTÛBÂT-I-'ABD ULLAH QUTB.

A very rare, old, and extremely valuable copy of about four hundred letters of mystic tendency on various topics of religion, theology and law, philosophy, moral teaching, and mystic theosophy, by 'Abd Ullah Qutb bin Muhyî عبد الله قطب بن محيى to his spiritual brethren.

Beginning —

من عبد الله قطب بن محيى الى الاخوان الالبين كثرهم الله و بارك عليهم اجمعين - فلما انعم الله على اخواننا الخ *

Dr Ethé in his India Office Lib Cat No 1881 (where a copy of this work is noticed), expresses his doubt about the period during which the author flourished He mentions several names to whom the letters are addressed and remarks thus:—"If the first-named Afdal-ud-Dîn Muhammad . . . should be identical with the father of 'Abd-us-Samad, Afdal Muhammad, who died A H 1003 = A D 1594, we would have a certain basis for fixing the time in which the author of these letters flourished . In the letters themselves there is not the slightest date or hint about 'Abd Ullah Qutb's life"

The following particulars are, however, the result of a careful survey of the MS under notice —

The full name of the author of these letters as given by himself on fol 6^b is — ابو يزيد قطب بن محيى بن محمود الانصارى السعدى (الخزرجى) الحزرجى, the last word seems to be a mistake for السعدى

On the same folio he gives us the following date of a *catena* (Isnâd) written by him —Friday, the 4th of Rabî' I, A H. 891 = A D 1486

On fol 353^a, is an Arabic Qasîdah which the author composed on Thursday, the 20th of Ramadân, A.H 893 = A D 1487

Fol 339^a A letter addressed to Shaykh Muhibb-ud-Dîn Muhammad, dated Friday, 11th Rajab, A.H 888 = A.D. 1483.

The names of the persons, to whom the letters are generally addressed, are as follows —

عماد الدين جعفر - مجد الدين اسمعيل - علاء الدين ابراهيم - شمس الدين ابي سعد - نظام الدين درويس - صدر الدين محمد - ركن الدين حسن -

كريم الدين محمد - عماد الدين محمد - غياث - مبارز الدين محمد - شهاب الدين داؤد - افضل الدين - درويش تاج الدين محمد - محب الدين خليل الله - شيخ محمد نصر الله - محمد مجد الدين محمد - نور الدين محمد - معين الدين خلیل الله - زين العابدين علي and others.

The references found in the work are Muhyî-ud-Dîn Ibn-ul-'Arabî (d A H 656 = A D 1258), Farîd-ud-Dîn 'Attâr (d A H. 627 = A D 1229), Jalâl-ud-Dîn Rûmî (d A H 672 = A.D 1273); Imâm 'Abd Ullah Yâfi'î (d A H 768 = A D 1366), Sa'dî Shîrâzî (d A H 690 = A D 1291), Hâfiz of Shîrâz (d A H 791 = A.D. 1388) The special headings of some of the letters enumerated in Ethé *loc. cit.*, are not found in this copy Although the Sûfic order to which the author belonged, can not be ascertained, it would appear from these letters that his authority on the subject was very high and that he himself was a Sûfî of a very exalted position

Written in beautiful learned Nasta'lîq within gold and coloured-ruled borders with an illuminated, but now faded, head-piece

The MS seems to be slightly defective towards the end where it suddenly breaks off with the heading of a letter addressed to Rukn-ud-Dîn Hasan —

من عبد الله وطب بن محيى الى الامير ركن الملة و الدين حسن - اما بعد نا وجود ... .

The folios, mounted on new margins, are loosened or detached in many places

Not dated, apparently 16th century

No. 178.

foll. 372, lines 19, size $9\frac{3}{4} \times 6$, 7×4

عبادات الخواص

'IBÂDÂT-UL-KHAWÂS

A compendium of Muhammadan theology, law and Sûfism, containing directions of a decided Sufic tendency relating to prayers, religious observances, based upon the precepts of the Prophet and other holy men and moral conduct, by the famous Shaykh Muhibb-Ullâh of Ilahâbâd شيخ محب الله اله آبادى who died there A H. 1058 = A D 1648

The copy is defective and full of gaps and many a hiatus. The top corners of the first fourteen folios, supplied lately, have

been left blank and several folios are missing at the beginning. It opens abruptly thus —

..... اند بخلاف معتزله و خارجی و مثال ایشان *

In the conclusion the author tells us that he commenced to write the work on the 27th of Ramadân, A H 1051 = A.D 1641, but that he became ill on the 8th of Muharram, A.H. 1052 = A D 1652 He, however, set to work again and finished the composition on the 11th of Rabî' I , A H 1053 = A D. 1653.

Spaces for headings are left blank throughout the copy.

Written in different hands —

Foll. 1-188, in careless small Ta'lîq inclined to Nîm Shikast
Foll 189-220, bold fair Nasta'liq
Foll 221-305, the same as foll 1-188
Foll 306-372 large careless Ta'lîq inclined to Naskh
Dated Friday, 11th Ṣafar, A H 1130
Scribe — سید شکر الله ولد سید محمد نافر مانکپوری
Occasional marginal notes The copy is worm-eaten in some places

No. 179

foll 65, lines 13, size $6\frac{1}{4} \times 3\frac{3}{4}$, $4\frac{1}{4} \times 1\frac{3}{4}$

شطحیّات

SHATHIYYÂT

Sûfic aphorisms on mystic doctrine, illustrated by the sayings and deeds of eminent saints and mystics, by prince Dârâ Shikûh دارا شکوه (d A.H 1069 = A D 1658), who completed it, according to the preface, in A.H. 1062 = A D 1651.

Beginning —

احدیرا سب حمد بیحد که صمد و حامد و محمود اوست *

Each topic, consisting of a saying or deed of a saint or a mystic, is called شطح. Foll 1 and 2 are followed by an hiatus. Several folios are also wanting at the end The title of the work could not therefore be found in the text In an endorsement on fol 1^a, it is called شطحیات دارا شکوهی.

The MS. breaks off with the following words —

بزرگی گفت محمد را دیدند و بشناختند و خدا را ندیدند و بشناختند
آه آه هرکه محمد را بشناخت خدا را نشناخت .....

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

The MS. is worm-eaten, mended and pasted over in many places.

Not dated, apparently 18th century.

No. 180.

foll. 178, lines 19, size $10\frac{1}{4} \times 6$; $7\frac{3}{4} \times 4$

نور القلوب

NÛR-UL-QULÛB.

The discourses, spiritual teachings and miraculous deeds of Sûfî Âbâdânî, who, according to this work (fol 36^b), was born in A H. 1151 = A.D 1738, and died (fol 119^b) 18th Rabî' II, A H 1220 = A.D. 1805, together with an account of his spiritual guide Shaykh Muhammad Hayâ Sindhî (d. A H 1188 = A D. 1774, cf fol 34^b), his followers, and descendants, and contemporary Shaykhs, by his disciple Sayyid Amjad 'Alî سيد امجد علي who completed the work in A.H 1226 = A D 1811.

Beginning —

هزاران هزار شكر و سپاس مر احديرا كه مصباح القلوب العارفين را
به تجليات ذات منور ساخت *

The work begins with a short historical account of the Prophet and the four early Khalîfs It is divided into five chapters, each of which is sub-divided into several sections, enumerated on foll 17^b-18^a

Written in ordinary Indian Ta'lîq on thick papers at the desire of one Mirzâ Fayyâd-ud-Dîn

Dated Friday, 1st Sha'bân, A.H., illegible The year of transcription given here reads سنه يكهزار ... و شش هجرى, probably 1206

No. 181.

foll. 47, lines 15; size $10 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 4\frac{1}{2}$.

مناقب غوثيه

MANÂQIB-I-ĠAUṢIYAH.

A treatise on the prerogatives and the miraculous deeds of the great saint Shaykh 'Abdul Qâdir Jîlânî (d. A.H. 561 = A D. 1165), by Muhammad Ṣâdiq Shihâbî محمد صادق شهابي.

Beginning :—

الحمد لله الذى جعل كرامات الولى الخ *

Written in careless Indian Ta'lîq
Not dated, apparently 19th century.

No. 182.

foll. 36, lines 15, size $7\frac{1}{2} \times 5$, $5\frac{1}{2} \times 2\frac{1}{4}$

كمال السالكين

KAMÂL-US-SÂLIKÎN

A mystical tract containing some discourses and sayings of Shâh Ni'mat Ullah Yamanî ul-Jîlânî, who, according to an endorsement on a fly-leaf at the beginning, was a disciple of the famous levotee Farîd-ud-Dîn surnamed Shakarganj (d A H 664 = A D 1265), collected by his disciple Khâdim

Beginning —

سپاس قدسى اساس مر ملكى را كه آرائش عالم و نظام كارخانهٔ
دنى آدم بيد قدرت اوست *

The discourses, which, according to the preface, were uttered on various occasions, relate to various points of mystical doctrine and maxims of Sûfism, followed by the mystical meanings of the 99 attributes of God

Written in ordinary Ta'lîq.

Dated Tuesday, 26th Rabî' I (the year is not given), apparently 19th century.

Scribe :— عبد العلي ولد محمد حسين

No. 183.

foll. 153, lines 13, size 7×4, $5\frac{1}{4} \times 3$

دُرر نظاميه

DURAR-I-NIZÂMIYAH.

The discourses and utterances of the celebrated saint Nizâm-ud-Dîn Aulıyâ (d. A H. 725 = A D. 1324), taken down from his lips by one of his disciples, whose name, fol 17^a, on account of a stain, is only partly legible thus —

بندهٔ اميدوار ..... لطف رسول مختار علي بن محمود جاندار ...

Beginning :—

بحمید لا نهایة و تسبیح بی عایت مر خدایرا که ...

The well-known poet Mîr Hasan's collection of the saint's discourses, entitled فوائد الفواد (Rieu, p. 972[a]), and another collection entitled راحت المحبین (Rieu, p 973[b]), are different from the present collection

All the folios of the MS. are covered throughout with a kind of thin paper, which in may instances renders the text indistinct and even illegible.

Written in fair Nasta'lîq.

Not dated, apparently 19th century.

No. 184.

foll 97, lines 13, size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{2}$

ملفوظات شیخ علاء الدوله

MALFÛZÂT-I-SHAYKH 'ALÂ-UD-DAULAH

The discourses of the celebrated saint Shaykh 'Alâ-ud-Daulah Simnânî (d. A.H. 736 = A.D 1335), collected by Iqbâl bin Sâbiq us-Sijistânî. اقبال بن سابق السجستانی

Beginning —

الحمد لله رب العالمین و العاقبة للمتقین و الصلوة ..... و بعد

این فواید چند است که حضرت شیخ الاسلام *

The work is not divided into chapters or sections.

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

Not dated, apparently 19th century

No. 185

foll 148; lines 17, size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$

ترجمهٔ خلاصة المفاخر

TARJUMAH-I-KHULÂSAT-UL-MAFÂKHIR.

A Persian translation of 'Abd Ullah Yâfi'î's (d A.H 768 = A D. 1366) Khulâsat-ul-Mafâkhir, by an anonymous author. The original work consists of two hundred stories, but only 193 are found in this copy of the translation.

Beginning —

الحمد لله رب العالمين ... مىگويد اضعف العباد اصلح الله شانه كه چون كتاب خلاصه المفاخر *

These stories, which mostly refer to the great saint Shaykh 'Abdul Qâdir Jîlânî (d A H 561 = A D 1165), relate to the various doctrines of Sûfism Each story is preceded by the name of the Shaykh on whose authority it is related.

There are many gaps throughout the copy The name of Shaykh 'Abdul Qâdir is always written in red

Written in a very neat Nasta'lîq

Not dated, apparently 19th century.

No. 186.

foll. 202, lines 14, size $7 \times 4\frac{1}{2}$, $4\frac{3}{4} \times 4\frac{3}{4}$

روضة السالكين

RAUDAT-US-SÂLIKÎN

The discourses and sayings of the great saint Khwâjah 'Abd-ul-Khâliq of Ġujdawân (near Bukhârâ), and of the celebrated Khwájah Bahâ-ud-Dîn Naqshband, whose real name was Muhammad bin Muhammad ul-Bukhârî, the founder of the Naqshbandî order (d A H 791 = A.D. 1389) The above-named Ġujdawânî was a pupil of Khwâjah Yûsuf Hamadânî and died A.H 575 = A D. 1179. These discourses were collected by 'Alî bin Mahmûd ul-Abîwardî ul-Kûrânî علی بن محمود الابوردي الكورانى, cf 1^b

Beginning —

ابجا كه كمال كبريای نمود عالم بم از بحر عطای نمود

Scanty notes on the margin.

Written in fair but learned Nasta'lîq on gummy papers, pasted with patches in many places The margins have been mended throughout Marginal notes are not infrequent.

Dated 3rd Sha'bân, A H 948

Scribe.—سيد نصر الله الحسيني.

Fol 1^a contained several seals and 'Arḍ-dîdahs of the nobles of the Timuride courts of India, but unfortunately almost all of them have been effaced, disfigured or otherwise rendered illegible. One seal however reads فابلخان حامه زاد بادشاه عالمگير.

No. 187.

foll. 188; lines 13, size $7\frac{3}{4} \times 4\frac{1}{4}$, 6×3.

ترجمهٔ رسالهٔ فخر الحسن

TARJUMAH-I-RISÂLAH-I-FAKHR-UL-HASAN

A Persian translation of Muhammad Fakhr-ud-Dîn's (who according to this work, fol 3^a, died on 27 Jumâdâ II, A H 1199 = A D. 1784, and was buried at Dihlî near the tomb of Khwâjah Qutb-ud-Dîn Bakhtiyâr Kâkî) Arabic treatise, entitled رسالهٔ فخر الحسن, containing a Sûfic interpretation of some points on Muhammadan law and theology, such as, prayers, religious observances, moral conduct, etc, based upon the precepts of the Prophet and other holy men, by Kalîm Ullah bin San'at Ullah كليم الله بن صنعت الله

Beginning —

حدايا سداس و ستايش تو ار تو فايق و اعتراف بعجز و قصور النخ *

The work is not divided into any sections or chapters.

Written in careless Indian Ta'lîq on various coloured papers The Arabic text is over-lined red

In the colophon the scribe محمد عبد says that he copied the MS for one Hâfiz Hasan

Not dated, apparently 19th century.

No. 188.

foll. 180, lines 17, size $11\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

حقايق الدقايق

HAQÂ'IQ-UD-DAQÂ'IQ.

A Sûfî work in prose and verse, by Ahmad Rûmî احمد رومی.

Beginning —

ابتدا نا نام رحمـــن رحيم دستگير مرد و زن در روز بيم

The work consists of eighty chapters, each of which begins with a Quranic verse or Hadîs, as a text, followed by a Persian translation, and some appropriate quotations from the Maṣnawî of Jalâl-ud-Dîn Rûmî. The spiritual meaning is then developed in prose, and afterwards illustrated by some apologue or anecdote, in the same metre as the Maṣnawî.

Written in fair Nasta'liq within red-ruled borders by Asad 'Alî of Jaunpur, pupil of Anwar 'Alî
Dated 28th Shawwâl, A H 1272

No. 189.

foll 56, lines 13, size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 4$

مشغل عارفان

MAHFIL-I-'ÂRIFÂN.

A Sûfî treatise in prose and verse, dealing with the doctrines of spiritual life and the spiritual progress of the soul through its various stages, by an anonymous author
Beginning —

در ستایش بی پایان و بیایش بیکران صانع دو جهان الخ *

The work consists of prose and poetical selections from other works, e g. the Masnawî of Jalâl-ud-Dîn Rûmî, the Gulistân of Sa'dî, the Dîwân-i-Shams-i-Tabrîz, the Gulshan-i-Râz, the Zâd-ul-Musâfirîn, the Nuzhat-ul-Arwâh, the Mantiq-ut-Tayr, the Majma'-ul-Bahrayn, etc , etc The spiritual meaning of each selected passage or line is developed in prose It is divided into thirty sections, called مشغل, the headings of which are enumerated on foll 1^b-2^a, but the MS breaks off in the middle of 19th section with the following words —

گر بخسپد بر کساید صد نصر

Written in ordinary Ta'liq
Not dated, apparently 19th century

No. 190.

foll 102, lines 11, size $6\frac{1}{4} \times 4$, $3\frac{3}{4} \times 2\frac{1}{2}$.

Collection of Sûfî treatises

I Foll 1-88^a A religious tract, without any title, ascribed in the colophon to the popular saint Khwâjah 'Ubayd Ullah Ahrâr خواجه عبید الله احرار (b A.H. 806 = A D. 1403, d. A H. 895 = A.D. 1489), on the various stages of the mystic road and consisting of invocations to God, followed by pious exhortations intended for devotees
Beginning —

خداوندا بحرمت آنکه بفردانیت ذات متفردی و بوحدانیت صفات متصفی الخ *

The work is written in prose, mixed with verses and suitable quotations from the Qurân

Written in a very beautiful Nîm-Shikastah hand within coloured-ruled borders

The Arabic quotations, written in larger Naskh, are in red

The colophon says that the transcriptions was completed on Monday, the 27th of Ramadân, A H 1110, the forty-third regnal year of 'Alamgîr, at Peshawar, on the memorable occasion when the army of Bahâdur Shâh reached that country.

Scribe —محمد عتیق الله.

Dr. Ethé, Ind Office Lib Cat No. 1919 (3), while noticing a copy of the above tract, remarks thus —"From some incidental remarks we conclude that this treatise is due to 'Alâ-ud-Dîn Muhammad Bukhârî 'Attâr, the principal disciple of Bahâ-ud-Dîn Naqshbandî, who died A H 802 = A D 1400, or at least taken from his sayings" But in the following colophon, to which a reference has been made above, the scribe, who was attached to 'Alamgîr, fully convinces us that the tract in question is due to Khwâjah 'Ubayd Ullah Ahrâr —

تمام شد این رساله کرامی الغدر از مصنفات قطب الاقطاب حضرت خواجه عبید الله احرار ولی بتاریخ بیست و هفتم حضرت رمضان روز دوشنبه سنه ۱۱۱۰ (read ۱۱۱۰) چهل و سه از جلوس همایون عالمگیری خلد الله تعالی ملکه و سلطانه و افاض علی العالمین بره و احسانه در بلده پشاور هنگامی که رایات عالیات متعالی درة التاج خلافت و جهانداری بهادر شاهی این سر زمین را منور ساخته بر دست بنده جالی (sic) درگاه حضرت الله محمد عتیق الله سلمه الله و عفر الله له ولوالدیه .....

II Foll 89a-93a A smaller tract on the nature and rules of spiritual life explained according to the principles observed by Khwâjah Bahâ-ud-Dîn Naqshband and his Khalîfahs.

Beginning with a Rubâ'î —

سر رشتهٔ دولت ای برادر بکف آر وین عمر گرامی بخسارت مگذار
دایم همه جا با همه کس در همه حال میدار نهفته چشم (و) دل جانب یار

Written by the same محمد عتیق الله.

Dated 28th of Ramadân.

III Foll 93^a-97^a Another mystical tract, inscribed رسالہ حوررابیہ, containing an explanation of the following Rubâ'î of the celebrated Shaykh, Abû Sa'îd bin Abul Khayr, who died in A H 440 = A D 1048 by 'Ubayd Ullah Mahmûd ush-Shâshî عبید اللہ محمود الشاشي —

حـــورا بنظـــارہ نگارم صف زد رضوان ز تعجب کف خود بر کف زد

آن خال سیہ بران رخان مطرف زد ابدال ز بیم چنگ در مصحف زد

The explanation of the Rubâ'î is preceded by somewhat detailed introductory remarks on mystical contemplation and speculation

Beginning —

الحمد للہ مباض الحکیم و المواھب والموصل الی الطالبین *

The explanation itself begins on fol 96^a —

یقول العبد الضعیف عبید اللہ محمود الشاشی کہ مراد از حور آن جماعتند از حوران و عبر ایشان کہ بر سر بیمار حاضر می شوند در حال مردن الخ *

IV Foll 97^b-100^a A mystical explanation of some of the sayings of the great Shaykh, Khwâjah 'Abd-ul-Khâliq Ġujdawânî (d A H 575 = A D 1179) as interpreted by eminent Shaykhs

Beginning —

ذکر حضرت خواجہ عبد الخالق عجدوانی قدس سرہ از خلفای حضرت خواجہ یوسف ھمدانی اند ھمیشہ بر متابعت رسول اللہ صلی اللہ علیہ و سلم می بودہ اند *

It is dated (fol 100^a), Peshawar, the 21st Shawwâl, A H 1110.

V Foll 101^b-102^b. A special form of certain prayers and invocation used by Khwâjah 'Abd-ul-Khâliq Ġujdawânî, Khwâjah Bahâ-ud-Dîn Naqshbandî, Shaykh Bâyazîd Bustâmî, Khwâjah Yusuf Hamadânî, Shaykh Abul Mansûr Mâtarîdî and Shaykh Abul Hasan Kharqânî.

Beginning —

طریق ختم حضرات خواجگان عالیشان قدس اللہ تعالی ارواحہم الخ *

All the tracts are written in the same hand by the same Muḥammad 'Atîq Ullah of 'Âlamgîr's court.

(6) Prayers, Invocations, etc.

No 191

foll. 321, lines 15, $12\frac{1}{4} \times 6\frac{3}{4}$, $8\frac{1}{4} \times 3\frac{3}{4}$.

ترجمهٔ عدة الداعي

TARJUMAH-I-'IDDAT-UD-DÂ'Î

A book of breviaries or collection of prayers and invocations suitable for all occasions and occurrences in life, based on the Qurân, Hadîṣ, and sayings of the Imâms and holy men, translated from the Arabic work عدة الداعي of Abul 'Abbâs Ahmad bin Fahd ul-Hillî by Nasîr-ud-Dîn Muhammad bin 'Abd-ul-Karîm ul-Ansârî نصير الدين محمد بن عبد الكريم الانصاري at the desire of Qarâq Khân, a noble of Shâh Ismâ'îl Safawî I (A H 907-930 = A D 1502-1524)

There is some confusion regarding the date of death of Ahmad bin Fahd, the author of the Arabic original. Ahlwardt, Brockelmann and several others place the author's death in A H 627 = A D 1229, while the authors of the Raudât-ul-Jannât, the Kashf-ul-Hujub and others fix his death in A H 841 = A D 1437. Their view is supported by a statement in the colophon of the present copy, where it is said that Ahmad bin Fahd completed the work on the 26th of Shawwâl A H 801 = A D 1398

Beginning —

بسم الله الرحمٰن الرحيم و ملك الاستعانة فى التميم يا كريم و يا رحيم -
جواهر شكر و سپاس نثار معبودى الخ *

The translation is mentioned in Kashf-ul-Hujub, p. 117

Written in beautiful bold Naskh within gold and coloured ruled borders with a beautifully illuminated head-piece and a sumptuously decorated double page 'Unwân

The MS is not dated, but a note on fol 1[a] (partly pasted over) bears the date A H 1076. The copy is pasted over with thick patches in many places.

No. 192.

foll. 78; lines 17, size 9×6; $6\frac{1}{2} \times 3\frac{3}{4}$.

خزانة الاسرار

KHIZÂNAT-UL-ASRÂR.

A work on the peculiarities and supernatural power of particular verses of the Qurân and the twenty-eight letters of the

alphabet, and of certain special prayers and invocations, by Ibn-i-Bahâ-ud-Dîn 'Alî Mazhar-ud-Dîn Muhammad ul-Qârî ابن بهاء الدين علي مظهر الدين محمد القاري

Beginning —

* الحمد لله الذي انزل القران على عبده ليكون للعالمين

We learn from the preface that in A H 916 = A.D 1510 Maulânâ 'Abd-ul-'Alî bin Muhammad Husayn wrote a work on this subject in Persian which, as a matter of fact, he translated from several Arabic works, but as it was void of any systematic order of the Qurânic verses, the present author wrote this work A H. 962 = A D 1554, arranging the verses in the order in which they stand in the Qurân with descriptions of the peculiarities and the supernatural power of each of them It is divided into twenty chapters, described in the beginning The copy is defective towards the end and breaks off in the middle of the last chapter. There are several lacunae in consequence of a large number of folios missing from the copy

Written in a learned Nasta'lîq with rubrications Additions and emendations are frequently found on the margins.

The copy is worm-eaten but the text is not affected

Not dated, apparently 17th century.

No. 193.

foll 131, lines 11, size $6\frac{3}{4} \times 4\frac{1}{4}$, 4×2.

آداب عبّاسي

ÂDÂB-I-'ABBÂSÎ.

A rhetorical treatise, translated from Bahâ-ud-Dîn 'Âmilî's (d A.H 1030 or 1031 = A D 1620 or 1621) "Miftâh-ul-Falâh," relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night

Translator Sadr-ud-Dîn Muhammad of Tabrîz صدر الدين محمد تبريزي.

Beginning —

* تقديس و تسبيح بادشاه قادريرا كه خلص عبادش

It is divided into the following six chapters —

باب اول در بيان انكه از طلوع صبح صادق تا طلوع آفتاب بجا

fol. 3b بايد آورد

باب دویم در بیان انچه از طلوع آفتاب تا وقت ظهر بجا باید آورد fol. 51a.

باب سیوم در بیان انچه از وقت زوال آفتاب که ظهر است تا وقت فرو رفتن آفتاب بجا باید آورد fol 63a

باب چهارم در بیان انچه از فرو رفتن آفتاب تا وقت خواب بجای باید آورد fol 81a

باب پنجم در بیان انچه میان وقت خواب تا نصف شب بجای باید آورد fol. 95b

باب ششم در بیان انچه از نصف شب تا طلوع فجر بجای باید آورد fol 103a

Written in minute Naskh within gold and coloured-ruled borders with an illuminated head-piece with scanty notes on the margins

Dated Sha'bân. A space for the year in which the transcription was made is left blank Apparently 17th century.

Scribe —شیخ عبد الله.

No. 194.

foll. 181; lines 16 size $8\frac{1}{2} \times 4\frac{3}{4}$, $5\frac{1}{2} \times 2\frac{1}{2}$.

ترجمهٔ مفتاح الفلاح

TARJUMAH-I-MIFTÂH-UL-FALÂH

Another Persian translation of Bahâ-ud-Dîn's same Miftah-ul-Falâh, by Jamâl-ud-Dîn Muhammad bin Husayn Khwânsârî جمال الدین محمد بن حسین خوانساری, who dedicated it to Shâh Safî of Persia (A H 1038-1052 = A.D 1629-1642).

Beginning —

مفتاح فلاح دنیا و عقبی و مقدمه نجات آخرت و اولی الخ *

In the preface the translator says that besides the translation he has given on the margins notes and explanations (with which the present copy is full) of the difficult passages used in the text

The translation, which follows the text, is written in red. The marginal notes and explanations are written in small Naskh

Written in fair Naskh.

Not dated, apparently 18th century

No. 195

foll 353, lines 10, size $7\frac{3}{4} \times 4\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{4}$.

مصباح العابدين

MISBÂH-UL-'ÂBIDÎN

A work on the duty of special and extraordinary invocations and prayers, for different months in addition to the usual daily worship, with definite and regular forms fixed for the several hours of the day and night, by Zayn-ul-'Âbidîn زين العابدين, dedicated to Shâh Safî of Persia (A H. 1038-1052 = A D 1629-1642).

Beginning —

* حمد و سپاس پروردگاريرا كه بندگی و پرستش اوست

It is divided into a Muqaddimah (fol 3^a), twelve Matlabs, devoted to the twelve months of the year (fol 16^a), and a Khâtimah (fol 309^b)

Foll 1^a-335^b contain similar prayers and invocations.

Written in fair Naskh within coloured-ruled borders with rubrication and a faded head-piece The margins are worm-eaten.

Not dated, apparently 19th century

No. 196

foll 75, lines 13, size $7\frac{3}{4} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$.

كتاب الاوراد

KITÂB-UL-AURÂD.

A collection of prayers and innovations, attributed, in an endorsement on a fly-leaf at the beginning, to the celebrated saint and scholar Shaykh 'Abd-ul-Haqq Dihlawî شيخ عبد الحق دهلوى (d. A H 1052 = A D 1642).

Beginning:—

* حون وعده رفته بود كه بعضى از اوراد اعمال بنويسد

A very neat copy Written in clear Nasta'liq The Arabic texts are written in large Naskh.

Dated 13th Ramadân, A.H. 1289.

Scribe — ارادت علي بوهاري.

The original work is followed by an Arabic tract (foll 57^b-75^b) on the Muhammadan Law of Inheritance extracted from other works.

Beginning.—

* الحمد لله رب العالمين حمد الساكرين

Written in careless Naskh by Sayyid Sadr-ud-Dîn Ahmad of Bûhâr

No. 197.

foll. 199, lines 16; size $10 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

منهاج الفلاح

MINHÂJ-UL-FALÂH.

A selection of prayers and invocations suitable to all occasions and occurrences in life, with special references to those that are connected with ablution, purification and daily prayer, by 'Alî bin Shâh Mahmûd ul-Bâfiqî علي بن شاه محمود بافقى.

Beginning —

* الحمد لله الذي دَلَّ عباده على الطاعات

It is divided into a Muqaddimah, ten Bâbs, and a Khâtimah

A good copy. Written in clear Naskh within gold and coloured-ruled borders with rubrications The Arabic texts are written with vowels

Dated 14th Shawwâl, A H 1061

Scribe —محمد مؤمن ابن حيدر محمد المسهدي.

No. 198.

foll 283, lines 16, size $7\frac{1}{2} \times 4\frac{3}{4}$ $5\frac{1}{2} \times 3\frac{1}{4}$

زاد المعاد

ZÂD-UL-MA'ÂD.

A work on prayers, religious rites and pious observances on ordinary and special days, based on the precepts and sayings of the Imâms, by the well-known Shî'ah doctor Muhammad Bâqir bin Muhammad Taqî Majlisî محمد باقر بن محمد تقى مجلسي (d A H. 1110 = A.D 1698), who extracted it, A.H. 1105 = A D 1693, from his larger work بحار الانوار

Beginning —

* الحمد لله الذي جعل العبادة وسيله للبل السعادة الخ

This work, divided into fourteen chapters and a Khâtimah, has been lithographed in Teherân, A H 1244

Written in fair Naskh.
The text of the prayers is given with all the vowels
An autography copy, dated, Isfahân, Ramaḍân, A H 1107.

No. 199.

foll 20, lines 9, size $9 \times 5\frac{3}{4}$; $4\frac{1}{2} \times 1\frac{3}{4}$

A very beautiful but defective copy of a Shî'ah treatise on prayers and on the mysterious influence and effect of special dates in the several months, the separate days of the week and eclipses, based on the sayings of the Imâms, by the same Muhammad Bâqir bin Muhammad Taqî محمد باقر بن محمد تقي who died in A H 1110 = A D 1698

Beginning —

الحمد لله رب العالمين اما بعد چنين گويد احقر عباد الله محمد باقر ابن محمد تقى *

Folios are missing after foll 1, 3, and 11

Written in beautiful clear Nasta'liq on gold-sprinkled papers within gold-ruled borders with an illuminated head-piece

The original folios have been mounted on new margins.

Dated Thursday morning, 17th Rabî' I, A H 1133

Scribe — محمد شاه رنجانى

No. 200.

foll 311, lines 14, size $9 \times 5\frac{3}{4}$, $5\frac{1}{2} \times 3$

A defective copy of a detailed work dealing with certain prayers and innovations for special occasions and occurrences in life, with some rules and regulations to be observed in the performance of religious and other duties, from the Shî'ite standpoint.

The copy is defective at both ends and the folios at the beginning are hopelessly confused The name of the author, the title of the work and the number of chapters cannot therefore be ascertained

It opens abruptly thus with the last six lines of Chapter XI الحمد لله الذي ..... واين حرزيست ناب دواردهم در نكتهاى دوادر اين after which Chapter XII begins thus كتاب كه وافعست در هر باب مستمل بر هفت فصل This chapter breaks off on fol 10^b and is followed by the latter portion of Chapter I on fol 11^a. Chapter II

begins on fol 26^b, III, on fol 35^b, IV on fol. 42^b; V on fol. 50^a; VI on fol. 59^b, VII on fol 77^a, VIII on fol 112^b, IX on fol. 142^a, X on fol. 164^b, XI on fol 254^b. The MS. breaks off in the middle of the fourth section of the eleventh chapter with the following words —

بسم الله الذي خلق النور من نور و انزل النور على الطور فى كتاب مسطور *

The author frequently quotes كتاب من لا يحضره الفقيه and كتاب موالبد الصادقين as his authorities

Written in fair Naskh within gold and coloured-ruled borders with the headings in red, and occasional marginal notes The original folios have been mounted on new margins

Not dated, apparently 18th century.

No. 201.

foll 115, lines 8-11, size $7\frac{1}{2} \times 4\frac{3}{4}$, $5\frac{1}{2} \times 3$

رسالهٔ ادعیه

RISÂLAH-I-AD'IYAH

A collection of invocations and prayers for special occasions and occurrences in life

Beginning —

هو الله الذى لا اله الا هو عالم الغيب و الشهادة *

The Arabic portions are written in clear bold Naskh

Not dated, apparently 19th century

The folios of the MS are hopelessly rotten and separated from the original binding

No. 202.

foll 102; lines 7-13; size $7\frac{1}{4} \times 5$, 5×3

Another collection of similar prayers and invocations.

Beginning —

اللهم ما صليت من صلوة فعلى الخ *

Written in ordinary Naskh and careless Nasta'liq

Not dated, apparently 19th century

No. 203.

foll 91; lines 9-11; size $7\frac{3}{4} \times 4\frac{3}{4}$, $5\frac{1}{2} \times 3$.

رسالۂ ادعیہ

RISÂLAH-I-AD'IYAH

Another collection of prayers and invocations with selections from the Qurân, Hadîs, etc, suitable to all daily occasions, with explanations in Persian and Urdû

Beginning:—

* سورۂ فاتحہ کی نازل ہونیکا سبب مولانا یعقوب چرخی نے الخ

Written in ordinary Naskh and Indian Ta'lîq with occasional rubrics

Not dated, apparently 19th century.

The latter part of the MS is badly worm-eaten and damaged

No. 204.

foll 56, lines 9-13; size $6\frac{1}{4} \times 4$ $4\frac{1}{2} \times 2\frac{1}{2}$

A similar collection of prayers and invocations

Beginning —

* نحمدہ و نصلی علی رسولہ سیدنا و مولانا الخ

Written in fair Naskh and careless Ta'lîq

Not dated, apparently 19th century

The MS is in a damaged condition

No. 205.

foll 89, lines 11-13, size $7 \times 4\frac{3}{4}$, $5\frac{3}{4} \times 3\frac{3}{4}$

A treatise containing some prayers and invocations, and treating of the peculiarities and influence of certain passages and letters in the Qurân, with a number of questions on religious subjects with answers

Beginning —

* چون شب چہار شنبہ در آید

Written in careless Naskh and Indian Ta'lîq.

Not dated, apparently 19th century

Some folios at the beginning of the copy are worm-eaten and damaged.

No. 206.

foll 37, lines 13; size $7\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 3$.

A treatise on the peculiarities and the wonderful effects of some of the well-known prayers such as دعای سیفی - و دعای حرب البحر etc, and the various ways of their usage

Beginning —

طریق (و) خاصیت حرب البحر اول آنست اگر نوشته در بازو حود به بندد الخ

Written in careless Indian Ta'lîq

Not dated, apparently 19th century

A note on the fly-leaf by Sayyid Sadr-ud-Dîn Ahmad bin Sayyid Karîm-ud-Dîn of Bûhâr, dated A.H. 1278, records the price of the copy as eight annas

V. ARTS AND SCIENCES.

(1) Philosophy.

No. 207.

foll 179, lines 17, size $10 \times 6\frac{1}{4}$, 7×4

ترجمهٔ مجمل الحکمة

TARJUMAH-I-MUJMAL-UL-HIKMAT

An old and valuable copy of a philosophical encyclopaedia, which, according to the preface, was translated into Parsî Darî from a work entitled Mujmal-ul-Hikmat

Beginning —

سپاس و ستایش آن خدائی را که واجب الوجود است و هرچه جرویست ممکن الوجود است و هرچه ممکن الوجود است کردهٔ اوست *

The work has been lithographed in Bombay, A H 1304, under the title of ترجمهٔ رسائل اخوان الصفا و خلان المروت و الوفا

Dr Ethé (Bodl Lib Catalogue, No 1492), who in agreement with Flugel (i pp 42 and 43) calls the work Mujmal-ul-Hikmat, gives us to understand that it is an abridgement of the famous Risâlah-i-Ikhwân-us-Safâ, usually styled simply Ikhwân-us-Safâ, in Persian translation, made by a man of Khurâsân, and dedicated to Tîmûr The particulars furnished by the present copy are as follows —In the preface the author says that there was no book

in Persian dealing with the different branches of the science, viz Mathematics, Logic, Metaphysics and Physics, except the Dânish Nâmah (see No. 215), the style of which was difficult and the subject matter of which was for the greater part represented by signs and symbols. He then names another book, viz Mujmal-ul-Hikmat مجمل الحكمة, which was a compendium of the different branches of science, but which, like the former, was not free from symbols, and contained also a good many redundances. The author then proceeds to say that in one or two places he saw that this book, i.e the Mujmal, was translated into Persian, but that the symbols and the redundances were exactly maintained He was then asked (the name of the person is not given) to translate it into Parsî Darî, and at the same time to remove the symbols and the redundances Hence the present production The dedication to Timûr (who reigned A H 771-807 = A D. 1370-1345), found in the Berlin copy No 91 and the Bodl copy, is not given in this copy The following quotations from the beginning (fol 2b) will give the particulars of the work as well as an idea of the archaic forms of the language and the spelling —

و بعد از ایسان درود حدای تعالی بر فیلسوفان و حکیمان خدا شناس باد کی خداوند قیاس اند و حل کنندهٔ مسکلها اند و نماینده راه راست اند و درود بر همکنان باد و بر خان امام و باکان اما بعد ازین بدانند کی کتابها بسیار است و بیستر بلغت تازی است و اندکی بلغت پارسی است و دران کتابها هیچ خطی نیست مانند سرود اختران و کتاب نام بار خدا و مرزبان نامه و ادب دین ماند و ما هیچ کتاب نیافتم از ادب در حکمت نکار اید کی از ریاضی و منطقی و طبیعی و الهی جمله در وی باشد مکر دانش نامه و آن بلغطی سخت مسکلست و بیستر اشارات است و بعضی رمز است و کتاب مجمل الحکمة مجموعست و لیکن همچنین مرمور است و دران حسو بسیار است و ما یک دو جای دیدیم کی این کتاب را بپارسی نقل کرده بودند و همچنان مرمور کداشته و حشو بجای مانده بس چنین اتفاق افتاد کی این ضعیف را فرمودند کی این کتاب را بپارسی دری نقل کند هرچه حسوست ازو دور کند و هرچه مرموز است اشکارا کند و از حدّ رمز تصریح کند ما فرمانرا بیش کرفتیم تا فرمان برداری توفیق بار آورد *

Ḥâj. Khal. V., p. 406, while noticing the work Mujmal-ul-Ḥikmat, remarks that it is a Persian work on Mathematics, Logic, Metaphysics and Physics, written mostly in symbols, from which

selections were made by a man (of Khuiâsân), who removed the symbols and the redundances and based the said selections on the treatises of the Ikhwân-us-Safâ رسائل اخوان الصفا. By these treatises Hâj. Khal. evidently meant the well-known philosophical encyclopaedia, entitled Ikhwân-us-Safâ wa Khallân-ul-Wafa, which consists of fifty-one treatises.

A note on fol 1^a of the MS, written in a somewhat later hand, says—"(this book is) from the Bahr-ul-Muhît of the Ikhwân-i-Safâ, entitled Khallân-i-Wafâ, of Imâm Majrîtî-ul-Magribî," that is to say, al-Majrîtî's (d A H 395 = A.D 1004) Spanish recension of the Ikhwân-us-Safâ The note runs thus —

از کتاب بحر المحیط اخوان صفا نام رد خلان وفا امام مجریطي المعربي *

The synopsis of the treatises of this translation is as follows —

1. The first treatise of Qism I, fol 3^a. Arithmetic

حلاصه رسالهٔ اول در ارثماطیقی از جمله بنجاه و یک رساله که معروفست باخوان الصفا و خلان الوفا در تهذیب نفس و مکارم اخلاق *

It is to be noticed that the words from از جمله to مکارم اخلاق are invariably repeated in all the subsequent chapters or treatises.

2 The second treatise of Qism I, on Mathematics, fol. 11^a Introduction to Geometry.

حلاصهٔ رسالهٔ دوم از قسم اول از ریاضیات در مدخلی مختصر از علم هندسه ... الخ *

3 The third treatise of Qism I on Mathematics, fol 15^b. Introduction to Astronomy.

خلاصهٔ رسالهٔ سئوم از قسم اول از ریاضیات در مدخلی مختصر از نجوم ... الخ *

4. Music, on fol. 25^a.

در مختصری از موسیقی از جمله ... الخ *

The number of the treatise is not given.

5 The fifth treatise of Qism I, fol. 33^a. Geography.

خلاصه رسالهٔ پنجم از قسم اول از ریاضیات در جغرافیه ... الخ *

6. The sixth treatise of Qism I, fol 39^a Numerical relations.

حلاصهٔ رسالهٔ ششم از قسم اول از ریاضیات در نسبت عدد هندي (هندسی) ... الخ *

7 The seventh treatise of Qism I, fol. 42^a. Theoretical Sciences

* خلاصه رسالهٔ هفتم از قسم اول از ریاضیات در صنایع علمی ... الخ

8. The eighth treatise of Qism I, fol. 44^b. Practical sciences or Arts

* خلاصه رسالهٔ هشتم از قسم اول از ریاضیات در صنایع عملی ... الخ

9 The ninth treatise of Qism I, fol 46^a Creation of man.

* خلاصهٔ رسالهٔ نهم از قسم اول از ریاضیات در خلقت بنی آدم ... الخ

10 The tenth treatise of Qism I, fol 49^a Logic

* خلاصه رساله دهم از قسم اول در ایساغوجی از منطق ... الخ

11. The eleventh treatise of Qism I, fol 52^b The Categories

* خلاصهٔ رسالهٔ یازدهم از قسم اول از ریاضیات در قاطغوریاس از منطق .. الخ

12. The twelfth treatise of Qism I, fol 55^a. Hermeneutica.

* خلاصه رسالهٔ دوازدهم از قسم اول از ریاضیات در ارمینیاس از منطق الخ

13. The thirteenth treatise of Qism I, fol 57^b. Analytica Priora.

* خلاصهٔ رساله سیزدهم از ریاضیات انولوطیقا اولی در منطق ... الخ

14 The fourteenth treatise of Qism I, fol 60^a Analytica Posteriora.

* خلاصهٔ رسالهٔ چهاردهم از قسم اول از ریاضیات انولوطیقا دوم از منطق ... الخ

15. The first treatise of Qism II, or Physica, treating of matter and form, fol 62^b

* خلاصه رساله اول در طبیعیات از قسم دوم در هیولی و صورت ... الخ

16. The second treatise of Qism II., on heaven, the universe and the spheres, fol. 67^a

* خلاصه رسالهٔ دوم از طبیعیات از قسم دوم در سما و عالم از ... الخ

17. The third treatise of Qism II, on existence and decay, of the elements, fol 71^b

* خلاصه رسالهٔ سوم از طبیعیات از قسم دوم در کون و فساد از جمله ... الخ

18. The fourth treatise of Qism II. On Meteorology, fol 73^b.

* خلاصهٔ رساله چهارم از طبیعیات از قسم دوم در آثار علوی از جمله ... الخ

19. The fifth treatise of Qism II. On Mineralogy, fol 76^a.

خلاصه رسالهٔ پنجم از قسم دؤم از طبیعیات در تکوین معادن از جمله ... الخ *

20. The sixth treatise of Qism II On nature and its activity, fol 80^a.

خلاصه رسالهٔ ششم از قسم دؤم از طبیعیات در ماهیّت طبیعت از جمله ... الخ *

21. The seventh treatise of Qism II Botanic, fol. 83^b

خلاصه رسالهٔ هفتم از قسم دؤم از طبیعیات در تکوین نبات از جمله الخ *

22. The eighth treatise of Qism II On the composition of man's body, fol 85^a

خلاصه رساله هشتم از قسم دؤم از طبیعیات در ترکیب جسد از جمله الخ *

23. The ninth treatise of Qism II On sensual perception, fol 90^a

خلاصه رسالهٔ نهم از قسم دؤم از طبیعیات در حاس و محسوس از جمله الخ *

24. The tenth treatise of Qism II On the human embryo, fol. 94^a.

خلاصه رسالهٔ دهم از قسم دؤم از طبیعیات در مسقط نطفه از جمله الخ *

25 The eleventh treatise of Qism II. On Man as Microcosm, fol. 102^a

خلاصه رسالهٔ یازدهم از قسم دؤم از طبیعیات در ادک مردم عالم کوچک اند از جمله الخ *

26. The twelfth treatise of Qism II. Growth of the individual soul, fol 103^b.

خلاصه رسالهٔ سیزدهم از قسم دؤم از طبیعیات در احوال نفس جزؤی بعد از مرگ و شرح آن از جمله الخ *

27. The thirteenth treatise of Qism II Limits of human knowledge, fol 107^b.

خلاصه رسالهٔ سیزدهم از قسم دؤم از طبیعیات در بیان طاقت داشتن مردم دانش را و جمع کردن علمها از جمله ... الخ *

28. The fourteenth treatise of Qism II. On Death, fol. 110^b.

خلاصه رسالهٔ چهاردهم از قسم دؤم از طبیعیات در حکمت مرگ از جمله الخ *

29. The fifteenth treatise of Qism II. Pain and pleasure, fol 113^a

خلاصه رسالهٔ پانزدهم از قسم دوّم از طبیعیات در بیان آلام و لذت از جمله الخ *

30 The sixteenth treatise of Qism II Diversity of speech, fol. 116^b

خلاصه رساله شانزدهم از قسم دوّم از طبیعیات در اختلاف لغات از جمله الخ *

31 The first treatise of Qism III. The theory of Pythagoras as to the origin of beings, fol 118^a.

خلاصه رساله اول از قسم سوّم از عقلیات در مبادی عقل در رای فیثاغورس حکیم از جمله الخ *

32. The second treatise of Qism III. On the rational origins according to all philosophers, fol 120^b

خلاصه رسالهٔ دوّم از قسم سوّم از عقلیات هم در ذکر مبادی عقل در رای جمله حکما از جمله الخ *

33 The third treatise of Qism III On the Macrocosm, fol. 121^b

خلاصه رسالهٔ سوّم از عقلیات در ادلّ عالم حیوان بزرگ است از جمله الخ *

34. The fourth treatise of Qism III On reason and its object, fol 124^a

خلاصه رسالهٔ چهارم از قسم سوّم از عقلیات در عقل و معقول از جمله الخ *

35 The fifth treatise of Qism III Orbits and revolutions of the stars, fol 128^b

خلاصه رسالهٔ پنجم از قسم سوّم از عقلیات در ادوار و اکوار از جمله الخ *

36. The sixth treatise of Qism III On Love, fol 136^a

خلاصه رسالهٔ ششم از قسم سوّم از عقلیات در درجه عشق از جمله الخ *

37. The seventh treatise of Qism III On Resurrection, fol. 139^b.

خلاصه رسالهٔ هفتم از عقلیات در قیامت و بعث و نشور و آخرت از جمله الخ *

38. The eighth treatise of Qism III. On various kinds of motion, fol. 144^a.

خلاصه رساله هشتم از قسم سوّم از عقلیات در حرکتها از جمله الخ *

39. The ninth treatise of Qism III. Cause and effect, fol. 145^a

* خلاصه رسالهٔ نهم از قسم سوّم از عملیات در علت و معلول از جمله الخ

40. The tenth treatise of Qism III. Definitions, fol. 149^b.

* خلاصه رسالهٔ دهم از قسم سوّم از عملیات در حدود و رسوم از جمله الخ

41 All the eleven treatises of Qism IV, or Metaphysics, on doctrines and religions, in the Arabic original, have been treated here in one treatise, divided into ten sections فصل to be found respectively on foll 160^a; 164^a, 169^b; 170^b; 172^b, 173^b, 175^b, 177^a; 178^b, 179^b.

قسم چهارم که جملگی رسایل الهیات است در یک رساله درج کرده شد فصل از جمله الخ *

The MS breaks off in the middle portion of the last section with the following words —

انچه ندانستم بگفتم و هرچه مدح و ذمّ و مناظره و خلاف بود .....

but the concluding portion has been supplied on the lower margin by a later hand in a small Nasta'lîq

The divisions of the work are not enumerated anywhere by the translator, but from the contents described above it would appear that it is divided into four Qisms, the first of which comprises fourteen treatises, the second, sixteen treatises, the third, ten treatises, and the fourth, ten sections

The first folio has been supplied in a later hand The MS. is written in large Naskh on thick creamy papers The text presents many antiquated forms, such as د for ذ, اڭ and اڃ for آنكه and آنجه. The copy has been collated and emended throughout and the words بلغ المقابله or simply بلغ are frequently found on the margins of the copy The headings are written in red throughout The MS. is in good condition but some of the folios are loosened or detached from the original binding

Not dated, apparently 15th century.

(2) Ethics and Politics.

No. 208.

foll. 201; lines 15, size $7 \times 4\frac{1}{4}$, $4\frac{3}{4} \times 2\frac{1}{4}$

اخلاق ناصري

AKHLÂQ-I-NÂSIRÎ.

The famous work on ethics or practical philosophy, by the great philosopher and astronomer Naṣîr-ud-Dîn Muhammad bin

Muḥammad bin Hasan-ut-Tûsî نصير الدين محمد بن محمد بن حسن الطوسي (born A H. 597 = A.D 1201 and died A.H. 672 = A.D 1274), who based it on Ibn-i-Miskâwayh's (d A H. 421 = A D 1030) Arabic work طهارة النفس or تهذيب الاخلاق.

There exist two prefaces to this work—an earlier one, with a dedication to Nâsir-ud-Dîn of Quhistân, and a later one, found exclusively in the usual copies, where he withdraws his former praises of the "unbelievers" and requests the owners of the first edition to cancel the former preface Only two copies of the work, containing the earlier preface, were hitherto known, viz. one of the copies in the Brit Mus (see Rieu ii, p 856^b) and another in the Camb Univ Lib (Add. 308) This copy, like them, contains both the prefaces. The earlier one begins on fol. 1^b —

حمد بحد و مدح ببعد لايق حضرت عزت مالک الملکی بود که بعد
از آنکه شخصی را که در نظر ظاهر هم از جنس انس است مصدر رحمت
و مظهر معرفت خود گردانید الخ *

The later begins on fol 3^a

حمد بحد و مدح ببعد لايق حضرت مالک الملکی باشد که همچنانکه
در بدو فطرت اولی الخ *

Editions —Bombay, A H 1267, Calcutta, A H. 1269; Lucknow, A.H 1286, Lahore, A D. 1865.

The value of the present copy is further enhanced by learned annotations on the margins throughout

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

Dated Lahore, the 9th Rabî' II., A.H. 1098, the 30th year of 'Âlamgîr's reign.

No. 209.

foll. 47; lines 15; size 9 × 6, 5½ × 3½.

سراج المنير

SIRÂJ-UL-MUNÎR.

An ethical work, treating of good moral character, modesty, meekness, justice, patience, liberality and other virtues, and of passions and vices, illustrated by the precepts of the prophet and by anecdotes, chiefly relating to prophets and saints, by an author, who calls himself in the epilogue, fol 46^b, ابن شمس الدين محمد محمد شريف. According to a statement on the same folio the

author completed the work at the end of the Rabî' I., on Friday, A.H. 1030 = A.D 1620.

Beginning —

سپاس و ستایش مر کریمی را که حله خلقش زیوریست زیبنده و رشحه محبتش کوهریست ارزنده الخ *

The work is written in a beautiful ornate prose, intermixed with verses, and is divided into twenty sections called لمعه, a table of which is given in the preface, fol. 2^b.

A beautiful copy, written in a beautiful minute Nasta'lîq within gold-ruled borders with an illuminated head-piece and a double-page 'unwân with floral decorations in gold on the margins

Dated, Rajab, A.H 1118.

Scribe — عباد الله محمد طاهر التبریزی

A note on fol 1^a by one Mirzâ Muhammad, entitled Âqâ Mirzâ, followed by his seal (partly obliterated) says that the MS belonged to him

The MS has been repaired in some places Another note by one Mumtâz 'Alî, whose several seals appear in the copy, says that he made a gift of this MS to his son Mirzâ 'Abd Ullah

No. 210.

foll 178, lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{4} \times$.

جُنگ قطب شاهي

JUNG-I-QUTUB SHÂHÎ

A work, partly of ethical, partly of theological and paraenetical content, based upon the practices and precepts of the prophet, the Imâms and other holy men, by an anonymous author, who wrote it for 'Abd Ullah Qutub Shâh of Golconda (A H 1020-1083 = A D 1611-1672)

Beginning —

ابتدای کلام بنام خداوندی سزا ست که ابتدای هر چیز ازوست *

The title of the work is not given in the text, but in an endorsement it is called جُنگ قطب شاهي. We learn from the preface that prior to the present composition the author, at the desire of his royal master, compiled a work consisting of selections from the تاریخ الحکما. As this book received the appreciation of the king, the author made up his mind to write a supplement

to it, basing the same on reliable works, such as - كسف العمه ربيع الابرار - اخوان الصفا - مكارم اخلاق - احياء علوم etc Hence the composition. He then presented it to his royal master through Mîr Muhammad Sa'îd Jumlat-ul-Mulk

The work consists of a Muqaddimah, a few chapters, and a Khâtimah, as follows —

مقدمه در تعريف علم و مدمت جهل fol. 2a.

باب اول در دعا و ذكر و حمام و مسواك fol. 4b

باب دوم در دوستى و دشمنى و صداقت و محبت fol. 16b

باب سوم در معاشرت با مردم و سلوك با اهل مدينه (مرتبه ؟) و منزل fol. 27b.

باب چهارم در عفو و عقوبت و توبه و عذر بديرفتن وغيرها fol 49b.

باب پنجم در صبر و شكر fol 60b

باب ششم فى العدل و الانصاف و الظلم و الاعتناف fol 69a

خاتمه در بيان معنى لفظى چند كه حضرت رسول رب العالمين صلى الله عليه و آله بطريق نصيحت عاصيان امت را بآن هدايت نموده fol 176b.

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

Dated A H 1061.

No. 211.

foll 240, lines 22, size $11 \times 5\frac{3}{4}$, $8 \times 3\frac{1}{2}$

ابواب الجنان

ABWÂB-UL-JINÂN

The first Bâb or volume of the well-known collection of ethical and paraenetic orations, based on the Qurân and the moral precepts of the Imâms, by Mirzâ Muhammad Rafi' Wâ'iz Qazwînî مرزا محمد رفيع واعظ قزوينى who died about A.H. 1105 = A D. 1694

Beginning :—

بهترين مقاليكه سرخيل كاروان فنون محاورات تواند بود الخ *

According to the concluding lines the entire work was to comprise eight Bâbs, but only two seem to be extant. See Bodl. Lib No. 1144, where the contents of the two Bâbs are described. Lithographed, Tehran, A H 1274, and Lucknow, A D. 1868

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

Dated 21st Rabi' I., A.H 1247.

No. 212.

foll 202, lines 15, size $11\frac{3}{4} \times 6\frac{3}{4}$, $7\frac{1}{2} \times 3\frac{1}{2}$.

گلشن خرد

GULSHAN-I-KHIRAD.

A fragment of a large ethical work, dealing with all the various branches of moral and political philosophy, the different physiognomical and religious subjects, good moral advice, short anecdotes, illustrating the ethical aspect of prominent virtues and vices, etc.

The copy is defective at both ends and wrongly endorsed as ملفوظات خواجه حسن دهلوی. In a passage on fol. 200^a the author incidentally gives his *nom-de-plume* as باسطی and calls the work گلسن خرد, which, he says, he wrote for his cousin also his pupil, سبد واحد علی ولد سبد، فصل علی ابن سبد فرح علی واسطی On fol 1^a is found an illuminated head-piece followed by an astronomical table, and the text opens abruptly on fol. 1^b with the following concluding lines of a preceding chapter روش —

چون صفات هریک الواح دریافته شد می باید که قوت و ضعف هریک از بروج دریافته بر وفق ضرورت - الخ *

Then follows a chapter, called here روش چهارم or the fourth chapter —

روش چهارم در ادراک ماهیت ملازمان حقیقت کوش و در دریافتن کیفیت مصاحبت مصاحبان ارادت هوش *

The following chapter, on fol 29^a, is called the second Rawish and runs thus —

روش دویم در آئین خسروانی و فوائدین جهاندانی *

Fol. 98^b. The third chapter —

روش سیم در دفع دشمنان صعب رو و معاندان زشت خو *

Then follows the fifth chapter, fol. 136^b —

روش پنجم در تقرر و تعین نائبان دیانت و امانت مآب *

The sixth chapter begins on fol. 171a :—

روش ششم در صیانت نفس امارہ و اجتناب از دنیای عدارہ *

The MS. breaks off thus :—

دلا در ذکر حق خود را بآرا - سوای حق مجوی .....

Written in ordinary bold Nasta'liq within coloured-ruled borders.

The chapters are written in red within modern and tasteless floral designs

Not dated, apparently 19th century

No. 213.

foll 220, lines 15, size $9\frac{3}{4} \times 6$, $6 \times 3\frac{1}{2}$

ذخيرة الملوک

DAKHÎRAT-UL-MULÛK

A very neat copy of the famous work on political ethics, and the rules of good government, by Amîr Sayyid 'Alî bin Shihâb ud-Dîn bin Mîr Sayyid Muhammad ul-Husaynî, of Hamadân امیر سید علی بن شہاب الدین بن میر سید محمد الحسنی الہمدانی, especially known as the apostle of Kashmîr, which he entered A H 781 = A D 1379, with a train of seven hundred followers, and where he spent the last years of his life and died shortly after setting out on his return to Persia, on the 6th of Dulhijjah, A H. 786 = A D 1384

Beginning —

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش سکان حظهٔ ملک دینوی را الخ *

Written in beautiful neat Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece

Not dated, apparently 16th century

A note at the end says that the MS was collated in A H 1100.

A good copy Casual emendations on the margin

No. 214.

foll 203; lines 17, size $8\frac{1}{2} \times 5\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{1}{2}$

THE SAME

Another copy of the preceding work, written in legible Indian Ta'liq The Arabic passages, written in larger Naskh, are over-

lined in red. The colophon says that the transcription was completed on the 19th of Jumâdâ I., in the fifth regnal year of Muhammad Shâh 'Âlamgîr II, viz. A H. 1135, at Murshidâbâd, in the time of Nawwâb Ja'far Khân Naṣîrî

The copy once belonged to one Shaykh Muhibb Ullah, son of Shaykh 'Abd-ul-Latîf bin Shaykh Habîb Qurayshî.

(3) Compendia of Science and Encyclopaedias.

No 215

foll 129, lines 15, size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$

دانش نامهٔ علائي

DÂNISH NÂMAH-I-'ALÂ'Î

A compendious manual of the different branches of the philosophy of the ancients, by the celebrated Abû 'Alî ibn Sînâ ابو علی ابن سینا (d A H 428 = A D 1036), who wrote it in Pârsî Darî at the desire of the prince, who is designated in the preface as

عضد الدین علاء الدوله و فخر الملة و تاج الائمه ابو جعفر محمد بن و سمریار (دشمنزیار)

The prince of the Kâkawayhid dynasty of Kurdistân was really called 'Alâ-ud-Daulah Abû Ja'far Muhammad bin Dushmanziyâr, and surnamed Ibn-i-Kâkawayh, or "uncle's son," because his father was the maternal uncle of a Buwayhide princess, who in the name of her son exercised sovereign power 'Alâ-ud-Daulah obtained from her, A H 398 = A D 1007, possession of Iṣfahân and died A H 433 = A D 1041

The work was edited after the author's death by his disciple 'Abd-ul-Wâhid ibn Muhammad Jûzjânî who designates it by the title of Dânish Nâmah-i-'Alâ'î It is however commonly known, as endorsed on fol 1[a] under the name of حکمت علائی. Other titles by which the work is known are دانش نامه - کتاب العلائي

Beginning —

سپاس و ستایش مر خداوند آفریدگار بخشایندهٔ خرد را و درود بر پیغامبر گزیدهٔ وی محمد مصطفی و بر اهل بیت و یاران وی *

According to Rieu, II p 433, 'Abd-ul-Wâhid added to the work a condensed translation in Pârsî Darî of the following treatises of Ibn-i-Sînâ —an abridgment of Euclid, a treatise on astro-

nomical observations, another on music, and the arithmetical section of the "Shafâ"

In the preface (foll 1^b-2^a), five sections are enumerated —

یکی علم منطق ... دویم علم طبعیات ..... سیوم علم الٰهیات ...

چهارم علم موسیقی . ... پنجم علم انچه بیرون از طبعت است ... ..

but the copy itself comprises the following two and a half sections —

1. علم منطقیات (Logic), fol 2^a
2. علم الهیات or علم برین (Metaphysics), fol 34^b.
3. علم طبعیات or علم زیرین (Physics), fol 95^b.

The last section breaks off in the middle with the following words —

یا از هرچه آرزویس افتد بدد .....

Written in ordinary Nasta'liq within gold and coloured-ruled borders with a gilded head-piece The headings are written in red and blue.

Not dated, apparently 17th century

No 216.

foll 296, lines 13 size 9×5 $5\frac{3}{4} \times 3$

حدائق الانوار

HADÂ'IQ-UL-ANWÂR

A rare, but quite modern, copy of an encyclopaedia of sciences, with its full title حدائق الانوار فی حقائق الاسرار, by the famous Imâm Fakhr-ud-Dîn Muhammad bin 'Umar ur-Râzî امام فخر الدین محمد بن عمر الرازی, (d A.H 606 = A D 1209), who wrote it for Sultân 'Alâ-ud-Dîn Takash (A H 596-617 = A D 1198-1220), the last but one of the Khwârazm Shâhî dynasty

Beginning —

* الحمد لله الذي ابدا ما بصريفه و اكمل بتسريفه و شرفنا بتكليفه

The work treats of the following sixty arts or sciences —

1. علم الكلام 2. علم اصول الفقه 3 علم الجدل 4 علم الخلافیات 5 علم المذهب 6 علم فرایض 7 علم الوصایا 8 علم تفسیر 9. علم اسامی 10. علم علل القراءت 11. علم الاحادیث 12. دلایل الاعجاز 13. علم التواریخ 14. علم المعانی 15 علم النحو 16. علم الرجال

علم .20 علم العروض .19 علم الامثال .18 علم الاشتقاق .17 التصريف
القوافي .21 علم بدائع السعر .22 علم المعانى .23 علم المنطق .24
علم .28 علم الطب .27 علم الفراسه .26 علم التعبير .25 علم الطبعيات
علم .32 علم الاكسير .31 علم الخواص 30 علم الصيد .29 التشريح
علم فلع الاثار .35 علم فلاحت 34 علم طلسمات .33 معرفه الجواهر
.36 علم البيطره 37 علم البواة 38 علم الهندسه 39 علم المساحة .40
علم .43 علم حساب العوافى 42 علم الآلات الحرب .41 علم الاثفال
علم المناظرة .46 علم اعداد الوفق 45 علم الاثماطيقى .44 الجبر و المقابله
.51 علم الرمل .50 علم الاحكام 49 علم الهيئه 48 علم الموسيقى .47
علم الاخلاق .54 علم مقالات اهل العالم 53 علم الالهيات .52 علم العرائم
علم الدعوات 58 علم الآخرة 57 علم تدبير المنزل 56 علم السياسات .55
علم الكلام الاصول الظاهرة 60 علم آداب الملوك 59

A very full table of contents, with numbers indicating the pages, occupies 23 pages in the beginning of the copy

Written in legible Indian Ta'lîq

Dated, Friday, 12th Pous, 1296 Bengali year

A note at the end (fol 293^b) says that the MS was compared by Maulavîs Hasîb-ud-Dîn and Khâdim Husayn

A biographical sketch of the author, extracted from other works by the donor Maulavî Sayyid Sadr-ud-Dîn Ahmad, occupies foll 294^a-296^b

No. 217.

foll 328, lines 25, size $15 \times 10\frac{1}{2}$, 12×6

دُرّة التاج

DURRAT-UT-TÂJ

The well-known vast encyclopaedia of philosophical sciences, by Qutb-ud-Dîn Mahmûd bin Mas'ûd-ush-Shîrâzî قطب الدين محمود بن مسعود السيرازى, who was born in Shîrâz, A.H. 634 = A.D. 1236 and died in Tabrîz, A H. 710 = A.D 1310

Beginning —

* اگرچه در ضمير ارباب كياست و خاطر اصحاب فراست بوشيده نماند

The full title of the work is درّة التّاج لغرّة الدبّاج. It is divided into an Introduction (مقدمه), six Books (جمله), and an Appendix

(خاتمه) which are enumerated with all their sub-divisions, foll. 9a-43b The present copy is defective towards the end Its contents are as follows —

Muqaddimah, on the advantages of knowledge, the real purport of sciences, and their divisions, in three Fasls, each sub-divided into three اصل, fol 9a.

Jumlah I, on Logic, in seven Maqâlahs, fol 43b.

Jumlah II, on first philosophy, i e (فلسفهٔ اولی), in two branches (فن), each of which is sub-divided into seven Maqâlahs, fol 101b.

Jumlah III, on the lowest science, that is natural science (در علم اسفل که علم طبعی است), in two فنّ, each again sub-divided into seven Maqâlahs, fol. 139a.

Jumlah IV, on the middle science, that is Mathematics (در علم اوسط که علم ریاضی است), in four فنّ dealing with Euclid, Almagest, Arithmetic, and Music respectively, fol 182b

Jumlah V, on the highest science, that is Metaphysics (در علم اعلی که علم الهی است) in two فنّ, each sub-divided into seven Maqâlahs, fol. 233a

In the remaining folios the headings are omitted throughout, but from a comparison with the following copy it is found that this copy breaks off in the middle of the First Qutb of the Khâtimah immediately after the account of the دور. The last words found here are —

او انگاه گوید ای ملک اگر من صادقم درین دعوی حیری بخلاف عادت جود .....

corresponding with the last line on fol 132b of the following copy.

Written in clear bold Nasta'lîq Spaces for heading have been left blank towards the end of the copy

Not dated, apparently 18th century

No. 218.

foll 336; lines 19; size $12 \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

THE SAME.

Another copy of the preceding work, comprising the Fifth Jumlah and the Khâtimah.

Beginning abruptly —

..... و این جمله دو فن است - فن اول در عقول و آثار ان در (عالم جسمانی و روحانی ... ..

The Khâtimah begins on fol 41a
Written in careless Indian Ta'lîq with the headings in red
Not dated, apparently 19th century

No. 219

foll 233, lines 25, size $14\frac{3}{4} \times 9\frac{3}{4}$, $11\frac{1}{4} \times 6$

نفائس الفنون

NAFÂ'IS-UL-FUNÛN

The well-known encyclopaedia of science, with its full title نفائس الفنون فی عرائس العیون, composed by Muhammad bin Mahmûd-ul-'Âmulî محمد بن محمود العاملی, who left, besides the present work, commentaries upon the Kulliyât of the Qânûn of Ibn-i-Sînâ, upon the Kulliyât of the Qânûn of Sharaf-ud-Dîn Îlâqî, and upon the Mukhtasar-fil-Usûl of Ibn-i-Hâjib According to various dates given in the beginning it would appear that the work was commenced in A H 735 = A D 1335 and not finished until A H 742 = A D. 1342

Beginning —

حمد و ثنا و شکر بی انتها حضرت بادشاهی را که افکار ازکیا و انتظار عقلا النخ *

The work is divided into two parts (Qism), treating respectively of the modern or Islamitic sciences (علوم اواخر) and of the ancient (علوم اوائل) The First Qism treats of eighty-five arts or sciences, in thirty-six Fanns or sections, classed under four categories (Maqâlah), which treat respectively of —

(1) The literary sciences (علوم ادبی)
(2) The legal sciences (علوم شرعی).
(3) The Sûfic sciences (علم تصوف و توابع)
(4) The conversational sciences (علوم محاورہ).

The Second Qism comprises the following five Maqâlahs —

(1) Practical philosopy (حکمت عملی)
(2) Speculative philosophy (اصول حکمت نظری).
(3) Mathematics (اصول ریاضی).

(4) Brancnes of physics (فروع طبعی).

(5) Branches of Mathematics (فروع ریاضی)

The whole work is extant here in two volumes, bound separately This MS., comprising the first volume, ends with the 10th Fasl (در معالجهٔ نفس) of the first Fann, of the First Maqâlah, Qism II.

No. 220.

foll 234 (234 to 468), lines and size same as above.

The continuation of the preceding copy, beginning with the first Fasl (در سبب احتیاج بمنزل و معرفت ارکان) of the Second Fann of the First Maqâlah, Qism II, and ends with the last Fasl, i e the Fifth (در استخراج ضمایر) of the 13th Fann of the Fifth Maqâlah, Qism II

The original work is followed by the following treatises —

I رسالهٔ تقویم Risâlah-i-Taqwîm, fol 124^a A compendious manual on the computation of the almanack, by an anonymous author, divided into twelve sections and a Khâtimah

Beginning —

حمد بیحد معبودی را عظمت کبریایه رسد الخ *

II مجموعه الصنائع Majmû'at-us-Sanâ'i, fol 440^b "The Collection of Arts" A very interesting and useful polytechnical work, dealing with all the various branches of artificial, especially alchemical, work and handicraft, for instance, the art of making artificial pearls, rubies, sapphires, and other precious stones, of preparing various inks and colours for writing and painting purposes, dying ivory, engraving stones, preparing poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, illuminating books, etc., by an anonymous author

Beginning —

حمد و سپاس بدیع الاساس حضرت صانعی را الخ *

In the colophon of the India Office Lib copy, No. 2781, the name of the author is given as Mîr Yahyâ, میر یحیی, while in a larger and amplified edition (No 2783) in the same collection, he is called حکیم یوسف معزی The work must have been composed in, or before, A H 1033 (A D 1624), which is the date of the copy No 1870, Bodleian Library

The work is divided into forty chapters sub-divided into one hundred and sixty sections. The number of divisions varies more

or less in other copies. See the catalogues cited above and Rieu II, p. 489.

A Turkish translation of the work was made at the request of Abdâl-Khân, the Khân of Bidlîs, who was beheaded at Constantinople, 1668 A.D

III. رسالهٔ مقداریه Risâlah-i-Miqdâriyah, fol. 457a A tract on the weight of coins and on legal measures, by Muhammad Mu'min bin 'Alî ul-Husaynî. It is divided into a Muqaddimah, a Fasl, and a Khâtimah

Beginning. —

بعد از حمد و سپاس افزون از حد و مقدار الخ *

IV رساله در عقد انامل Risâlah dar 'Iqd-i-Anâmil, fol 461. A treatise on palmistry with special reference to the joints of the fingers, withoutauthor's name

Beginning —

بعد از حمد بروردگاری که اصناف الطاف بی غایت *

V. رساله در علم کف دست Risâlah dar 'Ilm-i-Kaf-i-Dast, 462a. Another treatise on palmistry, without author's name

Beginning:—

اما بعد این رساله ایست مختصر در علم کف دست منقول از علمای معرف الخ *

VI. رساله در علم موسیقی Risâlah dar 'Ilm-i-Mûsîqî, fol. 465 A treatise on music, without preface or author's name

Beginning:—

تَنْ تَنْ نَه نَه نه *

VII. رسالهٔ صیدیه Risâlah-i-Saydiyah, fol. 466. A treatise on the legal precepts concerning hunting and the slaying of animals, without author's name

Beginning:—

سپاس بیقیاس بادشاهی را سزا ست که مرغابیان *

VIII. رساله منظوم در معما Risâlah-i-Manzûm dar Mu'ammâ, fol. 46[illegible]. A versified treatise on riddles and enigmas, without author's name.

Beginning.—

بنام آنکه ذات جمله اشیا *

Both the volumes containing the entire work Nafâ'is-ul-Funûn and the treatises at the end of the second volume are written in legible bold Nasta'lîq by one scribe A full table of contents of all the works with numbers indicating the folios is prefixed to the first volume

Not dated, apparently 19th century.

No. 221.

foll. 380, lines 19, size 11×6; $6\frac{1}{2} \times 3\frac{1}{4}$.

THE SAME

Extracts from the Nafâ'is, consisting of detached portions put together in a perplexing manner, without any system or order.

Beginning as usual. There are only three Maqâlahs in this copy. The first Maqâlah of the first Qism begins on fol 8^a. The second Maqâlah of the first Qism, fol. 85^b, and the fourth Maqâlah of the second Qism on fol 235^b. The subject-headings under each of these Maqâlahs are without any system or order and most of those belonging to one Maqâlah are treated under another The concluding section treating of the rites of the pilgrimage (در مناسک حج) is altogether foreign to the real work and belongs to a later author, namely the famous Jâmî, who died in A H 898 = A D. 1492.

Written in a beautiful minute Nasta'lîq within gold and coloured-ruled borders

Dated A H 1043.

Scribe — محمد حسین ... بن الکاتب خاتو یا نادی.

A seal of a certain noble of Ahmad Shâh's time, dated A H. 1161, is fixed on fol. 1^a

A very neat and correct copy

No. 222.

foll. 376, lines 15, size $8\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{1}{2} \times 3$.

عقول عشرة

'UQÛL-I-'ASHRAH.

A Persian encyclopaedia, by Muhammad Barârî Ummî ibn Muhammad Jamshîd ibn Jabbâri Khân ibn Majnûn Khân Qâqshâl, محمد برارى امي ابن محمد جمشيد ابن جبارى خان ابن مجنون خان قاقشال who compiled it in A.H. 1084 = A.D. 1673.

Beginning —

حمدی که لایق درگاه کبریا باشد قدرت انسان نیست که تواند بجا آرد *

The work is divided into ten عقل (intelligence), sub-divided into فهم (insights), قیاسات (penetrations), and ادراکات (perceptions)

A complete index is given foll 2^a-5^a

Written in neat Indian Ta'liq with the headings in red.

Not dated, apparently 19th century

(4) Arithmetic.

No. 223.

foll 152, lines 17; size $12\frac{1}{2} \times 7\frac{1}{4}$, $9 \times 4\frac{1}{2}$

ترجمهٔ خلاصة الحساب

TARJUMAH-I-KHULÂSAT-UL-HISÂB

A Persian paraphrase of, and commentary on, Bahâ-ud-Dîn 'Âmilî's (d A H 1030 = A D. 1621) famous Arabic work on Arithmetic, styled خلاصة الحساب.

Beginning —

بحمدک یا من لا یحیط بجمع نعمه عدد - سپاس میکنم ترا ای آنکه احاطه نمیکند بفراهم آوردن نعمتهای او هیچ عدد الخ *

The work begins at once with the Arabic text followed by a Persian paraphrase, without any preface by the translator, whose name however incidentally appears thus at the end, fol 143^b

المولوی المعنوی مولوی روشنعلي حون فوری *

He seems to be identical with Raushan 'Alî Ansârî Jaunpûrî, who is the author of several treatises on Arithmetic and Grammar, and of an imitation of Harîrî's Maqâmât, and died as professor of Fort William College, Calcutta, about A D 1810 See Rieu, p 857^b

The work is divided into a Muqaddimah and ten Bâbs.

The above is followed by a short versified treatise on Algebra by Muhammad Najmuddîn Khân, fol. 144^a Each problem, which is in verse, is followed by illustrations and dedications in prose.

The treatise begins with the following short preamble which gives the particulars of the work —

رساله در جبر و مقابله بصنیف جناب زبدة العلماء المسجرین [متبحرین ؟] فدوة الفضلاء الراسخین قاضی القضاة محمد نجم الدین خان ادام الله

افادتهم الی یوم الدین که برای سهولت حفظ طالبان این فن مسائل سته جدریه در سلک نظم کسیده امثله و براهین آن مسائل بکمال ایضاح بعبارت نثر قلمی فرموده اند *

The initial verse begins thus —

ای آنکه ترا ست دهن ثافت تا رای مصب در عوافت

Both the works are written by one scribe in ordinary legible Indian Ta'liq The first work is dated A H 1227, corresponding with A.D 1812

(5) Astronomy and Astrology.

No. 224

foll 28, lines 13, size $8\frac{1}{2} \times 6$, $6 \times 3\frac{1}{4}$

مختصر در معرفت تقویم

MUKHTASAR DAR MA'RIFAT-I-TAQWÎM.

The well-known compendious manual on the computation of almanacks, known as فصل سی, on account of the thirty fasls into which it is divided, by Nasîr-ud-Dîn Tûsî نصیر الدین طوسی (d A H 672 = A D 1273), who completed it in A H 658 (A.D 1260)

Beginning without the praise of God —

این مختصریست در معرفت تقویم مستمل بر سی فصل الخ *

Written in fair Nasta'liq

Dated Kâbul, Monday, the 27th Rabî' I, A H. 1082.

Scribe — بندی رام.

The above manual is followed by a short tract on the "Mansions of the Moon" منازل قمر which are twenty-eight in number.

Beginning on fol. 26a —

در بیان منازل قمر اول ربیعی که صورت الخ *

The MS. is worm eaten throughout and mended in many places

No. 225.

foll. 46, lines 9, size $8\frac{1}{4} \times 4\frac{1}{2}$, 6×3

بیست باب

BÎST BÂB

The famous manual on the construction and use of the astrolabe, which, from its division into twenty chapters (Bâb), is known

under the name of Bîst Bâb بیست باب, by the same Naṣîr-ud-Dîn Tûsî (d. A.H. 672 = A D. 1273).

Beginning.—

الحمد لله حمد الشاكرين و صلواته على محمد .. ... اما بعد اين مختصريست در معرفت اسطرلاب الخ *

Written in fair Indian Ta'lîq
The MS. is mended throughout
Not dated, apparently 19th century.

A note on fol 1[a] says this MS was deposited in the Library of Mirzâ Radî-ud-Dîn 'Alî Bahâdur, son of Mirzâ Muhammad Khurram Bakht, deceased on the 21st Shawwâl, A H 1236

No. 226.

foll 144, lines 19, size $8 \times 4\frac{3}{4}$, $5\frac{1}{2} \times 2\frac{3}{4}$

شرح بیست باب

SHARH-I-BÎST BÂB

A commentary on the same work

The commentator Nizâm-ud-Dîn 'Abd-ul-'Alî-ul-Barjandî نظام الدين عبد العلي البرجندي, who is the author of several other works and who was still living in the beginning of the reign of Shâh Tahmâsp Ṣafawî of Persia (A H 930-984 = A D 1524-1576), completed this commentary, as expressed by the name of the month جمید الاخر (fol 144[b]), in A.H. 889 = A D 1484

The contents of this copy seem to agree fully with those of the one mentioned in Rieu II, p 453, e g. the definitions of technical terms (found here on fol 1[b]), the tables of the positions of stars calculated by the translator himself for the year 853 of Yazdajird corresponding with A H 889-890 (found here on fol 143[b]), and the date of completion of the commentary expressed by the name of the month جمدد الاخر But the opening lines of this copy do not agree with those of Rieu *loc cit* It begins thus —

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين - اين مختصريست در معرفت اسطرلاب از تصانيف استاد الدنيا علامه العالم نصير الدين الطوسي دور الله مضجعه مشتمل بر بيست باب *

The above is immediately followed by the commentary with the text

Written in ordinary and careless Nasta'lîq with copious anno-

tations and emendations on the margins. The MS is worm-eaten and damaged but mended and repaired in many places

Not dated, apparently 18th century

No. 227.

foll 178, lines 28, size $11 \times 6\frac{3}{4}$, $8\frac{1}{4} \times 5$.

زيج جديد سلطاني

ZÎJ-I-JADÎD-I-SULTÂNÎ

A defective copy of the usual edition of Ulug Beg's astronomical and chronological tables, that is, the second and revised one, compiled by Sultân Ulug Beg سلطان الغ بيگ (d A H 853 = A.D. 1449) with the assistance of Salâh-ud-Dîn Mûsâ صلاح الدين موسى, called Qâdîzâdah-i-Rûmî قاضى زادهٔ رومى, and Maulânâ Ġiyâṣ-ud-Dîn Jamshîd مولانا غياث الدين جمسد (the compiler of the original edition) and after the death of both of them by co-operation with the celebrated 'Alî bin Muhammad Qûshjî علی بن محمد قوشجی (d A H 879 = A D 1474)

The work is divided into four Books called Maqâlah A great portion of the first Book on the different eras, which consists of a Muqaddimah and seven Bâbs, is wanting, and the copy opens abruptly in the middle of third Bâb with the following words :—

..... را بی زیادت و نقصان سالی کبرند و ماههای ایشان دوازده
باشد از انجمله هفت ماه را هر ماهی سی و یک روز باشد *

The small scattered tables relating to the first Book are found on foll. 3^a-10^b

Book II. در معرفت اوقات و طالع هروقت و آنچه تعلق بدان دارد, on fol 11^a, sub-divided into twenty-two Bâbs, tables on foll 18^b-93^a.

III در معرفت روش ستارگان و مواضع ایشان در طول و عرض و توابع آن, on fol. 94^a, sub-divided into thirteen Bâbs, tables on foll 100^b-169^b

IV در باقی اعمال نجومی, on fol 170^a, sub-divided into two Bâbs; tables on foll. 172^a-178^b The MS breaks off with the sixth table of the second Bâb

For further particulars and other copies of the work see other catalogues

Written in good small Nasta'lîq

Foll. 11, 14 and 15 are supplied in a later hand

Not dated, apparently 17th century

No. 228.

foll 225; lines 12, size $9\times5\frac{3}{4}$, 6×4.

طالع مولود همایون

TÂLI'-I-MAULÛD-I-HUMÂYÛN

A beautiful copy of an interesting work, containing the horoscope of Mirzâ Bâisangar, son of Mirzâ Shâh Rukh, with astronomical tables, by an author who designates himself in the epilogue, fol 225a.

حاجی ابن حسن الصّانع المرندانی مولداً و السرواری داراً *

Beginning —

تبارک الذی خلق الانسان و علمه البیان جلّت عظمته و هو ربّ العرش العظیم - سپاس بیقیاس مر پروردگار عالمیان را عزّ و جلّ الخ *

According to the author's statement in the preface Mirzâ Bâisangar was born on the night before the 21st of Dulhijjah, A H 799 (A D 1396), in Herat According to Habîb-us-Siyar, Vol. III, Juz 2, p 131, the prince died on the morning of Saturday, 7th Jumâda I, A H 837 (A D 1433), at the age of 37

On fol 4a the author tells us that he commenced the work in the middle of Jumâdâ I A H 828 (A D 1424) and completed it within the first ten days of Dulhijjah of the same year and then dedicated it to the afore-said prince The preface is followed by a statement of the scribe فضل الله بن مرتضی الموسوی, who calls himself an 'inferior slave" of the prince, that he completed the transcription in the beginning of Dulhijjah, A H 828, that is to say, at the same time that the composition of the work was completed The above fact as well as the hand-writing and the gorgeous preparation of the copy, fully convince us that this copy was written for the prince

A graceful Nasta'lîq hand, slightly inclined towards Naskh, written on gold lines throughout, within gold and coloured-ruled borders with a beautifully illuminated head-piece The headings and the contents of the tables are written in gold and various other colours The top-headings of the tables are in most graceful bold Naskh written in gold and colours

One or two folios seem to be missing from the end and the MS breaks off abruptly with the words —

خوبی هرچه تمامتر برین بنده عالب بود که خود را هدف سهام ناوک اندازان .....

(6) Medicine.

No. 229.

foll. 375, lines 20; size $7\frac{1}{4} \times 4\frac{1}{2}$, $4\frac{1}{4} \times 2\frac{1}{4}$.

اختيارات بديعي

IKHTIYÂRÂT-I-BADÎ'Î.

A very good and correct copy of the original edition of the Materia Medica, by 'Alî bin ul-Husayn ul-Ansârî, known as Hâjî Zayn-ul-'Attâr علی بن الحسین الانصاری المشهور به حاجی زین العطار who was born A H 730 = A D 1330, and died A H 806 = A.D 1403. It was completed A H 770 = A D 1368

Beginning:—

امداد حمد بیعد و اعداد سپاس بیقیاس مبدعی را الخ *

The work is divided into two Maqâlahs The first, on simple drugs, in alphabetical order, begins on fol 2^b. The second, on compound medicaments, comprises sixteen chapters and begins thus on fol 318^b:—

الحمد لله رب العالمین .... . . بدانکه این رسالهٔ دوم است

از مفتاح الخزائن *

In the above lines the latter part is called the second Risâlah of the Miftâh-ul-Khazâ'in, while as a matter of fact it is the second Maqâlah of the Ikhtiyârât i-Badî'î For similar confusion and further details see Ethé, Ind Office Lib. Cat Nos 2289-2295

A complete index of the first Maqâlah, giving the Arabic, Greek and Hindî equivalents for all the Persian technical terms of simple drugs, arranged in alphabetical order, occupies forty-two folios in the beginning and begins thus —

فهرست ابواب اختیارات بدیعی بطریق حروف تهجی *

Written in beautiful minute Naskh within gold and coloured ruled borders with illuminated head-pieces

This valuable copy, dated the beginning of Dulhijjah, A H 990, was written by عنایت الله ابن شمس الدین الجهرمی for the library of Muhammad Khân, son of Dilâwar Khân 'Âdil Shâhî Fol 1^a is covered with the seals and signatures of the nobles and officers of the courts of Shâh Jahân, 'Âlamgîr and others. These names read as follows.—

محيي الدين عليخان - شمس الدوله متهور جنگ بهادر - محمد فاضل - فاضلخان خانه زاد عالمگير بادشاه - محمد حافظ - محافظ خان *

The name of Ibrâhîm 'Âdıl Shâh ابراهيم عادلشاه most probably the sixth king of the 'Âdıl Shâhî dynasty of Bîjâpûr, who reigned from A.H 987-1035 = A.D. 1579-1626, also appears on the same leaf

No. 230.

foll. 159, lines 19, size $9\frac{1}{2} \times 5$; $8 \times 4\frac{1}{4}$.

A fragment of the first Maqâlah of the preceding work. The whole of the introduction is wanting and the copy opens abruptly with the words —

..... عفاش باد را نابوده راه *

corresponding with fol 2^b, line 3 of the preceding copy. It breaks off in the middle of the explanation of the word سداب under س, corresponding with fol. 153^a, line 12 of the preceding copy The last words are ..... و عسل بياميزند و در چشم كسند ضعف جسم دبكو بود

Written in careless Ta'liq within coloured-ruled borders Frequent clerical mistakes

Not dated, apparently 19th century.

No. 231.

foll 281, lines 21, size 9×6, $6\frac{3}{4} \times 4$.

ترجمهٔ منهاج البيان

TARJUMAH-I-MINHÂJ-UL-BAYÂN.

Foll 1-173 A Persian translation of the well-known Materia Medica, entitled منهاج البيان فيما يستعمله الانسان, by Yahyâ bin 'Îsâ bin Jazlah, a Christian Physician of Bagdâd, who embraced Islamism in A.H 466 (A.D 1074) and died, A.H. 493 (A D 1100)

Beginning :—

شكر و سپاس مر خدايرا كه بيافريد عالم را و ..... و بزرگ گردانيد آدم را بر همه آفريدها *

The name of the translator does not appear anywhere, and the name of the person for whom the translation was made is thus introduced by several honorific titles .—

شهنشاه معظم اتابک اعظم ملک مکرم شهریار مظفر رکن الدنیا والدین قطب الاسلام و المسلمین اعدل الولاة و السلاطین سکندر زمان جمشید دوران داج بخش امن و امان ملک ملوک العالم شاه آل سلاطین سلجوق آلغ اعظم اتابک ابو الفتح نصیر الدوله ملک السعید الاتابک الشهید قطب الدنیا و الدین ملک ملوک العجم الغ عادل اتابک محمود بن الملک السعید قطب الدین ملک الامرا ابی منصور سعیسالار بن الملک السعید الشهید عز الدین ابی معاتل بیک خلد الله ملکه *

The names of the drugs are arranged in alphabetical order

Foll 175-281 ترجمهٔ تقویم الابدان. Tarjumah-i-Taqwîm-ul-Abdân. A Persian translation of the same Ibn-i-Jazlah's medical work on the regimen of the body, entitled تقویم الابدان فی تدبیر الانسان.

Beginning —

چون اشارت عالی مخدوم اعظم معدن الجود و اللطف و الکرم الخ *

The names of the translator and the person for whom the translation was made, will appear from the following passage, which is a continuation of the lines quoted above —

ابن الامیر الکبیر المغفور المرحوم نظام الحق و الدنیاء و الدین امیر جمشید بن قارن طاب ثراهما . . براینجمله داود گیست که یعنی کمترین بندگان علی بن بدر برهان کتاب تقویم الابدان را از تازی بفارسی نقل کند الخ *

Written in small Nasta'lîq

The colophon of the first work is dated Shâhjahânâbâd, A H. 1109.

Scribe — نور الدین محمد.

The few notes found on the margins of the second work are cut by the binder

No. 232.

foll. 35, lines 13, size $8\frac{1}{2} \times 5\frac{1}{2}$, $4\frac{1}{4} \times 2\frac{3}{4}$.

ترجمهٔ سهرابی

TARJUMAH-I-SUHRÂBÎ.

A medical tract on diseases, giving a description of them, and of the means and methods of curing them.

Beginning —

الحمد لله رب العالمين ... اما بعد اين مختصريست مستملبر زبدهٔ آنچه واجبست حاضر داشتن الخ *

According to the preface it is a Persian translation of Muhammad bin Mahmûd ul-Chagminî's (d c A H 618 = A D. 1221) selections from earlier medical works The translator 'Alî Akbar ibn Muhammad Labîb علی اکبر ابن محمد لبیب says that he translated it from Arabic at the request of Nawwâb 'Alî Qulî Khân Bahâdur Suhrâbjang, son of Mirzâ 'Alî Khân Bahâdur Dilâwarjang It is divided into ten chapters مقاله, each of which is sub-divided into several sections.

Written in beautiful Nîm Shikast on gold sprinkled papers within gold and coloured-ruled borders, with an illuminated head-piece The original folios have been mounted on new margins

Marginal notes are found in the latter portion of the copy

Some seals of the later kings of Oudh are found at the beginning and the end of the copy

Not dated, 18th century

A beautiful copy.

(7) Farriery.

No 233

foll 131, lines 13, size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 3\frac{1}{2}$.

فرسنامه

FARAS NAMAH.

A slightly defective copy of a treatise on farriery, translated by several Pandits from an old Sanskrit work Sâlihotra or Sâlûtra wrongly spelt here, fol 2^b, as شهس کرت and on fol 5^b as سهتس کرت (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of works on the subject), at the desire of Abd Ullah Khân Fîrûzjang (d A.H 1054 = A D 1644), during the reign of Shâh Jahan (A H 1037-1068 = A.D 1628-1658).

Some folios are missing from the beginning, and the copy opens abruptly thus —

..... که بدانیم که از طاعتها و اعمال جز برد حق جلّ و علا *

It is identical with the فرسنامهٔ هندي, described in Ethé, Bodl. Lib Nos 1864-1866, Rieu, ii p. 482, etc. It opens with an intro-

duction treating of the creation of the horse and of its colours, partly abridged from a Persian work on farriery فرسنامهٔ فارسی written in the time of Mahmûd Ġaznawî The real فرسنامهٔ هندی begins on fol 5^b, and is divided into two Qisms The first treats of the knowledge of horses and their good or bad signs, in twelve Bâbs The second, on fol 28^a, deals with the various diseases of the horse and their treatment, in thirty-eight Bâbs

The above is followed by another treatise of the same author, dealing with the diseases of horses and their cure by means of special prayers, as well as medical prescriptions, beginning on fol. 69^a —

بعد هذا آنچه از ابتدای شوو و صحح شعور حود بندده عبد الله در باب اسب از ادعیه و ادویه که بتجربهٔ خود رسیده الخ *

Written in careless Indian Ta'liq
Not dated, apparently 19th century

(8) Archery.

No. 234.

foll 204, lines 11, size $10 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{4}$.

كليات الرّمي

KULLIYÂT-UR-RAMÎ

An exhaustive work on archery, by Sayyid Amîn-ud-Dîn, son of Mîr Muhammad Hâshim bin Sayyid Ahmad Najafî سيد امين الدين بن مير محمد هاشم بن سيد احمد نجفى اندخودى, i.e., of Andakhûd, a town in Khurâsân between Balkh and Merv The author claims to be a descendant of Sayyid Abul Barakât, who, he says, was attached to the services of Tîmûr According to the versified chronogram —رسيد ببر آماج سيدهٔ اعدا (fol 204^b) the work was completed A.H. 1132 (A D 1720)

Beginning.—

تير روى ترکش زبان و زه کمان معانى و بيان حمد حکيمى است *

The work is dedicated to Muhammad Shâh (A H 1131-1161 = A D 1719-1748 It is divided into a Muqaddimah, twenty-five Kulliyahs, and a Khâtimah

Written in fair Indian Ta'liq, for one Sayyid Muhammad Khân Bahâdur

Dated Friday, 4th Shawwâl, A.H. 1196
Scribe — کریم بخش

(9) Music.

No. 235.

foll 129, lines 11-16, size 9×6; 7×3½

اصول النغمات الآصفي
USÛL-UN-NAĞMÂT-UL-ÂSAFÎ.

A compendium of Indian music, written, according to the preface in this copy, by Ġulâm Ridâ, son of Muhammad Panâh علام رضا ابن محمد پناه, for a certain Wazîr, entitled Âsaf —

آصف لقب آن سلیمان سریر یعنی است شاه و بصورت وزیر

Beginning —

بحمد و بصلی و بسلم - وجد انگیز دردمی که سوزان سینه ریزان محبت را بنمک خواناند الخ *

The work is divided into six Usûl, each sub-divided into several Fasls A complete index of the contents is given on foll 3^b-4^b.

Dr Ethé, India Office Lib Cat No. 2023, in noticing a fragment of the work (only the first Asl), says that it was composed at the request of Mr Richard Johnson by an anonymous author

This copy, a complete one, is written in ordinary Indian Ta'lîq and is full of clerical mistakes.

The above treatise is followed by another work on Indian music, entitled راگ درپن, especially treating of the musical modes and melodies of the Hindûs According to the preface it is originally based on an old Sanskrit work on Indian music, styled here مانکتوهل, which was written for Râjah Mân Singh of Gwâliyâr (d. about A H 924 = A D 1518), and from which this Persian translation was made by Faqîr Ullah فقیر الله, who completed it about A.H 1076 = A.D. 1665

This copy is substantially the same as the one noticed in Ethé, Ind Office Lib No 2017, and the contents described therein agree word for word with those of the present copy But the opening lines of the two copies are different Our copy begins thus on fol 76^b —

ترانهٔ حمد مر نوازنده را رواست که از نوازش ساز و برگ پرسور و ساز الخ *

Written in ordinary but legible Nasta'liq by مير بادشاه. Neither of the treatises is dated, but both were written apparently in the 19th century

No. 236.

foll. 99, lines 13, size $8\frac{3}{4} \times 5\frac{1}{2}$, 7×4.

A collection of treatises on Indian music

I. Foll 1^b-14^a اصول غنا Usûl-i-Ġina, a tract on the different tunes and melodies of music, written for Râi Dâl Chand Sâhib, by Râi Chand Ahmadâbâdî راى جند احمد آبادى It was completed in A H. 1178 = A D 1764, for which the title forms a chronogram

Beginning —

بعد اوراد و اعتراف بمفجر و مصور از لطافت و طافت گدارش و ستايش و بيايش خداوندى الخ *

The work is based on musical tracts composed by men of different creeds and sects and is divided into three chapters.

Foll 14^b-17^a blank

II Foll 17^b-38^b Another tract on the Râgs and Râginîs of India, entitled at the end رسالهٔ موسيقى Risalah-i-Mûsiqî The author's name does not appear anywhere and the work begins thus without any preface —

بدانكه در ولايت ايران وغيره شش آواز علم موسمى را شش نام معرر كرده اند *

Foll 39^a-40^a blank.

III. Foll 40^b-99^b. اصول النغمات Usûl-un-Nagmât See No. 235 It is defective towards the end and breaks off in the middle of the fifth Asl, corresponding with line 1 on fol 72^a of the above-mentioned copy

Written in fair Indian Ta'liq

Not dated, apparently 18th century

No. 237.

foll 63; lines 11-17, size $8\frac{1}{2} \times 6$, $6 \times 3\frac{1}{2}$.

A fragment of a large treatise on Indian music It is defective at both ends, and opens abruptly with the fourth chapter :—

باب چهارم در نواختن هر كدام راگها و راگنيها در طنبور *

The fifth chapter begins thus on fol 17^b —

باب پنجم در علم سنکیت یعنی علم موسیقی و آن مشتمل است بر ده فصل *

The concluding lines are —

و تمام بندان هفت مادرا باشد بدین شکل الخ *

The fourth chapter is written in fair Nasta'liq and the fifth in careless Ta'lîq

Foll 9^a-16^b contain blank tables

Not dated, apparently 18th century

(10) Divination, Geomancy and Magic.

No. 238.

foll 72, lines 14, size $12 \times 7\frac{1}{2}$, $9\frac{1}{4} \times 5\frac{1}{4}$

سحر العیون

SIHR-UL-'UYÛN

A treatise dealing with the properties and secret virtues of various magical and cabalistic operations, exorcism, talismans, etc, translated from the سحر العیون of Abî 'Abd Ullah Magribî and the عیون الحقایق و ایضاح الطرایق of Hakîm Abul Qâsim Muhammad bin Ahmad ul-'Irâqî us-Siwâwî (who lived about A H 850 = A D 1446) According to the preface the present work is translated from the above-named two Arabic works, but the translator (who does not give his name) added copious facts and information from various other sources It was written for one Amîr Sayyid Qâsim, whose name is introduced after a great many honorific titles

The date of composition, given at the end, is A H 907 = A D. 1501

Beginning —

حصرت واهب العطیات و عالم الخفیات له الحمد الخ *

It is divided into two Maqsads, each sub-divided into several Aṣls, and a Khâtimah.

Written in bold Nasta'liq

Dated A H 1246

The above treatise is followed by an account of the magical performances shown to Jahangîr by a party of magicians It begins thus —

در بیان رسیدن جماعه باربگران بحضور جهانگیر بادشاه و نیرنجات عجیبه و طلسمات عربیه بر روی کار آوردن - اول تخم افسام درخت برزمین ریخته *

This portion, written apparently by the same scribe, is in a still bolder Nasta'lîq

No. 239.

foll. 123; lines 15, size $9 \times 5\frac{1}{2}$, $6\frac{1}{4} \times 3$.

قواعد الهدایت

QAWÂ'ID-UL-HIDÂYAT

A detailed work on geomancy, compiled by Hidâyat Ullah, popularly known as Munajjim Shîrâzî هدایت الله, A.H 1001 = A.D. 1592, and dedicated to the emperor Akbar

Beginning —

شکر و سپاس و حمد بیقیاس مر صانعی را که نقاش قدرت او به پرکار تصویر و بعلم تقدیر صفحات افلاک را *

It is divided into a Muqaddimah, and four Jihats جهت See Ethé, Ind Office No 2266

Written in good Naskh

Not dated, apparently 17th century

No. 240.

foll 15; lines 9; size $8 \times 4\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{3}{4}$

An anonymous short tract in fifteen Bâbs treating of the properties and hidden virtues of various magical and cabalistic operations, exorcism, etc , and of ingenious devices and recipes for purposes of utility

It opens abruptly thus —

دیگر عملهای لطیف کردن و این کتاب از ادریس پیغمبر مانده است الخ *

Written in careless Ta'lîq

A modern copy, written apparently in the 19th century.

No. 241.

foll 147, lines 17, size $11\frac{1}{4} \times 7\frac{1}{4}$, $7\frac{3}{4} \times 4\frac{1}{4}$.

A collection of treatises dealing with all kinds of hidden sciences, the virtues and properties of various magical and cabalistic operations, exorcism, talismans, prayers, invocations, etc, etc.

I Foll 2^a This treatise is introduced by a heading, written in red, خواص سورهٔ های قرآن, followed by the following line in which the work is ascribed to the celebrated Mullâ Bâqir Majlisî (d A.H. 1110 = A D 1698) —

من مولفات علامی فهامی مجتهد الزمانی مولانا محمد باقر المجلسي دام ظله السامی *

It treats of the virtues and properties of all the Sûrahs of the Qurân, arranged in order, of some special prayers and invocations, of the secret virtues of letters and numerals, of the construction of magical squares, charms and amulets, and a collection of prescriptions, etc, etc

Beginning —

بسدد معتدر منفولست که حضرت امام رضا ع فرمود که بسم الله الرحمن الخ *

Fol. 1 should be placed after fol 2.

II. Fol 45^b فالنامهٔ حضرت امام رضا A Fâl Nâmah or Book of Divination, ascribed to the famous Imâm 'Alî Rida, translated into Persian by علی ابن الغاضی 'Alî ibn-ul-Qâdî

Beginning:—

بعد از سپاس حضرت ایرد متعال که مبدع کل است و درود بیحد الخ *

The Fâl Nâmah is followed by a collection of prescriptions, the virtues of some special invocations, charms, amulets, and of various magical and cabalistic operations

III. Fol 73^a تحفه العرائب Tuhfat-ul-Ġarâ'ib A treatise dealing with similar subjects, by Muhammad bin Shaykh Muhammad Sarfarâzî محمد بن شیخ محمد سرفرازي

Beginning —

حمد بیحد و سپاس بیعد نثار بارگاه ملک بی نیاز بارک و تعالی و تقدس *

Written in fair Nasta'lîq
Not dated, apparently 19th century

(11) Interpretation of Dreams.

No. 242.

foll 291, lines 21, size $8\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{3}{4} \times 4$

A defective copy of a detailed work on the interpretation of dreams The name of the author and the title of the work cannot be ascertained on account of a lacuna at the beginning as well as at the end It opens abruptly with the words —

... گوید اگر کسی بیند که باران سخت به وقت خویش هم

حمین ناوید دلیل کند که اندران دیار از لشکر رنج و بلا رسد *

and ends —

و اگر بیند که کژدم را بکشت دلیل کند که بر دشمن ظفر یابد و اگر

بیند که بعد از کشتن آن .....

The authorities frequently cited are —

جعفر صادق - کرمانی - حاتم معبری - ابن سیرین - اسمعیل اشعث *

Written in beautiful Naskh within gold and coloured borders
A great many folios are borderless
A good old copy
Not dated, apparently 16th century

(12) Specimen of Calligraphy.

No. 243.

foll 15; lines 2, size $20\frac{3}{4} \times 14$, $16\frac{1}{2} \times 10$

Fifteen gilded folios pasted on thick piece-boards, containing specimens of Persian calligraphy Each folio bears the signature of Muhammad Husâm-ud Dîn of Lucknow محمد حسام الدین لکهنوی.
Not dated, apparently 19th century

VI. PHILOLOGY.

(1) Lexicography.

(a) Persian Dictionaries.

No. 244.

foll 369, lines 23, size 11×6, $8\times3\frac{3}{4}$

مؤيد الفضلا

MU'AYYID-UL FUDALÂ

The well-known Persian dictionary, by Muhammad bin Lâd محمد بن لاد, completed, according to Blochmann, Contributions, p. 9, in A H. 925 = A.D 1519

Beginning —

* محامد متوافره و مدايح متكاثره مر دادار دانا ذكرى توانا را

The work explains all the words and phrases occurring in the Shâh Nâmah, Nizâmî's Khamsah, the six poems of Sanâ'î, the dîwâns of Khâqânî, Anwarî, Zahîr, Abharî, Hâfiz, Salmân, Sa'dî, etc The words are grouped in Kitâbs according to the initial letters, and, in each Kitâb, in Bâbs, according to the final letters. Each Bâb consists of three Fasls, the first comprising the Arabic words and sentences generally used in the Persian language, the second the Persian and Pahlawî words, the third the Turkish words

The name of the author given in the concluding lines of this copy is محمد بن لاد بن عبد الوهاب.

Written in ordinary but legible Nasta'lîq on creamy and yellow papers, with casual emendations on the margins

Dated, Jahângîr Nagar (Dacca), 23rd Safar, A H 1096

No. 245.

foll 350, lines 21, size $12\times7\frac{1}{2}$, $10\times5\frac{1}{4}$

مدار الافاضل

MADÂR-UL-AFÂDIL

A Persian dictionary, explaining Persian, Arabic and Turkish words, by Ilahdâd Faydî bin Asad-ul-'Ulamâ 'Alî Shîr Sirhindî الهداد فيضى بن اسد العلما علي شير سرهندى, who completed it A.H. 1001 = A D 1593.

Beginning —

اى نام تو ورد هر زبان دگر است الخ *

The arrangement is that the first letter constitutes the Bâb and the last the Fasl, each Faṣl consisting of three Sections, viz the Arabic, then the Persian and finally the Turkish words, indicated respectively by a red ع, ف and ت

The Khâtimah, treating of the meanings of single letters in Persian, begins on fol 344^a

Written in small Ta'lîq, occasional notes on the margin

Not dated, apparently 19th century.

Scribe — نصير الدين شرفي.

No. 246.

foll. 514; lines 23, size $13\frac{3}{4} \times 7\frac{1}{4}$, $10 \times 5\frac{1}{2}$

فرهنگ جهانگيرى

FARHANG-I-JAHÂNGÎRÎ

The famous Persian dictionary, containing purely Persian words, with copious poetical quotations, by Jamâl-ud-Dîn Ḥusayn Injû bin Fakhr-ud-Dîn Hasan Shîrâzî جمال الدين حسين انجو بن فخر الدين حسن شيرازى, who died in Âgrah in or after A H 1032 = A D 1623 The author commenced the work under Akbar and finished it A H. 1017 = A.D 1608, under Jahângîr, after whom it is named

Beginning —

آنكه بر لوح زبانها حرف اول نام اوست الخ *

An introduction or Muqaddimah, divided into twelve Â'îns, treats of the Persian language, dialects, grammar, etc, fol 4^a; the dictionary proper begins thus on fol. 16^b بنام ايزد بخشاينده و بخشايگر - باب الف فصل الف The arrangement is that the second letter constitutes the Bâb, the first the Fasl The appendix (Khâtimah) divided into five در, treats of metaphorical and figurative expressions, compound words, words containing any of the letters peculiar to Arabic, Zand, Pazand, and foreign words, on fol 437^a

The work has been lithographed in Lucknow, A.H. 1293.

Written in large Indian Ta'lîq within coloured-ruled borders, with an illuminated head-piece

Dated 17th Shawwâl, A.H 1222

Fol 1[a] bears the following signature :—

"Lewis Da Costa, Calcutta, July, 1827"

The signature is followed by a note, written in the same handwriting giving a short description of the work

No. 247.

foll 557, lines 29, size $11\frac{3}{4} \times 6\frac{1}{4}$, 9×5

برهان قاطع

BURHÂN-I-QÂTI'

A dictionary of the Persian language including words borrowed from the Arabic and several other languages, by Muhammad Husayn, poetically called Burhân, bin Khalaf ut-Tabrîzî محمد حسین متخلص به برهان بن خلف التبریزی, completed A H 1062 = A D 1651 and dedicated to 'Abd Ullah Qutub Shâh (A H 1035-1083 = A D. 1625-1672)

Beginning :—

ای راه نما بهر زبان در افواه نردان و کرسطوسی و تا نکوی و الکه

The work consists of nine Fâ'idahs, on the Persian language, its letters, particles and orthography The description of these Fâ'idahs, found in other copies, is wanting here, in consequence of a lacuna after fol 1[b] Twenty-eight Guftars, comprising the entire dictionary, in which the words are arranged according to the first, second and third letters, fol. 8[b] The 29th Guftar, containing seventy-one words, most of which are foreign words and proper names, begins on fol 556[a] The work has been edited by Capt. Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834

Written in good Naskh within gold and coloured-ruled borders with an illuminated but faded head-piece.

The headings are written in bolder Naskh

Not dated, apparently 17th century

No. 248.

foll 282, lines 15, size $9 \times 5\frac{1}{4}$, $6 \times 3\frac{1}{4}$.

فرهنگ فاروقي

FARHANG-I-FÁRÛQÎ.

A defective copy of a Persian dictionary. Several folios are missing from the beginning, consequently the name of the author, the title of the work, etc, cannot be ascertained from the text

In the colophon, however, the work is called فرهنگ نارونی It opens abruptly with the words درد که پوست را اداره کند و درست کرداند. The first word explained here is پراختن The arrangement is that the first letter constitutes the Bâb, and the last the Fasl. The explanations are very short and there are few poetical quotations The first two chapters, viz, of الف and با, and the earlier portion of the third (با), are wanting Several folios at the beginning are misplaced

Written in ordinary Indian Ta'lîq

Dated, Friday, the 14th of Rajab, A H 1049

Scribe — شیخ ابو العاصم

The upper margins of several folios at the beginning are replaced by new ones.

(b) Arabic-Persian Dictionaries.

No. 249.

foll. 281; lines 19, size $8\frac{1}{2} \times 4\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

تاج الاسامي

TÂJ-UL-ASÂMÎ.

An Arabic-Persian dictionary in which the words are arranged according to the initial and the final letter, that is the first letter of a word contributes the Bâb and the last the Fasl

Beginning —

* الحمد لله المحمود بجميع الاوصاف و الاسماء الممدوح بانواع الكرم

The dictionary begins immediately after three lines devoted to the praise of God and the Prophet, and the name of the author does not appear anywhere in the text, but Dr Ethé, Bodl Lib No. 1634, says that in Fraser's hand-list the work has been ascribed to the celebrated Mahmûd bin 'Umar-uz-Zamakhsharî محمود بن عمر الزمخشری, who died A H. 538 = A D 1143.

The first 104 folios are written in fair Naskh and the rest in ordinary Nasta'lîq inclined towards Naskh

The last folio has been supplied in a modern hand.

Not dated, apparently 19th century.

No. 250.

foll 503, lines 19, size $10\frac{1}{2} \times 6$; $8\frac{1}{4} \times 4$

كنز اللغات

KANZ-UL-LUGÂT.

An Arabic-Persian dictionary by Muhammad bin 'Abd-ul-Khâliq bin Ma'rûf محمد بن عبد الخالق بن معروف, dedicated to Kârgiyâ Sultân Muhammad bin Giyâ bin Nâsir Giyâ of Gîlân, who reigned A H 851-883 = A D 1447-1478, and his son and heir, Kârgiyâ Mirzâ 'Alî, who was killed A H 911 = A.D. 1505.

Beginning.—

ابتداء هر سخن آن خوبتر کوست حمد خالق جن و بشر

جواهر کنور لغات حمد و ستایش الخ *

The dictionary itself begins on fol 4^b with the كتاب الالف باب الالف مع الالف من مصدر الثلاثى المجرد It is arranged alphabetically according to the first and the last letter of the words.

Written in fair Nasta'lîq.

The last three folios are damaged

Not dated, apparently 19th century

No. 251.

foll 37, lines 19, size $9 \times 5\frac{1}{2}$, $7 \times 3\frac{1}{2}$

THE SAME

A fragment of the preceding work, beginning as usual. Fol. 7^b is followed by a large lacuna corresponding with fol. 10^b, line 18 to fol 477, line 13 of the preceding copy, and fol 8^a suddenly begins with باب الواو مع الصاد

Written in fair Nasta'lîq, by Dîn Muhammad, a servant of Mîr Sayyid Muhammad Fîrûz.

Dated 7th Rabî' II, A H. 1127

The margins of the first seven folios contain some points of Muhammadan law in the forms of questions and answers, written in a later hand.

No. 252.

foll 309, lines 17, size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$

منتخب اللغات شاهجهان

MUNTAKHAB-UL-LUĠÂT-I-SHÂHJAHÂNÎ.

The popular Arabic-Persian dictionary, by 'Abd-ur-Rashîd ul-Ḥusaynî ul-Madanî ut-Tatawî التتوى المدني الحسيني عبد الرشيد, composed in A H. 1046 = A D. 1636, and dedicated to the emperor Shâh Jahân.

Beginning —

ستایش و سپاس مالک الملکی که بدکار آلای بی احصای الخ *

It is also called Rashîdî 'Arabî and is arranged alphabetically according to the initial and final letters

A reproduction of this work, arranged in the alphabetical form of European dictionaries, was published by J H Taylor, Calcutta, 1816, other printed editions appeared ib. 1808 and 1836, Lucknow, 1835, 1845 and A.H. 1286, lithographed, Bombay, 1862.

Written in small careless Ta'lîq

Not dated, apparently the latter part of the 19th century.

No. 253.

foll. 296, lines 30, size $13 \times 8\frac{1}{4}$; 10×5.

قابوس

QÂBÛS.

The Persian translation of Majd-ud-Dîn Muhammad Fîrûzâbâdî's (d A H 817 = A D 1414) well-known Arabic dictionary, the Qâmûs, by Muhammad Habîb Ullah محمد حبيب الله, completed A.H 1149 = A.D 1736

The work is divided by the binder into two volumes.

Vol. I Beginning —

حمد و بیایش گونا گون معروض حضرت علیم و علامي که تعلیم کل اسماء از صفات خاصّه اوست *

The dictionary itself begins on fol. 9b with the word اباء. The Bâbs are arranged according to the last, the Fasls according to the first letter. This volume ends with the word بعظ.

No. 254.

foll. 291 (297-582), lines and size same as above

Vol. II

The continuation of the preceding copy, beginning with باب العين فصل الهمزة The first word is دوانيع.

Both the copies are written in small Nasta'îq by one scribe within coloured-ruled borders with a beautifully illuminated head-piece at the beginning of the first volume.

The date of transcription, given at the end of the second volume, is Sunday, the 7th Jumâdâ II, A H 1229.

The copy has been amended and repaired in many places. The last four folios of volume second are mounted upon new margins

(c) Turkish-Persian Dictionary.

No. 255.

foll. 128, lines 14, size $9\frac{1}{2} \times 5\frac{1}{4}$, $7\frac{1}{2} \times 3\frac{3}{4}$.

لغت تركي

LUGAT-I-TURKÎ.

A vocabulary of Turkî or Oriental Turkish, explained in Persian, by Fadl Ullah Khân فضل الله خان, who wrote it by the order of the emperor 'Aurangzîb.

Beginning —

سبحان الله هرگاه از افصح عرب و عجم گل لا احصی ثناء اعليك
انت كما اثنيت على نفسك الخ ،

It is divided into an Introduction and three Bâbs, as follows —
Introduction, on Turkî suffixes, fol 2^a

First Bâb, Verbs arranged in alphabetical order according to the first letters, fol. 2^b. Second Bâb, Nouns arranged in alphabetical order, according to the first and last letters, fol. 31^b. This chapter is wrongly styled باب سيوم instead of باب دوم The Third Bâb on miscellaneous words, as numerals, limbs of the body, names of animals, of Turkish tribes, etc., is wanting in this copy

Printed at the request of Sir W Ouseley, with improvement and additions, by Maulavî 'Abd-ur Rahîm, Calcutta, A H. 1240.

Written in careless Indian Ta'liq.

Foll 87-104 are damaged and worm-eaten and the top margins of these folios are hopelessly damaged.

Not dated, apparently 19th century

Foll 106^{b}-122^{b}. Miscellaneous Arabic verses with their respective metre and paraphrase in Persian

Foll 123^{b}-128^{a} A long letter in Persian in which the writer, who calls himself at the end محمد المستهر بعلی العلی بالله الوانق و الاهجی, explains the meaning of some difficult and doubtful verses of Khâqânî.

(2) Grammar.

No. 256.

foll 305, lines 19, size $9\frac{1}{2} \times 6$ $6 \times 3\frac{3}{4}$

شرح شافیه

SHARH-I-SHÂFIYAH.

A Persian commentary on Ibn-ul-Hâjib's (d. A H 646 = A D. 1248) treatise on etymology and orthography, styled الشافیه This commentary was composed by Muhammad Hâdî bin Muhammad Sâlih of Mâzandarân محمد هادی بن محمد صالح مازندرانی (who was still alive in A H 1088 = A D 1677), at the request of Nawwâb Khân bin Khân bin Khân Husayn 'Alî Khân.

Beginning —

* الحمد لله رب العالمین و الصلوة ..... چنین گوید ذرّه بیمقدار الخ

The Arabic original is over-lined in red or written in large Naskh

Written in fair Nasta'liq

About fifty folios in the beginning are water-stained. Foll. 245-301 are mounted on new margins. The last four folios have been supplied in a modern hand

Not dated, apparently 18th century.

No. 257.

foll. 377, lines 17, size $10\frac{1}{4} \times 7\frac{1}{4}$, $8 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, without any mark of distinction between the original text and the commentary.

Written in ordinary Ta'liq at the desire of Maulavî Maqbûl Husayn

Dated, Thursday, 5th of Rabi' 1, A.H. 1253.

No. 258.

foll. 220, lines 19, size $12 \times 7\frac{1}{4}$, $9 \times 4\frac{3}{4}$.

عافیه

'ÂFIYAH.

Another Persian commentary on Ibn-ul-Hâjib's الشافیه, by Muhammad Sa'd محمد سعد, see fol. 1^b, line 10 (but in the conclusion, fol. 219^a, line 15, he is called Muhammad Sa'îd, surnamed Ġâlib, محمد سعید متخلص بعالب), who completed it in Safar, A.H. 1097 = A D 1685

Beginning —

ستایس و نیایش بسیار سزاوار حضرت کردگاری که فوائین و فواعد علم تصریف الخ *

The text, written in large Naskh, is over-lined in red
Written in ordinary Indian Ta'liq
Dated 27th Rabî' I, A H 1227.
Scribe — سید عباس عرف رجبي.

A note on fol 1^a in the handwriting of Sayyid 'Alî Muhammad of Panduah says that Maulavî Faḍl-ur-Rabb inherited the copy from his grandfather, Maulavî Qalandar Bakhsh, from whom 'Alî Muḥammad purchased it in 1274 (*Bengali year*).

No. 259.

foll. 169; lines 18, size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

شرح الفیّه

SHARH-I-ALFIYYAH.

A Persian commentary on the famous Arabic grammar in verse, entitled الالفیّه or خلاصه فی النحو of Jamâl-ud-Dîn Abû 'Abd Ullah Muhammad bin 'Abd Ullah ut-Tâ'î, known as Ibn-i-Mâlik (who died A H 672 = A D. 1273), by Muhammad 'Alî bin Maulânâ Âqâ Bâbâ'î Sirkânî محمد علي بن مولانا آقا بابائي سركاني.

Beginning —

الحمد لله رب العالمین ..... اما بعد بر ضمایر صافیه اصحاب سخن و ابصار الخ *

The Arabic original is written in red

Foll. 3-72 are written in ugly Nasta'lîq, the rest in fair Nasta'lîq

Not dated, apparently 19th century.

No. 260.

foll 70, lines 11-27, size $8\frac{3}{4} \times 5\frac{1}{2}$, $7\frac{3}{4}$-6 5-3

Three Persian treatises on Arabic grammar

I. دستور المبتدی Dastûr-ul-Mubtadî, fol 1^a On the laws of permutation which apply to the Arabic irregular verbs, compiled by Safî bin Nasîr صفی بن نصیر for his son Abul Makârim Ismâ'îl, in the form of questions and answers

Beginning —

الحمد لله الذی یصرف الاحوال و یخعف الانعال الخ *

Foll 1^a-15^a are written in fair Nasta'lîq, the rest in careless Nîm-shikastah

II صرف میر Sarf-i-Mîr, fol 33^b The popular treatise on Arabic inflexion, by Mîr Sayyid Sharîf Jurjânî میر سید شریف جرجانی, who was born A H 740 = A D 1339, and died A H 816 = A D 1413

Beginning —

بدان ایدک الله تعالی فی الدارین که کلمات لغت عرب بر سه قسم است - اسم و فعل و حرف الخ *

Written in fair Nasta'lîq in the Madrasah of Munshî Sadr-ud-Dîn by Shaykh Fadl Ullah, son of Shaykh Muhammad 'Âdil bin Shaykh Muhammad Zâhid, resident of Chaklah Jasar, Sarkâr Khalîfah Âbâd.

III. An anonymous treatise dealing with various technicalities of Arabic grammar, explained in the form of questions and answers, fol. 55^a.

Beginning.—

الحمد لله رب العالمین ... بدان که این کتاب است بدان (؟) الحمد در اصل چه بود جواب الحمد در اصل حمداً بود *

Written in careless small Ta'lîq.

None of the treatises is dated, but apparently all of them were written in the 19th century.

No. 261.

foll. 66, lines 8-15, size $8\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{3}{4}$.

A collection of treatises on Persian Grammar.

I Foll 1^b-10^a جامع المصادر Jâmi'-ul-Masâdîr, on Persian infinitives, arranged in alphabetical order

Beginning·—

مصدر اسمی است ای برادر من کش·بود در اخیر دن (یا ن)

II Foll 11^a-20^a An anonymous grammar containing paradigms of Persian Verbs.

Beginning.—

بدان اسعدک الله تعالی فی الدارین که جمله افعال الخ *

III Foll. 21^a-24^b ضرب المثل Darb-ul-Masal. A collection of Persian proverbs

Beginning —

تا تریاک از عراق آورده شود مار گزیده مرده بود *

IV. Foll. 25^b-42^b. Another treatise on Persian Verbs with their different forms.

Beginning —

بعد حمد خدا تعالی که جواهر افعال از کان مصدر بتحمید اوست الخ *

V. Foll 43^b-66^b قواعد فارسي Qawâ'id-i-Fârsî. A Persian grammar dealing with different forms of the مصادر, the signification of the single letters of the alphabet, and some compound words, by Raushan 'Alí Ansârî of Jaunpûr روشن علی انصاری جونپوری, who died as professor in the College of Fort William, Calcutta, about A.D. 1810.

Beginning·—

بعد از حمد حضرت آفریدگار و نعت جناب رسول مختار صلی الله علیه و آله و سلم بدانکه این رساله موسوم بقواعد فارسي الخ *

It is divided into a Muqaddimah, eleven Bâbs and a Khatimah

It has been printed in Calcutta, A H 1232 and 1249, and lithographed in Lucknow

Written in fair Nasta'liq.

Not dated, apparently 19th century.

(3) Prosody.

No. 262.

toll. 116, lines 12; size $8\frac{1}{2} \times 6$, 7×4

المعجم في معائير اشعار العجم

AL-MU'JAM FÎ MA'ÂYÎR-I ASH'ÂR-IL-'AJAM

A work on prosody, rhyme and poetical figures, by Shams-ud-Dîn Muhammad ibn Qays of Ray شمس الدين محمد ابن قيس الرازى.

Beginning —

* الحمد لله المدعوت بدعوت الجلال الموصوف بصفات الكمال الخ

The work has been edited by Mirzâ Muhammad with introduction and indices in "E J W Gibb Memorial" series (*London*, 1909)

The title of the work given in the preface is المعجم في اشعار العجم, in the colophon it is called كتاب معيار المعجم في اشعار العجم, but it has been labelled and entitled by some former owner حدائق السحر or دقايق السعر حدائق السحر فى, which, as we know, is a work on the same subject by the famous poet Rashîd-ud-Dîn Watwât (d A.H 578 = A D. 1182) and which Shams-i-Qays mentions in the preface, fol 4^a.

The present copy is somewhat abridged Most of the poetical quotations found in the printed edition are omitted, while the prose part is merely an abstract The system of divisions and arrangement, found in the printed edition, is maintained The year in which the author began to write the book is given here as A H. 615 = A D 1218, instead of A H 614, as in the printed edition, and the name of the person to whom the work is dedicated runs here thus —

حضرت خداوند خافان معظم تاج مفخر ملوک عالم قطب الدنيا
و الدين عضد الاسلام و المسلمين فرة عيون السلاطين علاء الدوله بهاء الامه
ضياء الملة ظهير الانام عمدة الخلافه افتخار جهان اعظم فرداش خان ابو المودد
سلغر شاه بن سعد نصر امير المومنين ضاعف الله جلاله و مد ظلاله *

Of the two Qisms into which the work is divided the *first* on Prosody, sub-divided into four Bâbs, begins on fol 5^b, the *second* on Rhyme, sub-divided into six Bâbs, on fol 55^a The Khâtimah on poetical figures begins on fol. 111^a.

Written in a careless and hasty Nasta'lîq In the colophon, dated 23 Jumâdâ II, A H 1236, the scribe سيد عطا علي طباطبائي says that he completed the transcription in twenty days.

No. 263.

foll 88, lines 22, size $8\frac{3}{4} \times 4\frac{3}{4}$, $6\frac{1}{2} \times 2\frac{3}{4}$

مجمع الصنائع

MAJMA'-UṢ-SANÀ'I'.

A treatise on poetical figures by Nizâm-ud-Dîn Ahmad bin Muhammad Sâlih us-Siddîqî-ul-Husaynî نظام الدين احمد بن محمد صالح الصديقي الحسيني, who completed it, as stated at the end, on the 3rd of Ramadân, A H 1060 = A.D. 1650.

Beginning —

الحمد لله الذي انعم علينا و هدانا الى الاسلام الخ *

The work is divided into four chapters فصل and an Appendix خاتمه, as follows.—

1. در تقسيم كلام, various kinds of composition, fol 3^a

2. در بدايع لفظي, word-ornaments, fol 14^a

3 در صنايع معنوي, concetti, fol 50^b.

4 در سرقات شعري, plagiarisms in poetry, fol. 81^b.

Appendix, on technical terms, fol 84^b.

Written in ordinary but legible Nasta'lîq, at the desire of Muhammad 'Alî Khân, with occasional emendations on the margins.

Dated 22nd Jumâdâ II, A H 1172, the fifth regnal year of 'Âlamgîr II

Scribe — سيد زين العابدين الحسيني الموسوي

No. 264.

foll 107; lines 15; size $8\frac{3}{4} \times 5$, $6 \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work.

Chapter I on fol 3^b II on fol 16^b. III on fol. 63^a. IV on 97^b The appendix or Khâtimah in this copy is not distinguished from the rest by a heading.

Written in ordinary Ta'lîq.
Dated 16th Muharram, A H. 1204

No. 265.

foll 59; lines 30; size 12×8; $9\frac{1}{2} \times 5\frac{1}{2}$.

A very interesting, valuable and curious composition on the logical and rhetorical sciences and the art of rhyming The work is an anonymous one, and is bound in two separate parts.

Part I

Beginning:—

ان احسن الكلام و ابلغ النظام بعد حمد الله الحكيم العلام الصلوة و السلام على الانبياء العظام ... خداوندا معلمان و متعلمان حكمت را بالهام حق الخ *

In the beginning the author mentions the celebrated Nasîr-ud-Dîn Tûsî (d A H 672 = A D 1273) and the work نهايه الاذدام. This part is devoted for the greater part to Logic, in dealing with which the author gives a clear exposition of the abstract principles of the science, and the meaning and explanation of logical terms, profusely illustrated by examples. The latter portion of the work is devoted to prosody and rhyme

No. 266.

foll. 57, lines and size same as above.

Part II. On the various embellishments of prose and poetical compositions, rhetorical figures, tropes and other artifices of poetry, on prosody and rhyme, the principles of scansion, the different feet and the modifications of which each is susceptible, with a discussion on the different metres and a dissertation on rhyme, etc., profusely illustrated by quotations from ancient and modern authors

Foll 1^b-3^a contain the earlier portion of Sharaf-ud-Dîn Ibn-ul-Muqrî's (d A H 837 = A D 1433) 'Unwân-ush-Sharaf (lithographed, Calcutta, A H 1272), composed by order of Malik Ashraf Ismâ'îl bin 'Abbâs (A H 778-803 = A D 1376-1400), the seventh king of the Rasûlî dynasty of Yaman The 'Unwân-ush-Sharaf, of which only a portion (extending to line 17, p 5 of the lithographed edition) is quoted in the present MS as a specimen is a very curious composition. It begins with a treatise on Muhammadan law according to the Shâfi'î school

Beginning

الحمد لله ولى الحمد و مستحمده الذى لا يقوم بحمده احد من خلقه و نسهد ان لا *

ا of الحمد in the above line is written in red. The second الحمد in the line is written in red within a column. محمد is also written in red within a column, and the last letter of the last word in the line (ا) is written in red too. The first letter of the first word in the second and each succeeding line, or it and one or more of the following letters, and the last letter of the last word, or it and one or two others, are written in red Portions of the second and each succeeding line are written in red in the columns in which الحمد and محمد of the first line are so written. The words formed by the "first word" letters written in red, read from the top downwards, compose a treatise on prosody The words formed by reading the letters in the right-hand column, from the top downwards, compose an account of the Rasûlî dynasty of Yaman The words formed by reading the letters in the left-hand column compose a treatise on grammar Those formed by the "last-word" letters compose a treatise on rhyme There are, therefore, five treatises in all

Quotations from well-known Arabic and Persian authors, both ancient and modern, are numerous, the last name given being Sâ'ib's (d A H 1088 = A D 1677), found on fol 22^b, line 9 It seems, therefore, probable that the work was composed towards the end of the 17th century or at the beginning of the 18th century Both parts are elegantly written by the same scribe in beautiful minute Naskh and Nasta'liq in gold, blue and red, within gold and coloured borders with a beautifully illuminated head-piece at the beginning of the First Part Scattered notes are found here and there on the margins

Neither of the copies is dated, but apparently they were written immediately after the composition of the work

(4) Rhetoric, Ornate Prose and Letters.

No. 267.

foll. 247, lines 13, size $8 \times 4\frac{1}{2}$, $5\frac{1}{4} \times 2\frac{1}{2}$.

رسائل الاعجاز

RASÂ'IL-UL-I'JÂZ.

The second of the five Books (Risâlah) of Amîr Khusrau's امير خسرو (d A H 725 = A.D. 1325) famous work on epistolography

and elegant prose-writing entitled Rasâ'il-ul-I'jâz or I'jâz-i-Khusrawî, completed, according to W Pertsch, Berlin Cat No 1055, on the 7th Shawwâl, A H 716 = Dec 23, A D 1316.

Beginning —

* در سواد این رساله گلستانها بسیار است نگلهای گونا گون آراسته الخ

As in the Berlin copy (W. Pertsch, loc cit), there are ten Khats The first Risâlah has been lithographed in Lucknow, A D 1865, and the whole work in the same place, 1876

This copy, a good one, is written in beautiful clear Nasta'lîq within gold and coloured-ruled borders, with an illuminated, now faded, head-piece

Not dated, apparently 17th century

A note on fol 1^a is dated A.H. 1114 On the same page the work is wrongly endorsed in a modern hand "اعجاز موسوی"

No. 268.

foll. 119, lines 15, size $9\frac{1}{2} \times 5\frac{1}{2}$, 6×3.

An incomplete copy of one of the aforesaid five Risâlahs of Amîr Khusrau

Beginning —

* حمدی که نخستین بایه اش معراج دانسمندان سرد الخ

Fol 1^b is followed by a lacuna Several folios are also missing from the end The MS breaks off in the middle of the second Harf of the fourth Khat The contents of the second Harf of the third Khat (fol 65^a), however, agree with the extract of Letter 3, Book (Risâlah) IV, given in Elliot, Vol III, p. 566

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

Not dated, apparently 17th century

No. 269.

foll. 9, lines 17-22, size 10×6, $5 \times 2\frac{1}{2}$.

خوان خلیل

KHWÂN-I-KHALÎL

Zuhûrî's ظهوری (d. about A H 1025 = A.D. 1616) well-known preface to the Khwân-i-Khalîl.

Beginning after five lines, which undoubtedly are the concluding lines of a prose work of the same poet —

* ای از تو بر اهل تخت و اکلیل سبیل الخ

Printed at Lucknow, 1846, at Cawnpore, A.H. 1269 and A D 1873.

Written diagonally in beautiful minute Shikastah hand within illuminated and gold and coloured-ruled borders The original folios containing the text are gold sprinkled throughout and are mounted on thick piece boards

Not dated, apparently 19th century.

No. 270.

foll. 56, lines 15, size $8 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

Two different collections of letters bound in one volume

I. Foll 1^b-29^a رقعات ابو الفضل Ruqa'ât-i-Abul Fadl The familiar letters of Akbar's Prime Minister Abul Fadl ابو الفضل, addressed to friends, collected and edited by his nephew Nûr-ud-Dîn Muhammad, called here, fol 1^b, Nûr Muhammad نور محمد, who died in A H 1003 = A D 1594.

Beginning with a short preface —

* بعد از انشای حمد و ثنای مر حضرت خداوند واهب العطایات الخ

The letters have been printed in Calcutta, A. H. 1238.

II Foll 33^b-56^a رقعات امان الله حسینی Ruqa'ât-i-Amân Ullah Husaynî. A collection of letters by the celebrated Amân Ullah Khân, son of Mahâbat Khan امان الله خان بن مهابت خان, of Shâh Jahân and Aurangzîb's time He is the author of several other works, and died A H. 1044 or 1046 = A D 1634 or 1637

Beginning —

* حمد وافر حدایرا که یافوت فوت ناطقه بی نهادر عقد انشای ثنای کردیا

This collection seems to be identical with the shorter one noticed in Ethé, Ind. Office Lib No 2934 Printed in Calcutta, and lithographed in Lucknow, A H 1269

Written in careless Ta'lîq

Dated 1228 Bengali year

Scribe:—رحمعلي الحسيني.

No. 271.

foll 55, lines 15; size 8×5, $6\frac{1}{4} \times 3\frac{1}{4}$

رمز و اشارهای عالمگیری

RAMZ-WA-ISHÂRAHÂ-I-'ÂLAMGÎRÎ

A collection of short letters written by Aurangzîb اورنگ زیب to his children and some of the nobles of his court, edited and collected by Subudh Mal سبدھ مل (in Elliot, Hist. of India, Vol VII, p. 205, "Budh Mall"), surnamed Râm, at the desire of Râjah Âyâ Mal راجه آیا مل The title forms a chronogram for the date of compilation, A H 1152 = A.D 1739.

Beginning —

تمهید نگارش کلام و بسوید گذارش مرام بحمید واحد بر حق و توحید محیط مطلق است *

The letters are arranged under the heads of the persons to whom they are addressed The collection has been lithographed in the Anwâr-i-Muhammadî Press, A H 1293, under the title of رقعات عالمگیری. This title is also found in the subscription of the present MS

Written in ordinary Ta'lîq

Not dated, apparently 19th century

No. 272.

foll 171, lines 12, size $7\frac{1}{2} \times 4\frac{1}{2}$, $5 \times 2\frac{1}{2}$

کلمات طیبات

KALIMAT-I-TAYYIBÂT

A very beautiful and correct copy of a collection of notes written by Aurangzîb اورنگ زیب in the latter portion of his reign, consisting for the most part of short instructions for letters to be written in his name, by his favourite Secretary, 'Inâyat Ullah Khân عنایت الله خان (d A H. 1179 = A D 1765), who edited the collection

Beginning —

الهی از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جناب کبریا را شاید الخ *

The versified chronogram, expressing the date of the compilation, A.H. 1131 = A D, 1718, mentioned by Rieu 1, p. 401, is not found here.

This collection has been printed, under the title of رقعات عالمگير, in Lucknow, A H. 1260, and in Lahore, A H. 1281

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân The Arabic quotations, written in red, are supplied with vowel points.

Two illuminated stars at the beginning of the copy contain the title of the work and the name of the editor, written in bolder Nasta'liq, كلمات طيبات عالمگيري من تاليف عنايت الله خان

Dated A.H 1141, i e ten years after the date of compilation.

Scribe —محمد پناه بن شيخ محمد.

No. 273.

foll 66, lines 14, size $8\frac{1}{2} \times 5$, 7×4.

ذخيرهٔ جواهر

ḌAKẖÎRAH-I-JAWÂHIR

A defective copy of a collection of letters written to Aurangzîb and the princes and nobles of his time. The copy is defective at both ends and opens abruptly with a part of the compiler's name Shâh Nawâz, thus —

..... شاه نواز حسينى از سخنوران عصر و دفينه سنجان دهر الماس

ميدارد كه جون اين عاصى *

From the defective preface in the present copy we can however glean the following particulars —The above-named Shâh Nawâz Husaynî, who flourished during the time of Aurangzîb, was a Munshî of Sayyid 'Izzat Khân of Muhammad 'Azîm's Court. He was requested by his brother Muhammad Hayât to collect and edit some of the letters which he, in the capacity of Munshî, had written to Aurangzîb and the princes and nobles of his reign. Hence the present collection The MS. breaks off with the following words:—

... و براى درست ساختن كاغذ مطالبه عمل حاجى مرحوم قصد داشتند

Written in legible Ta'liq and Shikast.
Not dated, apparently 19th century.

No. 274.

foll 24; lines 16, size $9\frac{3}{4} \times 6$, $9 \times 5\frac{1}{4}$.

An anonymous collection of private letters written in the 19th century Beginning abruptly without any preface —

..... بیستر که از کمال نوازش و عطوفت یکجفت کبوتر ناجدار
عنایت شده بود در احتیاط و حفاظت آن هیچ نوع تساهل و تغافل
راه نمی یافت الخ *

Written in careless and ugly Ta'lîq
Not dated, apparently 19th century.

(5) Proverbs.

No. 275.

foll. 218, lines 17, size $9\frac{1}{2} \times 6$, 7×4.

عجائب الامثال

'AJÂ'IB-UL-AMSÂL

A collection of Persian proverbs with short verbal explanations and anecdotes illustrating the origin and application of proverbs, by Muhammad 'Alî Jabal-rûdî محمد علی جبل رودی, who lived in the eleventh century of the Hijrah and came to Haydarâbâd A.H. 1054 = A.D. 1644, in the time of 'Abd Ullah Qutub Shâh · see Rieu, p. 773^b.

Beginning .—

عازه پیرائی رخساره شاهد کلام محمد خالفیست الخ *

The proverbs are alphabetically arranged, each letter forming a Section (Faṣl) The work seems to be identical with the جامع التمثیل by the same author, noticed in Rieu loc. cit., but the preface is different.

A very incorrect copy. Written in ordinary Ta'lîq The MS. is worm-eaten and damaged in many places.

Not dated, apparently 19th century.

VII. POETRY.

Anthologies.

No. 276.

foll 574, lines 23; size 14×9, 9×5.

شاهنامه

SHÂH NÂMAH

An exceedingly valuable copy of the famous epic poem Shâh Nâmah, by Abul Qâsim Mansûr surnamed Firdausî ابو القاسم منصور الفردوسی الطوسی, who was born in Shâdâb near Tûs about A H. 321 or 322 = A D 933 or 934, and died in A.H 411 = A D. 1020 According to some the poet died in A.H 416 = A D 1025 or A H 421 = A D 1030

The work has been frequently lithographed and printed See Ethé, Ind Office Lib Cat No 860

This copy contains the introduction written in A H 829 = A D 1426 by the order of Mirzâ Bâysangar, and begins thus —

سپاس و آفرین خدایرا جل جلاله که این جهان آفرید الخ *

The preface concludes with a list of the ancient Persian kings from Kayûmurs to Yazdijird described in the text

The poem opens thus on fol 10^a —

بنام خداوند جان و خرد کز و برتر اندیشه بر نگذرد

The second half of the Shâh Nâmah, which begins on fol 263^b is entitled here کتاب لهراسب نامه

A very fine specimen of eastern ornamentation containing the following quatrains written in golden letters on foll 1^b-2^a

ای باره و محکم ز تو بنیاد سخن هرگز نکند چون تو کسی یاد سخن

فردوس مقام یافت ای فردوسی انصاف که نیک دادهٔ داد سخن

The following folios contain richly illuminated illustrations — 7^a, 10^b, 66^a, 100^a, 123^a, 156^b, 182^b, 210^a, 232^b, 246^a, 263^b, 286^a, 295^a, 315^b, 333^a, 349^a, 361^b, 382^b, 392^b, 415^a, 424^a, 457^b, 478^b, 507^b, 526^a and 540^b

Written in fine Nasta'lîq, within four gold and coloured-ruled columns. The headings are written on gold grounds.

Not dated, apparently 16th century

A note on fol 1^a says that 'Inâyat Ullah Sâlârî of Murshid-âbâd purchased this MS. through Sayyid Muhammad Tâhir Shîrâzî for rupees seven hundred A second note on the same folio says that Maulavî Sayyid Sadr-ud-Dîn Ahmad of Bûhâr, Bardawân, received it from the said 'Inâyat Ullah

No. 277.

foll 499, lines 24 size $15\frac{1}{4} \times 9\frac{3}{4}$, $8\frac{3}{4} \times 4\frac{1}{2}$

THE SAME

Another copy of the Shâh Nâmah wanting the Bâysangarî preface

Beginning —

بنام خداوند جان و خرد کزین بر بر اندیشه بر نگذرد

Foll 1^b-2^a contain sumptuously designed decorations Other illustrations are to be found on foll 11^b, 29^b, 57^a, 64^a, 88^a, 100^a, 133^b, 141^a, 163^b, 173^b, 201^a, 217^a, 244^a, 282^b, 295^a, 311^a, 341^a, 402^a, 414^b, 458^a and 480^b

Foll 5^a-493^b are written in the same hand as the preceding copy The first four folios and foll 494-499 are supplied in a later Indian hand Written within four columns within gold and coloured-ruled borders

Not dated, apparently 16th century

No. 278.

foll. 208, lines 13, size $10\frac{1}{2} \times 7$, $8 \times 4\frac{3}{4}$

منتخب شاهنامه

MUNTAKHAB-I-SHÂH NÂMAH.

An abridgment of Firdausî's Shâh Nâmah, with copious extracts from the poem, connected by a prose narrative It contains an account from Kayûmurs to Ardashîr Bâbagân.

Beginning.—

* حمدسعایت و ثنای بی نهایت مر حضرت کبریای واجب الوجودی را

The author Tawakkul Beg bin Tûlak Beg توکل بیگ بن دولک بیگ an officer of Prince Dârâ Shikûh, made this abridgment at the request of Shamshîr Khân, Thânahdâr of Ġaznîn, to whom he was sent as a chronicler by the said prince in A H. 1063 = A D 1652.

The work is also known as: Khulâsah-i-Shâh Nâmah, Târîkh-i-Dilkushâ and Târîkh-i-Shamshîr Khânî

Written in careless Indian Ta'lîq

Not dated, apparently 19th century

No. 279.

foll 238 lines 15, size $9 \times 4\frac{1}{2}$, $6 \times 2\frac{3}{4}$

يوسف و زليخا

YÛSUF WA ZALÎKHÂ

Firdausî's romantic poem on the loves of Yûsuf and Zalîkhâ.

Beginning —

بنام خدای که جان آفرید زمین و زمان و مکان آفرید

The work has been repeatedly lithographed in Cawnpore

Dr Ethé has published an excellent edition of the work

Written in neat Nasta'lîq within gold and coloured-ruled borders First two folios are profusely illuminated The MS. is worm-eaten and pasted over in many places

Dated A H 1038.

Scribe — بدر محمد ابن شیخ جلال الکاتب العنوجی

A note on the fly-leaf at the beginning in the handwriting of the donor records the price of the MS. as Rs 15

No. 280.

foll 139, lines 14, size $11 \times 6\frac{3}{4}$, 7×4

ديوان ابو الفرج رونی

DÎWÂN-I-ABUL FARAJ RÛNÎ.

The lyrical poems of Maulânâ Abul Faraj bin Mas'ûd of Rûn, a village in Lahore مولانا ابو الفرج بن مسعود الرونی He flourished during the reigns of Sultân Ibrâhîm Gaznawî (d A H. 492 = A.D. 1098) and Sultân Mas'ûd Gaznawî (d. A.H. 508 = A D. 1114), to both of whom he addressed a large number of laudatory poems.

The dîwân opens with a biographical sketch of the poet, beginning thus —

حکیم ابو الفرج از شعرای جلیل الشان و از فصحای عدب البیان اسب النح *

Beginning of the dîwân :—

عز و کوارنده بادشاه جهان را ناصر دین راعی زمین و زمان را

The usual beginning of the dîwân is found on fol. 51a, as follows —

سپهر دولت و دین آفتاب هفت اقلیم ابو المظفر شاه مظفر ابراهیم

The dîwân consists of two parts, of which the first contains Qasîdahs, a few Qit'ahs and a series of Rubâ'îs, all arranged in alphabetical order; and the second, a large number of Ġazals, intermixed with Qasîdahs and Qit'ahs, without any order, beginning thus on fol 86b —

یا رب این مائم و این صدر رفیع مصطفی است

یا رب این مائیم و این دور عزیز مجتبی است

Foll 137b-139b contain a series of alphabetically arranged Rubâ'îs intermixed with those of 'Umar Khayyâm (cf Rieu II, p 546a), beginning :—

می ترکف من ده که دلم پرتاب است وین عمر گریز پای چون سیماب است

دستان که آتش جوانی آب است ترخیر که بیداری دولت خواب است

Written in bold and fair Nasta'lîq within gold and coloured-ruled borders, with three illuminated 'Unwâns on foll 1b, 2a and 86b. Spaces for headings are left blank throughout the copy.

Not dated, apparently 19th century

No. 281.

foll 244, lines 21, size $8\frac{1}{4} \times 4\frac{1}{2}$, $5\frac{3}{4} \times 2\frac{1}{4}$.

حدیقة الحقیقه

HADÎQAT-UL-HAQÎQAH

The well-known poem on ethics by Sanâ'î', with his full name Abul Majd Majdûd bin Âdam Sanâ'î ul-Ġaznawî ابو المجد مجدود بن آدم سنائي الغزنوي, who died most probably in A H 545 = A D 1150. For the various conflicting statements of the dates of the poets' death and his works see Bankipur Lib Cat. Nos 17-22.

The poem is preceded by a preface of 'Alî Raqqâm (or according to Hâj Khal iii, p 40, 'Alî Raffâ) who calls himself a disciple of Sanâ'î The preface begins thus :—

الحمد لله الخبیر بخفیات الضمایر الحکیم الخ *

The poem begins thus on fol 7^b —

ای درون بـرون بـرون آرای ای خرد بخش ببخرد بخشای

The poem is divided into ten chapters, fully enumerated in Ethé, Bodl Lib Cat No 528

This copy breaks off with the chapter در فناعـت و ادراوای حـود گوید

Written in clear Nasta'lîq within gold and coloured-ruled borders with the headings in red.

Not dated, apparently 16th century.

The MS is slightly worm-eaten

No. 282.

foll 299, lines 17, size $10\frac{1}{2} \times 6$, $6\frac{3}{4} \times 2\frac{1}{2}$

THE SAME

Another copy of Sanâ'îs Hadîqah without any preface

Written in a clear Nasta'lîq within gold-ruled borders

Foll. 1-23, 171-187 and 196-202, written in clear Indian Nasta'lîq, are supplied in a later hand

Spaces for headings are left blank on foll 2^a, 4^a, 7^b, 9^b, 12^a, 13^a, 14^a, 15^a, 16^a, 17^a, 18^a, 18^b, 21^a, 22^a, 22^b and 23^a

Additions and emendations are occasionally found on the margins.

Dated Rabî' I, A.H 1033

Scribe — محمد رضا مصری

A seal bearing the following verse from Nizâmîs Sikandar Nâmah, is found at the end —

حرد را تو روشن بصـر کردهٔ حـراغ هدایـت تو بر کردهٔ

All the original folios have been mounted on new margins.

No. 283.

foll 215, lines 19 size $12\frac{1}{2} \times 7\frac{3}{4}$, $8\frac{1}{2} \times 4\frac{1}{2}$.

لطایف الحقایق من نفایس الدقایق

LATÂ'IF-UL-HAQÂ'IQ MIN NAFÂ'IS-UD-DAQÂ'IQ

The well-known revised and collated edition of Sanâ'î's Hadîqah with commentaries and explanations of the text, by 'Abd-ul-Latîf bin 'Abd Ullah 'Abbâsî عبد اللطیف بن عبد الله العباسی (d. A H. 1048 or 1049 = A D 1638 or 1639). This is 'Abd-ul-Laṭîf's larger commentary on the Hadîqah, and an abridgment of this composed

by him in A H. 1044 = A D 1636, is described in Ethé, India Office Lib. Cat No 923 He began the work in A.H 1040 = A.D. 1630, and finished it in A.H 1042 = A D 1632

For full particulars see Bankipur Lib Cat Vol I, pp 25-29, where a valuable copy of this commentary is noticed. The present commentary is divided by the binder into two separate volumes. Vol I contains three prefaces by 'Abd ul-Latîf and one by Sana'î

foll 1^b-6^b 'Abd-ul-Latîf's first preface, called مراة الحدائق, written in A H 1038 = A D 1628

Beginning —

* این نو شگفته گلزاریست که درین هنگام همسه بهار الخ

foll 7^b-14^a The preface of Sanâ'î

Beginning —

* سپاس و ستایش مدعی است که بسخن پاک الخ

foll 14^b-16^a 'Abd-ul-Latîf's second preface called راسه حدایان.

Beginning —

* بر نادان بصر و صروبان حضر رسته بازار ملک صورت و معنوی الخ

foll 16^a-17^b 'Abd ul-Latîf's third preface called گل سر سد.

Beginning —

* چون ناکدره مبوه باغ اصطفا و گرامی گوهر الخ

foll 18^a-26^b The contents of the Hadîqah

fol 27^a The versified index of the ten chapters into which the Hadîqah is divided

fol. 27^b begins the commentary —

* ای درون بروز و برون آرای الخ

This copy breaks off with the catch-words تا ازین ساده

No. 284.

foll 220, lines and size same as above

The second volume, or the continuation of the preceding copy, opening with the line —

تا ازین ساده می هراسی تو دُر ر حر مهرهٔ چون شناسی نو

The date of composition of the Hadîqah, given at the end of this copy, is A H 534

Both the copies are written in ordinary Indian Ta'lîq by one scribe

Not dated, apparently 19th century

Marginal notes and emendations are occasionally found in both the copies

No. 285.

foll 26, lines 15, size 11×6; $6 \times 2\frac{3}{4}$

كنوز الرموز

KUNÛZ-UR-RUMÛZ

Another Masnawi by the same Sanâ'î which is also called سير العباد الى المعاد

Beginning —

مرحبا ای بريد سلطان وش ای سراتخت آب و تاج آدش

Foll 1^b and 2^a are profusely illuminated

Written in beautiful Nasta'liq within gold-ruled borders The headings on foll 3^b and 6^b are written on gold ground Spaces for headings are left blank throughout the copy

Not dated, apparently 17th century

A fine copy

No. 286.

foll. 169, pp 337, lines 19, size $12\frac{3}{4} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 4$

ديوان سنائي

DÎWÂN-I-SANÂ'Î

The lyrical poems of Sanâ'î with his preface, beginning thus —

سپاس و ستايش مبدعی را که بسخن پاک الخ *

The diwân consists of Qasîdahs and Gazals (intermixed) arranged in alphabetical order (pp 14-290), Fards or single verses without any order (pp 290-291), and Rubâ'îs in alphabetical order (pp 291-337)

Beginning of the dîwân, p 14 —

ای در دل مشتاقان از یاد تو دستانها بر حجب ببجوبی از صنع تو برهانها

Written in a careless Indian Nasta'liq. Spaces are left blank in several places Additions and emendations are found in several places.

Dated, Sunday the 20th of Asârh, 1299 (= A.H 1310).

Scribe :—طالب الرحمن منگلکوٹهي

No. 287.

foll 85, lines 14, size $10\frac{3}{4} \times 6\frac{3}{4}$, $7 \times 3\frac{1}{4}$

دیوان مُعِزّی

DÎWÂN-I-MU'IZZÎ

The lyrical poems of Amîr Muḥammad bin 'Abd-ul-Malik امیر محمد بن عبد الملک معزّی, poetically surnamed Mu'izzî, a native of Samarqand. He died in A H 542 = A D 1147

Beginning —

تا دل من در هوای دیکوان گشت آشنا در سرشک دیده گردادم چو مرد آشنا

The dîwân consists of two sections, of which the first contains Qasîdahs (foll 1^b-54^b) without any order The second (foll 55^b-85^b), containing a number of Ġazals in alphabetical order, begins as in Sprenger, p. 501

باز آمد و آورد خران لسکر سرما الخ *

Written in bold and fair Nasta'liq within gold and coloured-ruled borders, with two 'Unwâns respectively on foll 1^b and 55^b. Spaces for headings are left blank throughout

Not dated, apparently 19th century

No. 288.

foll 19, lines 9; size $10 \times 6\frac{3}{4}$, 6×4

A very beautiful copy of a metrical translation of the hundred sayings of 'Alî bin Abû Tâlib.

Beginning without any preface —

بهترین هر کلام ای دور جسم مردمان هست نام حالق بسیار بخس مهربان

Neither the name of the translator nor the title of the work is found in the text The following endorsement is found on the fly-leaf at the beginning ترجمهٔ کلمات مکنونه امیر المؤمنین علی رضی الله.

It seems to be identical with the ترجمهٔ صد کلمه "translation of the hundred sayings" by the celebrated poet Rashîd-ud-Dîn Watwât (d A.H. 578 = A.D. 1182), noticed in Rieu, pp. 553^b and 790^b.

The Arabic text is written in elegant gold and blue Naskh, followed by the translation written in beautiful minute Nasta'lîq within floral designed space sprinkled with gold dust Double-

page 'Unwân and beautifully illuminated head-piece. Thick, creamy paper

This copy, representing the best specimen of Arabic and Persian calligraphy, is of the penmanship of the famous scribe محمد الكاتب السبزاری.

Dated, A H 943.

The original folios have been mounted on new margins

No. 289.

foll 52, lines 9, size $7\frac{1}{4} \times 4\frac{1}{2}$, $5\frac{1}{4} \times 2\frac{1}{4}$.

نثر اللآلي

NASR-UL-LA'ÂLÎ

Another metrical translation of a similar collection of the sayings of 'Alî, by a poet who adopts the Takhallus Hasan حسن (cf fol 52^b, ll 4 and 7), arranged in alphabetical order

Beginning —

* مومنانرا امیر و سرور گفت

An illuminated star in the head-piece contains the title of the work —

* نثر اللآلی مترجم منظوم

meaning that it is a metrical translation of the نثر اللآلی, i e. sentences ascribed to 'Alî

Written in beautiful minute Nasta'lîq within gold and coloured-ruled borders, with an illuminated head-piece The Arabic text is written in large Nasta'lîq.

Not dated, apparently 17th century

No. 290.

foll 339, lines 19, size $9\frac{1}{4} \times 5$, 6×3

ديوان انوري

DÎWÂN-I-ANWARÎ.

The dîwân of the great Persian Qasîdah writer and astrologer Auhad-ud-Dîn Anwarı اوحد الدين انوري who at first adopted the

poetical title of Khâwarî, assumed from his birth-place Khâwarân, but subsequently changed it to Anwarî He flourished under Sultân Sanjar (d A.H. 562 = A.D. 1166) and died A.H. 587 = A D 1191.

The dîwân has been printed and lithographed respectively in Tabrîz, A.H 1260 and 1266, in Lucknow, 1880.

The present copy is slightly defective at the beginning and opens abruptly thus —

بچشم رای تو منسوخ چشمهٔ خورشید نه بیش قدر تو مدروس گنبد خضرا

Qasîdahs, fol 1^b; Muqatta'ât, fol 178^b, Gazals, fol. 271^a, Rubâ'îs, fol. 335^a

There is a lacuna after fol 6^a Spaces for headings are left blank throughout.

Written in fair Nasta'lîq with additions and emendations

Dated Jamadî I, A H 1012

No. 291.

foll 324, lines 17, size $6\frac{1}{2} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$

ديوان خاقاني

DÎWÂN-I-KHÂQÂNÎ.

A good copy of the lyrical poems of the celebrated poet Khâqânî, with his full name Afdal-ud-Dîn Badîl Ibrâhîm bin 'Alî Najjâr Khâqânî Shirwânî افضل الدين بديل ابراهيم بن علي نجار خاقاني الشرواني whose father was a carpenter and mother a nestorian Christian converted to Islâm He at first adopted the title of Haqâ'iqî, which he subsequently changed to Khâqânî He died, according to reliable sources, A H. 595 = A D. 1198

Beginning —

دل من ببر تعلم است و من طفل زبان دادس

دم تعلم سر حسر و سر زانو دبستادس

This dîwân consists of Qasîdahs (fol. 1^b), Tarjî'-bands (fol. 203^a), Marâ,î (fol. 249^b), Qit'ahs (fol 310^b) and Rubâ'îs (fol 313^a).

Written in beautiful Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece. The headings are written in red. The first 98 folios contain marginal and interlinear notes

Not dated, apparently 16th century.

No. 292.

foll 369, lines 13, size $12\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

THE SAME.

Another copy of Khâqânîs dîwân, containing chiefly Qaṣîdahs.
Beginning as usual —

* دل من پیز نعالم است الخ

The following subscription is found at the end of the copy —

* ازینجا در جلد دیگر نوشته شد

i.e. "from this place the contents are written in another volume,"
Marginal and interlinear notes are found at the beginning of the copy.
Written in careless Indian Ta'lîq
Not dated, apparently 19th century.

No. 293.

foll 228, lines 15, size $10 \times 6\frac{3}{4}$, $6\frac{1}{4} \times 3\frac{3}{4}$.

شرح دیوان خاقانی

SHARH-I-DÎWÂN-I-KHÂQÂNÎ.

A commentary on the abstruse verses of Khâqânî, by Muhammad bin Dâ'ud bin Muhammad 'Alawî Shâdiâbâdî محمد بن داؤد بن محمد علوی شادیا بادی, a favourite courtier of Sulṭân Naṣîr-ud-Dîn Khiljî, who reigned in Mâlwah, A.H. 906-916 = A.D. 1500-1510. Shâdiâbâd, also called Mândû, is a division of Mâlwah The author also wrote a commentary on the difficult verses of Anwarî.
The present commentary begins with a preface —

* جواهر زواهر سپاس بیقیاس نثار حضرت صمدیه الخ

Written in legible Nasta'lîq.
Not dated, apparently 18th century.

No. 294.

foll. 29; lines 15, size $7\frac{1}{4} \times 3\frac{3}{4}$, $5\frac{1}{4} \times 2\frac{3}{4}$

ديوان نظامي

DÎWÂN-I-NIZÂMÎ

A collection of lyrical poems attributed to Nizâmî, with his full name Nizâm-ud-Dîn Abû Muhammad Ilyâs bin Yûsuf bin Mu'ayyid ul-Ganjawî نظام الدين ابو محمد الياس بن يوسف بن مؤيّد الگنجوي. He was born in A H. 535 = A.D 1140 and died, according to reliable authorities, A H. 599 = A.D. 1202

Beginning —

هركه از روى خرد روى به يزدان آرد
لطف يزدانش همى تحفهٔ غفران دارد

The dîwân consists chiefly of Qasîdahs (foll 1^b-12^a) without any alphabetical order. The Gazals in alphabetical order begin thus on fol. 27^b —

معسوق زهرهٔ رح كه دلم كرد مبتلا فرياد ازان دو نرگس جادوى او مرا

The MS, an incomplete one, is written in fair Nasta'lîq within gold and coloured-ruled borders Folios have been misplaced in several places.

Several notes in the MS say that this copy once belonged to Maulavî Muhammad Mazhar, son of Maulavî Gulâm Subhân Khân Bahâdur, Qâḍî-ul-Quḍât of Bengal, son of Maulavî Muhammad Wâjid, of Pandwah in Huglî

Not dated, apparently 18th century

No. 295.

foll. 385, lines 19, size $11\frac{1}{2} \times 7$, $7\frac{1}{4} \times 3\frac{3}{4}$.

خمسهٔ نظامي

KHAMSAH-I-NIZÂMÎ

A very interesting and valuable copy of the five poems of Nizâmî.

1. مخزن الاسرار Makhzan-ul-Asrâr.

A mystic poem, composed A.H 572 or 573 = A D 1176 or 1177 and dedicated to Fakhr-ud-Dîn Bahrâm Shâh (d. A.H. 622 = A.D. 1225), son of Dâ'ûd, king of Armenia and Rûm.

Beginning —

بسم الله الرحمن الرحيم هست كليد در گنج حكيم

Lithographed, Lucknow, 1869, 1872, and with a commentary, 1881, Cawnpur, 1869 Edited by H. Bland, London, 1844.

2 خسرو و شيرين Khusrau wa Shîrîn. The loves of Khusrau and Shîrîn, composed A.H 576 = A D. 1180

Beginning, fol 33^b —

حدا وندا در دو عي نكسلي نظامي را زه تحقيق دمادي

Lithographed at Lahore, A H 1288

3 ليلى و مجنون Laylî wa Majnûn A poem on the loves of Laylî and Majnûn, composed A.H 584 = A D 1188 and dedicated to Shîrwân Shâh (d A.H 584)

Beginning, fol 112^b —

اى نام تو بهترين سر اغاز بى نام تو نامه كى كنم عاز

Edited, Lucknow, 1870 and 1888

4. هفت پيكر Haft Paykar, or "The Seven Stories" related by the seven favourites of the king, Bahrâm Gûr, hence its other name قصهٔ بهرام گور

Beginning, fol 173^b —

اى جهان ديده بود حويس ار تو هيچ بودى بدود بيش از تو

The poem was written for 'Alâ-ud-Dîn Karb Arstân, a descendant of Aqshanqar Ahmadîlî. He was governor of Marâgah, where he was besieged in A H 602 = A D 1205 See Kâmil, Vol XII, p. 156, and Vol X, p 483 It was completed 14th Ramadân, A.H. 593 = A D. 1196

Lithographed in Bombay 1849, and Lucknow A.H. 1290. One of the Seven Tales was published with a German translation by F von Erdmann in his "Behramgur und die Russische Fuerstentochter," Kasan, 1844

5 اسكندر نامه Iskandar Nâmah or 'The Book of Alexander" The poem is divided into two parts, the first part, called Sharaf Nâmah-i-Iskandarî, or Iskandar Nâmah-i-Barrî, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously Khirad Nâmah-i-Iskandarî, Iqbâl Nâmah-i-Iskandarî or Iskandar Nâmah-i-Bahrî, describes the king as a prophet and philosopher, and relates his adventures at sea.

The first part, dedicated to Nuṣrat-ud-Dîn Abû Bakr (A.H. 587-607 = A D 1191-1210) and completed in A H. 597 = A.D. 1200, begins thus on fol. 244^b —

خدایا جهان پادشاهی تراست ز ما خدمت آید خدائی تراست

The second part dedicated to Malik Qâhir 'Izz-ud-Dîn Mas'ûd (A.H. 607-615 = A D. 1210-1218) begins thus on fol 335^b :—

حرد هرکجا گنجی آرد پدید ز نام خدا سازد آنرا کلید

The first part of the Iskandar Nâmah was edited with a commentary in Calcutta, 1812, and reprinted in 1825 The text was printed in Calcutta, A H 1269, and lithographed with marginal notes in Lucknow, A H 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes, 1829.

The whole of the first part has been translated into English by Captain H W Clarke, London, 1881

The second part was edited, under the title of Sikandar Nâmah-i-Bahrî, by Dr Sprenger, Calcutta, 1852 and 1869.

This valuable copy is written in beautiful fine Nasta'lîq within four gold and coloured borders with finely illuminated frontispieces and 'Unwâns at the beginning of each poem The headings are illuminated and written in blue throughout the copy The following folios contain full page miniatures in the best Persian style —1^b, 2^a, 15^b, 32^a, 48^a, 70^b, 87^a, 124^a, 137^b, 150^a, 167^b, 200^a, 207^b, 211^a, 215^a, 219^b, 226^a, 231^a, 260^a, 277^b, 294^a, 297^b, 343^b, 356^a, 369^a, 384^b and 385^a

Dated A H. 941.

No. 296.

foll 123; lines 9, size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$

مخزن الاسرار

MAKHZAN-UL-ASRÂR

Another copy of Nizâmî's Makhzan-ul-Asrâr. The date of composition of the poem given here, fol 123^b, is A.H. 559 = A D 1163.

Beginning —

هست کلید در گنج حکیم بسم الله الرحمن الرحیم

Written in large and legible Nasta'lîq within red-ruled borders, with the headings in red. The first 34 folios contain copious notes and annotations.

Dated Bihâr, 16 Rabî' I, A.H. 1041.

Scribe:—عبد الواحد.

No. 297.

foll. 63; lines 15; size $10\frac{3}{4} \times 6\frac{3}{4}$, $5\frac{1}{2} \times 2\frac{3}{4}$.

ديوان اثير اخسيكتي

DÎWÂN-I-AṢÎR AKHSÎKATÎ.

The lyrical poems of Maulânâ Asîr-ud-Dîn of Akhsîkat (on the river Jaxartis in Fargânah) مولانا اثير الدين اخسيكتي, a disciple of Shaykh Najm-ud-Dîn Kubrâ (d A.H. 618 = A.D. 1221) and a panegyrist of Sultân Arslân bin Tugrul (A H 555-571 = A D 1160-1175) and Qizil Arslân (A.H 581-587 = A D 1185-1194) Aṣîr died in A H. 608 = A D 1211.

The dîwân, consisting of Qaṣîdahs, Gazals and Qit'ahs, begins thus:—

بداد خازن هامون همه دخاير معدن بسادد دامن گردون همه جواهر كوك

The folios are misplaced in many places and the proper order should be:—foll. 1^b-21^b, 26^a-29^b, 22^a-25^b, 30^a-43^b, 45^a, 44^a, 46^a-62^b.

Written in good Nasta'lîq within gold and coloured-ruled borders with illuminations at the beginning and end of the copy.

Not dated, apparently 16th century.

No. 298.

foll 40, lines 8; size $8\frac{1}{4} \times 5$; $6\frac{1}{2} \times 4$.

نصاب الصبيان

NISÂB-US-SIBYÂN.

The well-known versified Arabic-Persian Vocabulary of Mullâ Muhammad Badr-ud-Dîn, better known as Abû Nasr of Farâb in Sijistân ملا محمد بدر الدين المعروف به ابو نصر فارابى. He flourished in the reign of Bahrâm Shâh, who began to rule in Sîstân, A.H. 611 = A D 1215 Abû Naṣr was still alive in A.H. 617 = A.D 1230, the year in which he completed the present work.

Beginning.—

همي گويد ابو نصر فراهي نصابم را بخوان گر علم خواهي

The work consists of 220 bayts. The Arabic and Persian words used in the text are represented by the letters ع for Arabic and ف for Persian.

The work has been frequently published, once in Calcutta, 1819.
Written in Nîm-Shikastah.
Not dated, apparently 18th century.

No. 299.

foll. 272, lines 11; size 7 × 5, 4½ × 2½.

مثنويات عطار

MAṢNAWÎYÂT-I-'ATTÂR

A collection of the four Maṣnawîs of the celebrated mystic and profound Sûfî poet Abû Hâmid Muhammad bin Abû Bakr Ibrâhîm Farîd-ud-Dîn 'Aṭṭâr of Nîshâpûr ابو حامد محمد بن ابوبكر ابراهيم فريد الدين عطار النيسابوري, who was born A.H. 513 = A.D. 1119, and was killed by the Mugals A H. 627 = A.D 1229.
Contents·—

I. خياط نامه Khiyât Nâmah, beginning on fol 1^b —

بنام آنكه هستى زو نسان يافت نفوس ناطقه زو نور جان يافت

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356.

II هفت وادي Haft Wâdî, beginning on fol. 46^b:—

حمد پاک از جان پاک آن پاک را کو خلافت داد مشت خاک را

III. وصلت نامه Waslat Nâmah, beginning on fol. 77^b·—

ابتـــدا كـردم بنـــام كردگار صانع هفت و شش و پنج و چهار

IV جوهر الذات Jauhar-ud-Dât. This is only the first of the three daftars of the Jauhar-ud-Dât and is incomplete Beginning, fol. 154^b —

بنام آنكه نور جسم و جانست خداى آشكارا و نهـانست

The first three Masnawîs (foll 1^b-153^a) are written in ordinary Nasta'lîq inclined towards Naskh, by صلاح كسميري, and are dated A.H 1203. The last, written in Ta'lîq, breaks off with the verse

تو هم در خورد خود ميگوئي اسرار كه هركس مى نباشد مرد اين كار

No. 300.

foll. 800; lines 15; size $10 \times 6\frac{1}{2}$; 7×4.

مثنویات عطار

MAṢNAWÎYÂT-I-'ATTÂR.

A collection of another Masnawîs of 'Aṭṭâr:—

I. گل خسرو, Gul Khusrau, beginning on fol. 1^b:—

بنام آنکه کنج جسم و جان ساخت طلسم گنج و جان هردوجهان ساخت

II. مظهر العجائب, Mazhar-ul-'Ajâ'ib, beginning on fol. 293^b:—

آفرین جان آفرین بر جان جان زانکه هست او آشکارا و نهان

III. اسرار نامه Asrâr Nâmah, beginning on fol. 535^b —

بنام آنکه جانرا نور دین داد خرد را در خدا دانی یقین داد

This poem ends with a colophon where the title of the work is wrongly given as گل و خسرو

IV. منطق الطیر Mantiq-ut-Tayr, beginning on fol. 644^b —

آفرین جـــان آفـرین پاک را آنکه جان بخشید و ایمان خاک را

This poem, composed, according to Rieu, Supplt. No 235, ii, A H. 583 = A D 1187, is divided into thirty sections. Lithographed in Lucknow A.H 1288, and Bombay A.H. 1280. Edited by Garcin de Tassy, Paris, 1857

Written in Indian Nasta'liq with the headings in red. The last Masnawî is written on blue papers

Not dated, apparently 18th century.

Scribe —حاتم الدین.

A seal of سید احمد رضا dated A H. 1251 is found at the beginning and end of the copy.

No. 301.

foll. 137, lines 16; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5 \times 2\frac{1}{2}$

منطق الطیر

MANTIQ-UT-TAYR.

A badly damaged copy of 'Attâr's Mantiq-ut-Tayr

Written in a careless Nîm Shikastah with the headings in red. Foll. 1-2, 8-9 and 129-137 are supplied in a later hand.

Not dated, apparently 17th century

The last folio contains a colophon dated Saturday, Jumâdâ II. A.H. . . . 44, by شیخ نور الله بوهاری.

No. 302.

foll. 301; lines 21; size $8\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{3}{4} \times 2\frac{1}{2}$

مظہر العجائب

MAZHAR-UL-'AJÂ'IB.

A copy of 'Aṭṭâr's Mazhar-ul 'Ajâ'ib.

Written in fair Nasta'lîq within ruled borders with an illuminated but faded frontispiece. The headings are written in red throughout the copy. Marginal notes are occasional Foll. 279-295 are written in a later hand The date of transcription, given in the colophon, has been erased by some mischievous hand, but apparently the copy was transcribed in the 18th century

Foll. 1 and 295-301 are considerably damaged.

No. 303.

foll. 8; lines 13, size $8 \times 4\frac{3}{4}$, $6 \times 2\frac{1}{2}$

پند نامه

PAND NÂMAH.

A slightly defective copy of the most popular of all the poems of 'Attâr.

Beginning —

حمد بیحد مر خدای پاک را آنکه ایمان داد مشت خاک را

The poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople It was edited by J. H. Hindley, London, 1809, and translated into French by S de Sacy, Paris, 1819, and into German by G H F. Nesselmann.

Written in good Indian Nasta'lîq with the headings in red. Spaces for headings are left blank in some places.

Not dated, apparently 19th century.

No. 304.

foll. 61; lines 15, size $12 \times 7\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

دیوان کمال اصفهانی

DÎWÂN-I-KAMÂL-I-IṢFAHÂNÎ.

A small collection of the lyrical poems of Kamâl-ud-Dîn Ismâ'îl bin Jamâl-ud-Dîn Muḥammad bin 'Abd-ur-Razzâq ul-Iṣfa-

hânî كمال الدين اسماعيل بن جمال الدين محمد بن عبد الرزاق الاصفهاني, who gained the immortal fame of خلاق المعانى or the inventor of new senses or ideas, and fell in the general massacre of the inhabitants of Isfahân by the Mugals A H 635 = A D 1237.

This copy begins with the Ġazals intermixed with a few Qaṣîdah —

گل ز رشک تو پیرهن بدرد روی تو پرده بر سمن بدرد

Rubâ'îs, beginning on fol 38a.

The copy ends with a statement in prose, written in the same hand as the MS. itself, to the effect that when the poet fell in the general massacre of Iṣfahân, he wrote the following Rubâ'î on the wall with his blood —

دل خون شد و شرط جانگدازی این است

در مذهب او کمینه بازی این است

با این همه هم هیچ نمي یارم گفت

شاید که ترا بنده نوازي این است

Written in fair Nasta'lîq within gold-ruled borders with the headings in red

Not dated, apparently 18th century

The MS. is worm-eaten and damaged towards the end.

No. 305.

foll. 321, lines 13, size $8\frac{3}{4} \times 5\frac{3}{4}$, $6 \times 3\frac{1}{2}$

ديوان جلال الدين رومي

DÎWÂN-I-JALÂL-UD-DÎN RÛMÎ.

Usually styled Dîwân-i-Shams-i-Tabrîz.

It is said that Maulânâ Jalâl-ud-Dîn Rûmî مولانا جلال الدين رومي who was born on the 6th of Rabî' I, A.H. 604 = A D. 1207, and died 10th Rajab, A.H. 712 = A D. 1312, wrote this dîwân, in which he adopted the takhallus Shams after the name of his spiritual guide Shams-ud-Dîn Tabrîz (died, according to Jâmî's Nafahât, p 539, in A.H. 645 = A D. 1247 and according to others in A.H 660 = A.D. 1261). Maulânâ Rûmî adopted the poetical titles of خاموش - خمش - رومي and مولوى. Select poems have been edited with a translation in German verse by V. von Rosenzweig, Vienna, 1838. An edition has been lithographed in Lucknow, 1878, with the title Dîwân-i-Ḥaḍrat-i-Shams Tabrîz.

Beginning with Ġazals in alphabetical order :—

ای بگفته بر دلم اسرارها ای برای بنده بخته کارها

Rubâ'îs without any order, fol. 302^a

Written in Indian Nasta'lîq. Spaces for headings are left blank

The MS. was copied on the 24th Safar, A H 1140, the tenth year of Muhammad Shâh's reign, at Thânah Rângâ Mâtî, for one Khâdim 'Alî Khân Thânâhdâr (whose name has been disfigured by some mischievous hand)

No. 306.

foll. 339, lines 14, size $10 \times 6\frac{3}{4}$, $7\frac{1}{4} \times 4$.

THE SAME

Another copy of Jalâl-ud-Dîn Rûmî's dîwân, beginning as in Sprenger, p 497 —

آمد بت میخانه تا خانه برد ما را بنمود بهار رو تا تازه کند ما را

This copy consists of Qit'ahs, fol. 1^b, Ġazals in alphabetical order, fol 24^a, Rubâ'îs fol 316^b.

Written in ordinary Indian Nasta'lîq within ruled borders with the headings in red

Dated Sunday, the 2nd Ramadân, A H. 1265

The first twenty folios have a worm hole

No. 307.

foll 298; lines 95, size $11\frac{1}{2} \times 7\frac{1}{4}$, $7\frac{1}{2} \times 4\frac{1}{4}$

مثنوي مولانا جلال الدين رومي

THE MAṢNAWÎ OF JALÂL-UD-DÎN RÛMÎ.

The very popular Maṣnawî of Maulânâ Jalâl-ud-Dîn Rûmî

The Maṣnawî representing the true inward meaning of the holy sayings of God and the Prophet, illustrated in the form of anecdotes, is esteemed as the standard text of the Sûfîs. It is divided into six daftars as follows —

I. Beginning as usual —

بشنو از نی چون حکایت میکند وز جدائي ها شکایت میکند

II. Beginning on fol. 47^b —

مدتی این مثنوی ناخیر شد مهلتی بایست تا خون شیر شد

III. Beginning on fol. 90^{a} —

ای ضیاء الحق حسام الدین یار این سیم دفتر که سنت شد سه بار

IV. Beginning on fol. 145^{b} —

ای ضیاء الحق حسام الدین توئی که گذشت از مه بنورت مثنوی

V Beginning on fol. 191^{a} —

شه حسام الدین که نور انجم است طالب آغاز سفر پنجم است

VI Beginning on fol 244^{a} —

ای حیات دل حسام الدین بسی میل میجوشد بمسم سادسی

Each daftar is preceded by a preface.

The text has been printed in Bombay A.H 1262, 1266, 1273, 1280 and 1294; in Lucknow, A H 1282; in Tabrîz, A H 1264; in Boulak, with a Turkish translation by Ismâ'îl Anqîrawî, in A.H 1251 and 1268, in Constantinople, A H. 1289, and in Cawnpur in six volumes An Arabic commentary, in six volumes, has been printed in Egypt, A H 1250, by Shaykh Yûsuf bin Ahmad For commentaries on the Maṣnawî see Hâj. Khal , Vol V, p 375.

Written in minute and neat Nasta'lîq within four gold-ruled columns with the headings in red

Each daftar begins with a sumptuously illuminated double-page 'Unwân and a head-piece Two half-page illuminations are found on foll 243^{b}-244^{a}.

Dated, on fol 189^{b}, A H 1095

Scribe محمد حسن شیرازی—

No. 308.

foll. 502; lines (centr col) 15, (margl col) 15; size $7\frac{1}{2} \times 4\frac{1}{4}$; 6×3

THE SAME

Another copy of the same Maṣnawî. The six daftars begin respectively on foll 1^{b}, 81^{b}, 151^{b}, 246^{b}, 320^{b} and 406^{b} The preface to the first daftar is wanting

Fol. 501, belonging to the poetical works of Sa'dî, is wrongly inserted in the copy.

Written in minute Nasta'lîq within gold-ruled columns with the headings in red Each daftar contains an illuminated 'Unwân.

Dated Jumâdâ II, A.H. 1101

Scribe. نصیر الدین حسینی—

No. 309.

foll. 440; lines (centr. col.) 11, (margl col.) 24, size $8 \times 4\frac{3}{4}$, $6 \times 3\frac{1}{4}$.

كليات سعدي

KULLIYÂT-I-SA'DÎ.

A complete collection of the prose and poetical works of the famous Shaykh Musharrif-ud-Dîn Muslih bin 'Abd Ullah Sa'dî Shîrâzî شيخ مسرف الدين مصلح بن عبد الله سعدى السيرازي who was born about A.H 580 = A D 1184 and died A.H 690 = A D 1291 or A H 691 = A.D. 1292.

The Kulliyât has been printed and lithographed in Calcutta, 1791-1795, by J. H. Harrington, in two volumes; in Bombay, A.H. 1226, 1267, 1280, etc; Dihlî, A.H. 1269, Cawnpore, A H. 1280, Lucknow, A.H. 1287, Tabrîz, A H. 1257 and 1264, Teheran, A.H. 1263 and 1268; etc.

The present copy of the Kulliyât begins with the preface of 'Alî bin Ahmad bin Abû Nasr bin Bîsutûn, who collected and arranged the works of Sa'dî in A H. 726 = A D 1325, and subsequently improved the same in A.H. 734 = A.D. 1333.

Beginning —

شكر و سپاس معبودى را جلت قدرته الخ *

I. رسالهٔ اول در تقرير ديباچه, beginning on fol 3^a —

سپاس بى عدد و ستايش بى نهايت آفريدگاريرا جل جلاله *

II. رسالهٔ دوم در مجلس پنجگانه, beginning on fol. 7^b .—

الحمد لله الذي خلق الوجود من العدم *

It is divided into five *majlises*, which begin respectively on foll. 7^b, 9^b, 11^b, 13^a and 15^a

III. رسالهٔ سوم در سوال صاحب ديوان, beginning, fol. 48^a —

صاحب صاحب قران خواجهٔ زمان نيكو سيرت و صورت الخ *

IV. رسالهٔ چهارم در عقل و عشق, beginning, fol. 49^b —

سالک راه خدا نادشه ملک سخن *

V. رسالهٔ پنجم در نصيحت ملوک, beginning, fol. 51^a —

الحمد لله الكافي حسب الخلايق الخ *

VI. The sixth Risâlah, wrongly styled رساله ... در سوال صاحب ديوان, begins on fol. 25^b (margin).

The usual three parts of this Risâlah, into which it is divided, are as follows · (1) ملافات سلطان انا قا, on fol 25^b , (2) در حکایت انکیا نو, on fol. 26^b; and (3) حکایت ملک شمس الدین تازیگو, on fol 27^b.

VII گلستان Gulistân on foll. 28^a-48^b, 54^a-102^a, and 112^a-113^b. For editions, translations and other particulars see other catalogues.

VIII. بوستان Bûstân on foll 102^b-111^b, 114^a-195^b. For particulars see other catalogues.

IX. قصاید فارسي Persian Qasîdahs, beginning on fol 195^b —

شکر و سپاس نعمت و منت خدایرا *

X مراثي or the Elegies, on fol. 223^a, beginning ·—

دل شکسته که مرهم کند دگر بارش *

XI. قصاید عربي Arabic Qasîdahs, fol 227^b, beginning —

جسب نحصن (بجفنی) المداغ لا بجري *

XII. ملمعات, beginning on fol. 233^b ·—

وقتها یک دم بر آسودمی تذم الخ *

XIII. ترجیعات, fol. 238^b, beginning —

ای سرو بلند قامت دوست *

XIV. طیبات, on fol. 254^b. It is preceded by Bîsutûn's preface (fol 244^b-246^a) with which the copy begins The preface here is followed by a versified alphabetical index to the four collections of the poet's lyrical poems, viz. the Tayyibât or ornamented poems; the Badâ'i‘ or ornate Ġazals, the Khawâtîm or precious Ġazals, and the Ġazaliyât i-Qadîm or early Ġazals

The Tayyibât, arranged in alphabetical order, begin thus —

اول دفتر بنام ایزد دانا الخ *

XV. بدایع, alphabetically arranged, begin on fol 343^b —

الحمد لله رب العالمین علی *

XVI خواتیم, in alphabetical order, begin on fol. 368^a —

سپاس و حمد بی پایان خدا را الخ *

XVII. غزلیات قدیم, in alphabetical order, beginning on fol. 380^b :

تا قرافت چند سازم برگ تنهائیم بیست *

XVIII. مقطعات, not in alphabetical order, beginning .—

نخواهي کز بزرگان جور بیني *

XIX. صاحبیه An ethical poem dedicated to Sâhib-i-Dîwân, preceded by a preface which begins thus —

الحمد لله علی نعمته و ایده *

The poem itself begins thus, on fol. 409^a —

الٰهـــا قادرا پروردگارا کریما منعما آمرزگارا

XX. خبیثات or obscene poems, beginning with a preface in Arabic, on fol 416^b

قال السعدی الرمنی بعض ابنیاء الملوک *

The poem begins thus —

آن شنیدی که در بلاد شمال الخ *

XXI. رباعیات, fol. 430^b, beginning —

دل میرود و دیده نمی باید دوخت *

XXII. فردیات or detached verses, beginning on fol 439^b —

گمان مبر که جهان اعتماد را شاید *

Written in beautiful minute Nasta'lîq within gold and coloured-ruled borders with richly illuminated 'Unwâns in the beginning of each section The headings are written within gold ornamentations. An illumination at the beginning contains the names of all the works in the MS

Not dated, apparently 16th century

No. 310.

foll 154, lines 12, size $8\frac{1}{4} \times 5$, $4\frac{1}{2} \times 2$

بوستان

BÛSTÂN

An exceedingly valuable copy of Sa'dîs Bûstân

Beginning as usual —

بنام خداوند جان آفرین الخ *

Written in the most elegant Persian Nasta'lîq hand on thick gold-sprinkled papers of the best quality with an illuminated head-piece. The headings are written on gold grounds throughout the copy.

The last folio bears an old, but hoplessly faded, seal which some person, however, very boldly pretends to have deciphered thus —

محمد صالح القزويني الفائني ... خادم خاص بارگاه فلک پايگاه ناج بخش سلاطين زمين سلطان محمد غياث الدين بلبن ادام الله ملكه و سلطنته *

In the above note the writer ventures to suggest that the seal belongs to one Muhammad Sâlih Qazwînî, a favourite attendant of Sulṭân Muhammad Ġiyâṣ-ud-Dîn Balban, who, as we know, reigned from A.H 664-686 = A D 1265-1287. Perhaps the author of the above note did not know that the Persian Nasta'lîq handwriting in which this MS is written was invented only in the 8th century A.H. Again the scribe of the copy Mahmûd Nîshâpûrî محمود نيسابوری شاه is a well-known calligrapher He was a pupil of his maternal uncle Mullâ 'Abdî, who was himself a pupil of the celebrated calligrapher Sultân 'Alî of Mashhad. Mahmud adopted the Takhallus Mukhlis and was still alive in A H. 957. It is therefore evident that this MS was written about that time

No. 311.

foll 300, lines 15, size $8\frac{3}{4} \times 5\frac{3}{4}$, $7 \times 3\frac{1}{2}$

ديوان سعدي

DÎWÂN-I-SA'DÎ.

A large collection of Sa'dî's lyrical poems consisting of Qasîdahs, Ġazals, Qit'ahs and Rubâ'îs without any order

Beginning —

الحمد لله رب العالمين على ما ذرّ من نعمته عر اسمه و علا

Written in ordinary Indian Ta'lîq.
Dated Friday, 29th Jumâdâ I, A.H. 1141

No. 312.

foll. 233; lines 9; size $15 \times 8\frac{1}{2}$, $9 \times 4\frac{1}{2}$.

گلستان

GULISTÂN

A copy of Sa'dî's Gulistân, written in bold but ordinary Nasta'lîq on coloured papers, with a faded head-piece and double-page 'Unwân of modern taste and design. It contains a few coloured drawings of poor Indian style.

Dated A.H. 1160.

Scribe :— مرزا محمد علي مرصع رقم

The epithet مرصع رقم after the scribe's name at once suggests that he was a calligrapher of no little distinction. It is to be noticed, however, that the copy is not free from many orthographical and clerical mistakes, while the hand-writing is so ordinary and void of calligraphic beauties, that one cannot attribute it to a scribe skilled in the art.

Several seals (partly faded) and predated notes (without the writers' names) are found at the beginning and end of the MS.

The author of the first note on the title-page says that he received the MS from the library of Khân Khânân Bairam Khân Bahâdur, who, as is known to us, was the most distinguished general and prime minister of Akbar, and died in A H. 968 This note is followed by a seal of a certain noble of Muhammad Shâh's time (A.H 1131-1161) whose name faintly reads as مظفر خان Another note on the same page says that the MS. was purchased for one hundred rupees at the time of the treaty between Muhammad Shâh and Nâdir Shâh (this treaty was concluded in A.H. 1152) The third note is dated 25th Rajab A H 1155 The last note pretends to suggest that the MS once belonged to the library of Shâh 'Âlam Bahâdur Shâh (A H 1119-1124).

The last page bears a seal and a note of Muhammad Shâh's time

A fragment of a commentary on the first two or three pages of the work, ending abruptly with an explanation of the line وسیم نسیم جسیم وسیم and written in a minute Nîm Shikastah, is found on the margins of foll 2^b-4^b

Some folios at the beginning have been misplaced. The right order should be 1 2, 4, 3, 6, 5, 7

No. 313.

foll 104, lines 15; size $8\frac{3}{4} \times 5$, $6\frac{1}{4} \times 3\frac{1}{2}$.

شکرستان

SHAKARISTÂN.

A commentary on Sa'dî's Gulistân, by Muhammad Sa'îd محمد سعید who, according to his own statement in the preface here, completed it in A H. 1097 = A.D. 1685.

Beginning :—

ستایش فراوان و دیایش بی پایان داوریرا سرا سنت الخ *

The copy is defective towards the end and the concluding lines in which, according to Rieu ii, p. 607, the date of completion, is given A.H. 1095, are wanting.

Written in careless Indian Nasta'liq.

Not dated, apparently 19th century.

No. 314.

foll. 110; lines 17; size $11 \times 7\frac{1}{4}$, $8\frac{1}{4} \times 5\frac{1}{4}$.

معادن الرضا

MA'ÂDIN-UR-RIDÂ.

A commentary on the famous Haft Band or the Seven Stanzas of Maulânâ Kamâl ud-Dîn Hasan Kâshî (d. A H 710 = A D. 1310), who flourished during the time of Sultân Muhammad Khudâ Bandah (A H 703 716 = A D 1303-1316), by one who designates himself, fol. 2^b, simply as Asgar, اصغر احقر, which seems to be his poetic title or a part of his name He wrote it by desire of one Nawwâb Ḥasan Ridâ Khân, and completed it in A H 1197 = A.D. 1782, for which year the title forms a chronogram see fol 110^b

Beginning with a Preface —

* كلاميكه مطلع و مقطعش تحليه مدادى ربيع مجلى و مزين است الخ

The original text is written in red. Fair Nasta'liq

Not dated, apparently 19th century

The name "Syed Safdar Nawab" appears on fol. 1^a

No. 315.

foll 524, lines (centre col) 17; (margl col) 32, size $11 \times 6\frac{1}{2}$, $9\frac{1}{2} \times 4\frac{1}{2}$

كليات خسرو

KULLIYÂT-I-KHUSRAU

A. Centre-columns. A very large collection of Ġazals, with some Rubâ'îs at the end, gathered from all the dîwâns of Yamîn-ud-Dîn Abu'l Hasan Amîr Khusrau امير خسرو ابو الحسن يمين الدين the most famous Persian poet in India, who died on 29th Dulqa'd, A.H. 725 = A D. 1324. The Ġazals are arranged in alphabetical order, except the first twelve The initial Ġazal, which forms the introductory Ġazal of some copies of the poet's third and fourth dîwâns, as well as of some collections of his poems, begins thus —

* اى ز حبال ما برون در تو خيال كى رسد الخ

The first alphabetical Ġazal begins thus on fol. 4^b :—

جه افبالست این یارب که دولت داد رو ما را الخ *

Rubâ'îs, without any order, begin on fol 517^b :—

باکست خداوند کریم اکبر *

It may be noticed here as remarkable that the arrangement in this copy exactly agrees with that of the copy noticed by Ethé, India Office Lib. Cat No. 1188 (5).

B. Marginal-column آئینهٔ اسکندری Â'înah-i-Iskandarî, composed A.H. 699 = A D 1299 in imitation of Nizâmî's Iskandar Nâmah, forming the *fifth* (or more commonly the *fourth*) part of Khusrau's famous Khamsah It is defective at the beginning and opens abruptly thus on fol. 2^a —

کلیدی دہ ای دولت (کار) ساز الخ

Fol 125^b قران السعدین Qirân-us-Sa'dayn, "the conjunction of the two lucky planets," i e the meeting of Sultân Mu'izz-ud-Dîn Kayqubâd of Dihlî (A H 686-689 = A D 1287-1290) with his father Sultân Nâsir-ud-Dîn Bugrâ Khân of Bangâlah in A.H. 688 = A D 1289 at Dihlî

Beginning —

حمد خداوند سزایم نخست *

Lithographed, Lucknow, A H. 1259, and edited with a commentary by Maulavî Qudrat Ahmad, Lucknow, A H 1261 For other commentaries see Sprenger, Oude Cat , p 471

Fol. 242^b دولرانی خضر خان Duwalrânî Khidr Khân, variously styled خصر خانی - فصهٔ حضر خانی - دولرانی کتاب حصر خانی, or even خضر خانی and also عسعبه or عسعبه. A poetical narrative of the love adventures of Khidr Khân, son of 'Alâ ud-Dîn Muhammad Shâh Khiljî (A.H 695-715 = A D. 1295-1315) and Duwal rânî, the daughter of Rây Kârn, the Râjah of Gujarât, dedicated to Sultân 'Alâ-ud-Dîn, the father of the hero

Beginning —

سر نامه بنام آن خداوند *

Fol. 328^b. نُه سپهر Nuh Sipihr or the nine spheres. A poetical description of the court of Qutb-ud-Dîn Mubârak Shâh Khiljî (who was killed A.H. 720 or 721 = A.D. 1320 or 1321), and of certain events of his reign, composed in A.H. 718 = A.D. 1318.

Beginning :—

خدا را کنم بر سر نامه یاد الخ *

Written in a fair Indian Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece Dated, Ramaḍân, A.H. 1030. A note at the end says that the copy was transcribed at Lahore It is worm-eaten in many places The last folio is badly damaged.

No. 316.

foll 297, lines 17, size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{4}$

دیوان خسرو

DÎWÂN-I-KHUSRAU.

An old and correct copy of Khusrau's dîwân containing a collection of the minor lyrical poems, gathered, as is usual in the poet's works, from all his dîwâns This collection, which is much smaller than the preceding one (A), begins likewise with the line ای ز خیال ما برون الخ.

The first alphabetical Gazal (fol 4^a) begins here thus :—

بسگفت غم این ریش جگر خوارهٔ ما را الخ *

Muqaṭṭa'ât, beginning on fol. 277^a —

ای که کار تو توبه و تفویست الخ *

Rubâ'îs, fol 282^a, beginning —

پاکست خداوند کریم اکبر الخ *

Written in a beautiful learned Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece. The original folios are mounted on new margins. The copy is worm-eaten throughout.

Not dated, apparently 16th century.

No. 317.

foll 201, lines (centre col) 17, (margl col.) 34; size $8\frac{3}{4} \times 4\frac{3}{4}$, $7\frac{1}{2} \times 3\frac{1}{2}$.

خمسهٔ خسرو

KHAMSAH-I-KHUSRAU.

A bad and defective copy of Khusrau's famous Khamsah. The first page begins with the romantic Maṣnawî شیرین و خسرو

Shîrîn wa Khusrau, which forms the *second part* of the poet's Khamsah and which he wrote, A.H. 698 = A D 1298, in imitation of Niẓâmî's Khusrau wa Shîrîn.

Beginning :—

* خداوندا دلم را چشم بکشای الخ

The first page is immediately followed by the مطلع الانوار Maṭla'-ul-Anwâr, which forms the *first part* of the Khamsah and which was written, A H 698 = A D 1298, in imitation of Nizâmî's Makhzan-ul-Asrâr This poem is defective at the beginning and opens abruptly on fol. 2^a with the line خاک وی از نابت مردم بود الخ

Foll 113^b مجنون و لیلی Majnûn wa Laylâ The loves of Laylâ and Majnûn, in imitation of Nizâmî's Laylâ wa Majnûn This poem forming the *third part* of the poet's Khamsah was, like the preceding two, completed in A H 698 = A.D. 1298

Beginning :—

* ای داده بدل خریدهٔ راز الخ

Printed in Calcutta, 1811, 1818 and A H. 1244. In Lucknow, A.H. 1286; it is also published in Lumsden's Persian Selections (Calcutta, 1828).

Fol. 150^b. هشت بهشت Hasht Bihisht, styled here کتاب هفت پیکر بهرام گور, on the love adventures of Bahrâmgûr, in imitation of Nizâmî's Haft Paykar. This poem, forming in some copies the *fourth part* of Khusrau's Khamsah, and in others the *fifth*, was composed in A.H. 701 = A.D. 1301.

Beginning :—

* ای کشایندهٔ خزانهٔ جود الخ

The concluding portion of this poem and the entire Maṣnawî entitled آئینهٔ اسکندری Â'înah-i-Iskandarî, forming the *fifth* (or more commonly the *fourth*) *part* of the poet's Khamsah, and composed A.H. 699 = A.D. 1299, in imitation of Nizâmî's Iskandar Nâmah, are wanting The two smaller and very rare Maṣnawîs روح العاشقین and منطق العساق, which the poet wrote in addition to the famous Khamsah, and copies of which are extant in one or two European libraries, are also wanting in this collection

Written in ordinary Indian Ta'lîq with the headings in red Folios have been misplaced in many places and several are missing Catch-words have very often been omitted or cut off The right order of the folios seems to be 1, 51-113, 2-5, 7-13, 6, 14-50, 114-201

Not dated, apparently 19th century

No. 318.

foll 236; lines 25; size $10\frac{1}{2} \times 7$, $7\frac{1}{2} \times 4\frac{1}{2}$.

تحفة الصغر و وسط الحيات

TUHFAT-UṢ-ṢIĠR AND WASAṬ-UL-ḤAYÂT.

I Foll 1-71 تحفه الصغر Tuhfat-us-Sıgr "The present of the early age" This is the first of the five dîwâns of Khusrau. It was completed about A H 670 or 671 = A D 1272 It consists of Qasîdahs, Qıt'ahs, Ġazals, Maṣnawîs and Rubâ'îs. The first folio containing the beginning portion of the prose preface to this dîwân is wanting, and the first line on fol 2^a opens with the words و خورد و بزرگ را

The first Qaṣîdah begins thus on fol 3^b :—

خدای عَزَّ و جل دو الجلال کن فیکون الخ *

II Foll. 72-236 وسط الحيات Wasaṭ-ul-Ḥayât, or poems of middle life This is the *second* dîwân of the poet, completed about A.H 685 = A.D. 1286 It consists of Qaṣîdahs, Tarjî'ât, Ġazals, Masnawîs and Rubâ'îs.

Beginning with the usual prose preface:—

بفضل الله قد سطرت هذه الصفحات الخ *

The first usual Qasîdah (fol. 78^a) begins thus:—

حمد رانم بر زبان الله رب العالمين *

The third, the fourth and the fifth called respectively نهايه and نقيّه عُرّة الكمال are not found in this collection.

Written in fair Nasta'îq within gold and coloured-ruled borders with an illuminated head-piece at the beginning of each dîwân Several gaps, spaces for which have been left blank, are found here and there in the MS The copy is water-stained throughout and the earlier portion is very much affected. The first dîwân is badly worm-eaten throughout. The MS. is separated from the original binding and is in a damaged condition

Dated 4th Jumâdâ, A H. 1012

Scribe.—عبد الكريم بن عبد الجليل صديقي.

No. 319.

foll. 111; lines 20; size $9\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

سام نامه

SÂM NÂMAH.

A slightly defective copy of a poem, written in imitation of Firdausî's Shâh Nâmah, and treating of the exploits of Sâm, son of Narîmân, and his love adventures with the Chinese princess Parîdukht.

The MS is defective at the beginning and opens abruptly thus:—

منم بر سر تخت گردان سپهر همم خشم جنگ است هم داد و مهر

The title of the work is not found in the text, but it is endorsed as سام نامه خاجو. The verse in Rieu's (Vol II, p 544) copy, containing the author's name Khwâjû, is not found in this copy. Khwâjû, as we know, is the name of a well-known poet, who died about A.H 745 = A.D 1344, and it is very doubtful if the poem is due to the authorship of the same Khwâjû, whose biographers make no mention of the Sâm Nâmah

The story begins here with an account of Sâm's setting out on a hunting expedition, on fol. 1^b:—

و زان روز تا روز فرخنده شاه که بنشست بر تخت زر با کلاه

and ends, like Rieu's copy, with an account of Sâm's return from Khâwar to the court of Minûchihr

Written in fair Nasta'lîq within gold and coloured-ruled borders with a whole-page 'Unwân on fol 1^a. The headings are written in red throughout

Not dated, apparently 17th century.

No. 320.

foll. 428; lines 17; size $6\frac{1}{4} \times 3\frac{3}{4}$, $4\frac{1}{2} \times 2\frac{1}{4}$.

کلیات ابن یمین

KULLIYÂT-I-IBN-I-YAMÎN.

The poetical works of Amîr Fakhr-ud-Dîn Mahmûd bin Amîr Yamîn-ud-Dîn Muhammad ul-Mustaufî ul-Faryûmadî, poetically known as Ibn-i-Yamîn امیر فخر الدین محمود بن امیر یمین الدین محمد الفریومدي المستوفي المتخلص به ابن یمین who was a panegyrist to

the Sarbadârs of Khurâsân (A H 737-783 = A D 1337-1381) and died, according to several authorities, A H 745 = A.D. 1344.

Beginning —

ای دیده در شناختن حال کائنات نابد که باشدت نظری از سر انات

Contents ·—

Qasîdahs, fol 1^b, Muqatta'ât, fol 103^b; chronograms, fol 214^a; Ġazals, fol 220^b; Rubâ'îs, fol 343^a, two Masnawîs, the first entitled رسالهٔ کار نامه, on fol 370^b, and the second, styled رسالهٔ کنز الحکمت, on fol 380^b, Qit'ahs, fol 391^a The preface compiled by an anonymous author in A H 756 = A.D 1355, found in other copies at the beginning of the dîwân, is found here on fol 424^b

Written in minute Nasta'lîq with the headings in red. Fol 324 should follow fol 303

Copied by the order of Mirzâ Nasîr-ud-Dîn Muhammad by Muhammad Fâdil, in Rajab, A H 1026 Two faint seals at the end

The MS is slightly damaged

No. 321.

foll 110, lines 17; size 8 × 5¼; 6 × 3½

دیوان سلمان

DÎWÂN-I-SALMÂN.

The lyrical poems of Khwâjah Jamâl-ud-Dîn Muḥammad Salmân bin Khwâjah 'Alâ-ud-Dîn Muhammad, of Sâwah خواجه جمال الدین محمد سلمان بن خواجه علاء الدین محمد الساوی, who flourished under the Îlkhânî rulers and died in A.H 778 = A D. 1376. For a discussion of the various dates assigned to the poet's death, see Bankipur Lib Cat. i, No 147, where the oldest known copy of the poet's Ġazals is noticed

This copy of the poet's dîwân begins with a series of Tarjî's thus —

ما مریدان کوی خماریم سر بمسجد فرو نمی آریم

Ġazals, arranged in alphabetical order, begin thus on fol. 8^b :—

اگر حسن تو نکشاید نقاب از چهرهٔ دعوی را

Rubâ'îs, fol 101^a, Mu'ammiyât, fol. 110^a

The copy breaks off in the middle of the Mu'ammiyât

Some select poems are published in Bland's "Century of Persian Ġazals," No 4, and in Erdmann, Zeitschriften der D.M.G., XV, pp 758-772

Written in good Nasta'lîq within gold and coloured-ruled borders with illuminated 'Unwâns on foll 1^b and 8^b

Not dated, apparently 17th century.

Fol. 2^a contains two seals of Wâjid-ur-Rahmân, dated A H 1274.

No. 322.

foll. 168; lines 15, size $8\frac{1}{4} \times 5$, $6\frac{1}{2} \times 3\frac{1}{4}$

قصاید سلمان

QASÂID-I-SALMÂN

A collection of the Qasîdahs of Salmân without alphabetical order.

Beginning:—

از تکبـــر اگرش طره بهـم بر شده است

عارضش داری ازین عارضه خوشتر شده است

Written in small Nasta'lîq within gold and coloured-ruled borders with the headings written on gold-ground illuminated with floral designs Two whole-page illuminated 'Unwâns at the beginning.

Folios are inter-mixed with each other throughout the copy

Not dated, apparently 18th century.

No. 323.

foll. 113; lines 15; size $10 \times 5\frac{1}{2}$, $5\frac{1}{4} \times 3$.

غزلیات سلمان

ĠAZALIYÂT-I-SALMÂN

A collection of the Ġazals of Salmân, arranged in alphabetical order.

Beginning as in Bankipur Lib. copy No. 147 —

اگر حسن تو نکساید نقاب از چهرهٔ دعوی را

بگل رضوان بر اندایـد در فردوس اعلی را

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

Not dated, apparently 18th century

The fly-leaf is covered with seals and 'Arḍ-dîdahs, the following of which are legible.—

(1) A seal of Sayyid Kalîm Ullah Khân, dated A.H. 1112.
(2) A seal of Sayyid Ahmad, dated A.H. 1165
(3) A seal of Sayyid Murtaḍâ, dated A.H. 1223
(4) A seal of Sayyid Asad 'Alî Khân Bahâdur, dated A.H. 1240

No. 324.

foll. 155; lines 12; size 7×4; $4\frac{1}{4} \times 2\frac{1}{2}$.

مهر و مشتري

MIHR-WA-MUSHTARÎ.

"The Sun and Jupiter" A romantic Masnawî by Shams-ud Dîn Muhammad 'Aṣṣâr of Tabrîz شمس الدين محمد عصار التبريزي who flourished during the reign of the Îlqânî Sovereign Sultân Shaykh Uways (A.H 757-776 = A D 1356-1374), and died in A.H 784 = A D 1382. The poem was completed in Shawwâl, A H 778 = A.D. 1376.

Beginning :—

نـــام پادشـــاه عـــالم عســـق كه نامش هست نقش خاتم عسق

Written in good Nasta'lîq within gold and coloured-ruled borders with a double-page 'Unwân and an illuminated head-piece The headings are written in red throughout the copy. The MS is defective at the end.

Not dated, apparently 16th century.

No. 325.

foll 205; lines 14; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

ديوان حافظ

DÎWÂN-I-ḤÂFIẒ.

A splendid copy of the lyrical poems of the celebrated Khwâjah Shams-ud-Dîn Muhammad, with the popular takhallus Ḥâfiẓ of Shîrâz شمس الدين محمد حافظ الشيرازي, who died A.H. 791 = A D 1388 For a detailed account of the poet and his work see Bankipur Lib. Cat. Vol. I, pp. 231-274, where a very rare and interesting copy of the poet's dîwân has been described under No. 151.

Text Editions.—Calcutta, Fort William, 1791; reprinted, 1826; text with Sûdis' Turkish Commentary was edited by Brockhaus in 1854; by Rozenzweig, with a German metrical translation, 3 volumes, 1858, 1863 and 1864, with commentary by Fath 'Alı, Calcutta, 1858; by Major S H Jarrett, Calcutta, 1881, Persian text with two Turkish Commentaries, Constantinople, 1870, Persian Commentary by Sadıq 'Ali, Lucknow, 1876 and 1886 Lithographed in Calcutta, 1826; Bombay 1828, 1841 and 1883, besides A.H. 1267 and 1277, Cawnpur, 1831; Bulak, A H 1250, 1256 and 1281; Constantinople, A H 1257; Tabrız, A H. 1257 and 1274, Tehran, A.H. 1258, Mashhad, A H 1262; Dehlı, A H 1269 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and 1883, Lahore 1888.

This copy, consisting chiefly of Ġazals, arranged in alphabetical order, begins as usual thus —

الا یا ایها الساقی ادر کاسا و ناولها

که عشق آسان نمود اول ولی افتاد مسکلها

Maṣnawîs, fol. 192^a; Muqatta'ât, fol. 197^a; Rubâ'îs, fol 204^b.

Written in fair Nasta'lîq on gold-sprinkled paper within gold and coloured-ruled borders with a profusely illuminated 'Unwân

Not dated, apparently 16th century.

Scribe:—داؤد.

The fly-leaf at the beginning bearing several 'Arḍ-dîdahs and seals is pasted over with paper.

No. 326.

foll. 144; lines 17; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the same with the preface of Ḥâfiz's friend Muḥammad Gulandâm who collected the poet's dîwân after his death.

Beginning:—

حمد بیحد و ثنای بیعد و سپاس بیقیاس *

Ġazals in alphabetical order, fol. 4^b; Maṣnawîs, fol. 139^b, Muqaṭṭa'ât, fol. 141^a; Rubâ'îs, fol. 143^a

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

Dated Jumâda II, A.H. . . 37 (probably 1137). The last folio bears a seal of one Luṭf-ur-Raḥmân Ḥusaynî, dated A H. 1216.

No. 327.

foll 99; lines 14; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

دیوان مغربي

DÎWÂN-I-MAĠRIBÎ.

A good copy of the lyrical poems of Maulânâ Muhammad Shîrîn, better known as Maġribî مولانا محمد شیرین مغربي, who was born at Nâin in Iṣfahân and died at Tabrîz, A.H. 809 = A.D. 1406.

Beginning :—

خورشید رخت چو گست پیدا درات دو کون شد هویدا

Ġazals in alphabetical order, foll 1^b-69^a; Muqatta'ât, foll 69^b-77^b, Tarkîb-bands, foll 77^b-95^a; Rubâ'îs, foll. 95^a-99^a.

Printed in Persia, A H 1280.

Written in beautiful Nasta'lîq within gold and coloured-ruled borders with the headings in red and blue and a beautifully ornamented 'Unwân

Not dated, apparently 17th century

No. 328.

foll. 352; lines 19; size $17\frac{1}{4} \times 12$; $9\frac{1}{4} \times 6\frac{1}{2}$.

خاور نامه

KHÂWAR NÂMAH.

A very valuable and exceedingly interesting copy of the Khâwar Nâmah, an epic poem in the measure and style of Firdausî's Shâh Namah, relating the warlike deeds of 'Alî in battles fought with Qubâd the king of Khâwarân, and with other heathen kings, most of whom embraced Islâm, by Shams-ud-Dîn Muhammad bin Ḥusâm-ud-Dîn, better known as Ibn-i-Ḥusâm شمس الدین محمد بن حسام الدین المعروف به ابن حسام, who composed it in A H. 830 = A.D 1426, and died according to the best authorities in A.H. 875 = A D. 1470.

Beginning .—

نخستین برین نامهٔ دلکشای سخن نقش بستم بنام خدای

This valuable copy is written in a very beautiful bold Nasta'liq within four gold-ruled columns with a profusely illuminated

'Unwân. It contains 146 highly finished illustrations of the best Indian style. The headings are written in red throughout

Not dated, apparently 17th century A H

A note on the fly-leaf is dated A.H 1231

No. 329.

foll. 258; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME

Another copy of the Khâwar Nâmah with a biographical notice of the author prefixed to the text by Maulawî Ṣadr-ud-Dîn, the donor of this collection, beginning —

* احوال مصنف خاور نامه - مولانا شیخ محمد ابن جمال الدین الخ

The text begins as usual on fol 3a

Written in ordinary Nasta'lîq with the headings in red Additional verses written on the margins are found in several places Slips containing verses are also found adjoined in several places

Some folios are wanting at the end of the copy

Not dated, apparently 19th century.

A note on the fly-leaf runs thus .—

اول اسازهه سنه ۱۳۱۰ بنگله برای بعل کتاب هدا دمه عبد الرحیم نموده شد *

No. 330.

foll 143; lines 17; size $9 \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

دیوان قاسم انوار

DÎWÂN-I-QÂSIM ANWÂR.

The Dîwân of Sayyid Mu'în-ud-Dîn 'Alı ut-Tabrîzî, known as Qâsim Anwâr قاسم انوار المتخلص به سید معین الدین علی التبریزی, born in A.H 757 = A.D. 1356 at Sarâb in Âdarbâijân He was a renowned saint as well as a poet of great eminence He finally settled in Kharjird, in the district of Jâm, where he died in Rabî' I, A.H 837 = A D 1433.

Beginning as in most copies ·—

من بیچاره سودا زده سر گردانم که ناوصاف خداوند سخن چون رانم

Beginning of the Ġazals in alphabetical order, fol 2a —

* ای صبح سعادت ز جبین تو هویدا الخ

Muqatta'ât, Tarkîb-bands, etc, with occasional Turkish verses, fol 125^b; Maṣnawîs, fol 126^b; Rubâ'îs, fol 139^a.

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

Not dated, apparently 17th century

The fly-leaf at the beginning bears a seal with the following inscription:—نور نور چشم محمد حسین

No. 331.

foll 24, lines 12; size $8\frac{1}{2} \times 5$, $5 \times 2\frac{1}{2}$.

حال نامه معروف به گوی و چوگان

HÂL NÂMAH, BETTER KNOWN AS GÛI WA CHAUGÂN.

An allegorical mystic Maṣnawî by Maulânâ 'Ârifî Harawî مولانا عارفی هروی, who flourished under Shâh Rukh (A H 807-850 = A D 1404-1447), and died A H 853 = A.D 1449

Beginning —

زان پیش که حسب حال گویم از حالی در الجلال گویم

This beautiful and valuable MS., written in elegant Nasta'lîq within gold-ruled borders with a richly illuminated 'Unwân, is due to the penmanship of the famous caligrapher Muḥammad Hâshim (of Qazwîn, a pupil of Rashîd-i-Daylamî)

Dated, Dulqa'ad, A.H 981.

The MS. contains a beautifully painted illustration on the fly-leaf.

No. 332.

foll. 193; lines 17, size $8\frac{3}{4} \times 4\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

مصباح

MIṢBÂH

A mystical poem, in the metre and style of Maulânâ Rûmî's Maṣnawî, relating to Sûfic doctrines, illustrated by numerous anecdotes of prophets, the Aṣhâbs and other holy saints.

Beginning —

ای نظامت کارها را افتتاح نیست بی نام تو در امری فلاح

The author of this poem, who, in a heading on the first page of a copy (dated A.H. 955) in the British Museum (Rieu's Persian

Cat. p. 641), is called Rashîd-ud-Dîn Muhammad ul-Asfarâ'inî رشيد الدين محمد الاسفرائني, finished the composition A.H. 852 = A.D. 1448 (cf. fol 191^b)

Written in Indian Nasta'lîq within coloured-ruled borders Spaces for headings are left blank throughout.

Not dated, apparently 18th century

No. 333.

foll. 48; lines 11, size $9\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3$

ديوان شاهي

DÎWÂN-I-SHÂHÎ.

A valuable and exceedingly beautiful copy of the lyrical poems of Amîr Shâhî امير شاهي with his original name Âqâ Malik bin Jamâl-ud-Dîn Fîrûzkûhî آقا ملک بن جمال الدين فيروز کوهي who, according to some biographers, was the nephew of Khwâjah 'Alî Muayyad (A.H. 766-783 = A.D. 1364-1381), the last prince of the noble and illustrious family of the Sarbadârs of Khurâsân He was well skilled in calligraphy, painting and music, and died at Astarâbâd in A.H. 857 = A.D. 1454

The dîwân of Shâhî has been lithographed in Constantinople, A.H. 1288

Beginning —

بسوخت آتش عشق تو بیگناه مرا بدرخت تارک چشمت بیک نگاه مرا

Ġazals in alphabetical order, fol. 1^b.

Qiṭ'ahs, fol. 45^a.

Rubâ'îs, fol. 45^b

Written in elegant Nasta'liq within gold and coloured-ruled columns on gold-sprinkled papers with ornamentations and floral designs on every page There are two whole-page but faded miniatures, one at the beginning and the other at the end of the copy Illuminated head-piece

The following note (on one of the fly-leaves at the beginning), dated 6th Dulḥijjah, A.H 1069, says that this MS once belonged to the library of Aurangzîb —

شاه ولايت پناه

كتاب ديوان شاهي بخط نستعليق مصوره جلد روغني بابت هديه كرده حضور جمع كتابخانهٔ عامره پادشاه عالمگير سكندر اقبال سليمان سرير خلد الله ملكه و سلطانه شده *

The piece of paper containing the above note is pasted at the beginning of the copy.

In another note one Sayyid Muhammad ul-Husaynî, entitled Hâdiq, says that he got the MS. repaired by Shaykh Muzaffar Husayn, for Maulawî Sayyid Ṣadr-ud-Dîn Ahmad (the donor), on the 25th Rabî' I, A.H. 1312

Not dated, apparently 16th century

No. 334.

foll. 24, lines 12; size $10\frac{1}{2} \times 7\frac{1}{4}$, $5\frac{1}{4} \times 3$.

دیوان ریاضي سمرقندي

DÎWÂN-I-RIYÂDÎ SAMARQANDÎ

A valuable copy of the somewhat rare dîwân of Riyâdî of Samarqand ریاضی سمرقندی, who died, according to Taqî Kâshî, A H 884 = A D. 1479.

Beginning :—

صنع او آندم که نقش گنبد افلاک بست

نامهٔ حیـــرت ببـال طایر ادراک بست

The Ġazals, which form the chief contents of the dîwân, are, except the first one, arranged in alphabetical order.

Written in fine Nasta'lîq within gold and coloured-ruled columns with a richly illuminated 'Unwân The original folios have been mounted on new margins.

Not dated, apparently 17th century.

No. 335.

foll. 358, lines 12, size $8 \times 4\frac{1}{2}$, $5 \times 2\frac{1}{2}$.

دیوان جامي

DÎWÂN-I-JÂMÎ.

A collection of the lyrical poems of the celebrated Nûr-ud-Dîn 'Abd-ur-Rahmân Jâmî bin Nizâm-ud-Dîn Ahmad bin Shams-ud-Dîn Muhammad ul-Dashtî ul-Iṣfahânî نور الدین عبد الرحمن جامي بن نظام الدین احمد بن شمس الدین محمد الدشتي الاصفهاني, the last great classical poet of Persia, who was born in Kharjird, near Jâm, on the 23rd of Sha'bân, A.H. 817 = 7th November, A D 1414, during the reign of Mirzâ Shâh Rukh (A.H. 807-850 = A.D 1404-1446),

and died in Herat on the 18th of Muharram, A.H. 898 = 9th November, A D. 1492.

Beginning with a preface:—

موزون ترین کلامی که عرل سرایان انجمن النخ *

This collection of the poems agrees with Part II of the first dîwân: see Bankipûr Lib Cat ii, No. 180, viii, and begins likewise with panegyric, moral and religious Qaṣîdahs:—

بسم الله الرحمن الرحیم اعظم اسماء علیم حکیم

Ġazals in alphabetical order, fol 43^b, Qit'ahs, fol 343^b; Rubâ'îs, fol 347^b.

A beautiful copy Written in good Nasta'lîq within gold and coloured-ruled borders with two whole-page profusely illuminated 'Unwâns at the beginning and one on fol 43^b. The headings are illuminated throughout the copy

Dated Shawwâl, A.H. 944.

Scribe:—محمد امین حسین الکاتب.

A note at the end of the copy runs thus —

دو صد روپیه سکهٔ جهانگیری بعبص نور بیگ خان در آمده تاریخ شعبان المعظم سنه ۱۲ جلوس شاهی *

No. 336.

foll. 460, lines 13, size $8\frac{1}{4} \times 4\frac{3}{4}$, 6×3

THE SAME.

The First Part of the First Dîwân of Jâmî beginning as in Bankipûr Lib. Cat. No. 180, vii —

بسم الله الرحمن الرحیم هست صلای سرخوان کریم

The MS ends with the following Rubâ'î:—

گه در هوس روی نکو آویزم گه در سر زلف مشکبو آویزم
القصه ز هرچه رنگ و بوئی دارد از حسن تو می الحال در آویزم

Written in clear Indian Nasta'lîq. Seven verses on foll 349^b-350^a have been struck out. A note at the end says that the copy was transcribed by order of Sayyid Sadr-ud-Dîn Ahmad, son of Sayyid Karîm-ud Dîn Ahmad of Bûhâr, in Bardawân, in Ḏulḥijjah, A.H. 1285.

Scribe:—سید ارادتعلي الدوهاری.

No. 337.

foll. 193; lines 13; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6×3.

THE SAME.

This collection of poems closely agrees with the First Part of the Second Dîwân, noticed in Rosen, p. 239, and Bankipûr Lib. Cat No 180, ix, and begins likewise —

بسم الله الرحمـــن الرحيـم املى حمد المنان الكريم

Ġazals in alphabetical order, fol. 24^b; Qit'ahs, fol. 176^b.

Written in clear Indian Nasta'lîq.

Copied for Maulawî Sayyid Sadr-ud-Dîn Aḥmad, the donor of this Library, by Mîr Irâdat 'Alî of Bûhâr on 20th Rabî' II, A.H. 1283.

No. 338.

foll. 81, lines 22; size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$

سلسلة الذهب

SILSILAT-UḌ-ḌAHAB

OR

"THE GOLDEN CHAIN."

A religious Masnawî in the metre of the Ḥadîqah of Sanâ'î and the Haft Paykar of Nîzâmî It is the first of the Seven Masnawîs (Haft Aurang) of Jâmî, and was composed in A H. 890 = A.D. 1485

It is divided into three Daftars or books as follows:—

First Daftar, beginning on fol. 1^b —

لله الحمد فذل كل كلام بصفـات الجلال و الاكرام

Second Daftar, beginning on fol. 48^b:—

بشنوای گوش برفسانهٔ عشق از صریر قلم ترانهٔ عشـق

Third Daftar, beginning on fol. 68^b:—

حمد ایرد نه کار تست ای دل هرچه کار تو نار تست ای دل

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with profusely illuminated frontispieces at the beginning of each Daftar. The headings are written in red, throughout the copy.

Dated 11th Muḥarram, A.H. 977.

Scribe :—حاجي محمود شيرازي.

A note on the fly-leaf runs thus :—

سبع مثاني خمسة جامي ٦٧ نمبر- و هو سبعه سياره نه هفت صد روپيه سكه حضرت محمد امير تغلق صانه الله من سياته الفلق هو الحق هو الحق هو الحق *

The fly-leaf contains two partly-faded seals of one Ya'qûb Abul Qâsim, and one of a certain Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167.

No. 339.

foll 235, lines 15, size $8\frac{3}{4} \times 5$, 5×3.

THE SAME.

Another copy of Jâmî's Silsilat-ud-Dahab agreeing exactly with the preceding copy

Written in good Nasta'lîq within gold and coloured-ruled borders with superscriptions in red and blue, and two whole-page 'Unwâns at the beginning.

Not dated, apparently 17th century

No. 340.

foll. 14; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

سلامان و ابسال

SALAMÂN WA ABSÂL

An allegorical Masnawî by Jâmî in the metre of 'Attâr's Mantiq-uṭ-Ṭayr and Rûmî's Masnawî, dedicated to Ya'qûb Beg bin Ḥasan Beg of the White Sheep of the Âq-Quyûnlî Dynasty, who reigned from A.H. 883-896 = A.D. 1478-1490

Beginning :—

ای بیادت تازه جان عاشقان زاب لطفت تر زبان عاشقان

The poem has been edited by F Falconer, London, 1850.

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with a profusely illuminated 'Unwân. Spaces for headings are left blank throughout the copy.

The fly-leaf bears a seal of Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167, followed by the following note :—

من عوارى الزمان خان دوران خان المخاطب بخان خانان في سنه تسع جلوس سلطان الاعظم خلد الله ملكه في دار الامارة اكبر آباد *

No. 341.

foll. 34; lines 25; size $12\frac{1}{4} \times 8$; $9\frac{3}{4} \times 5\frac{1}{2}$.

سلامان و ابسال

و

تحفة الاحرار

SALÂMÂN ABSÂL WA TUHFAT-UL-AHRÂR.

Another copy of the Salâmân wa Absâl with the third Maṣnawî of Jâmî's Haft Aurang, entitled Tuhfat-ul-Ahrâr.

The Tuhfat-ul-Ahrâr is a religious Masnawî in the metre of the Makẖzan-ul-Asrâr of Nizâmî, composed in A H 886 = A.D. 1481, and named after Kẖwâjah Nasîr-ud-Dîn 'Ubayd Ullah Ahrârî, better known as Kẖwâjah Ahrâr, (d A.H. 895 = A.D. 1489), the founder of the Naqshbandiyah order It begins here on fol. 15^b :—

حامدا لمن جعل جنان كل عارف مخزن اسرار كماله الخ *

Edited by F. Falconer, London, 1848.

Written in beautiful Nasta'lîq within four gold and coloured-ruled columns with beautifully illuminated head-pieces on fol 1^b and 15^b.

Not dated, apparently, beginning of the 17th century.

Scribe :—مير صالح.

No. 342.

foll. 22; lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME.

Another copy of Jâmî's Tuhfat-ul-Aḥrâr, agreeing exactly with the preceding copy.

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with a profusely illuminated 'Unwân. The headings are written in red throughout the copy.

Dated A.H 977.

Scribe —حاجي محمود بن شمس الدين محمد.

The fly-leaf contains the seal of Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167, followed by the same note as in the copy of Salâmân wa Absâl, No. 340.

No. 343.

foll. 36, lines 22, size $14 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$

سبحة الابرار

SUBHAT-UL-ABRÂR.

A religious Masnawî by the same Jâmî in the metre of Khusrau's Nuh-Sipihr, and dedicated to Sultân Husayn The poem begins with a short prose preface, which is introduced by a Rubâ'î, beginning :—

المنّةُ لله كه بخون گر خفتم

The poem has been printed in Calcutta, 1811 and 1848, and lithographed in 1888.

Written by the same scribe and in the same hand as the preceding copy with the same seal of Dilâwar 'Alî on the fly-leaf, followed by the note —

سبعه سياره از كتب خانهٔ نواب نامدار نواب خان دوران خان نهادر معفور مرحوم بمن رسيد در سنه ۱۲ جلوس *

Spaces for headings are left blank on foll. 25-36.

No 344.

foll. 119, lines 13, size $9 \times 5\frac{1}{2}$; 5×3

THE SAME.

Another copy of Jâmî's Subhat-ul-Abrâr agreeing exactly with the preceding copy

Written in beautiful Nasta'lîq within gold-ruled borders on gold-sprinkled papers with the headings in red Four whole-page 'Unwâns at the beginning —

Not dated, apparently 17th century

The last folio contains three faded seals

The original folios are mounted on floral-designed margins.

No. 345.

foll. 48, lines 22; size $14 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$

يوسف و زليخا

YÛSUF WA ZULAYKHÂ

The most popular romantic poem of Jâmî in the metre of Nizâmî's Khusrau wa Shîrîn, representing the story of Joseph in

Chapter XII of the Qurân. For full particulars of the work see Bankipur Lib Cat No. 196, where a most valuable copy of the work, presented to the Emperor Jahângîr by 'Abd-ur-Rahîm Khân Khânân, is noticed.

It was composed in A H 888 = A D. 1483 and begins as usual thus —

الٰهي عنچهٔ امید نکسای گلی از روضهٔ جاوید دمای

The poem has been printed with German Translation at Vienna by Rosenzweigh, 1824 Text printed in Calcutta, 1809, A H. 1244 and 1265, lithographed in Calcutta, 1818; Bombay, 1829 and 1860; Lucknow, A H. 1262 and A.D. 1879; in Persia, A H 1279; in Tabriz, A H 1284, etc

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with an illuminated 'Unwân

The headings are written in red The fly-leaf contains a seal of Dilâwar 'Alî of 'Âlamgîr's time, dated A.H. 1167.

Not dated, apparently 16th century

No 346

foll 157, lines 13, size $8\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{3}{4} \times 3$.

THE SAME.

Another copy of Jâmî's Yûsuf wa Zulaykhâ.

Written in fair Nasta'lîq within gold and coloured-ruled borders with an illuminated but faded head-piece The headings are written in red throughout.

Not dated, apparently 18th century

The MS, slightly defective towards the end, is in a damaged condition

No. 347.

foll. 46; lines 22, size $14 \times 8\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

لیلي و مجنون

LAYLÎ WA MAJNÛN

Another romantic poem by Jâmî on the loves of Laylî and Majnûn in the metre of Nizâmî's poem of the same style.

Beginning —

ای خاک تو تاج سر بلندان مجنون تو عقل هوشمندان

Written in beautiful minute Nasta'lîq within four gold and coloured-ruled borders with a beautifully illuminated head-piece.

Dated, Dulqa'd, A.H. 977.

Scribe:—حاجی محمود.

This copy also contains the seal of Dilâwar 'Alî, followed by the usual note.

No. 348.

foll 27, lines 22, size $14 \times 8\frac{1}{2}$, $8\frac{1}{4} \times 4\frac{1}{4}$.

خرد نامهٔ اسکندری

KHIRAD NÂMAH-I-ISKANDARÎ.

An ethical Masnawî by the same Jâmî, in the metre of Firdausî's Shâh Nâmah, dedicated to Sultân Husayn.

Beginning —

الٰهی کمال الٰهی تراست جمال جهان بادشاهی تراست

Written by the scribe of the preceding copy

Spaces for headings are left blank throughout

Dated A H. 977.

The same seal and note of the preceding copy are found here on the last page.

No 349.

foll 68, lines 15, size $9 \times 5\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

اعتقاد نامه و تحفة الاحرار

I'TIQÂD NÂMAH AND TUHFAT-UL-AHRÂR.

1. I'tiqâd Nâmah, also styled عقاید جامی, a theosophical Masnawî, being an exposition of the Muhammadan creed.

Beginning:—

بعد حمد حدا و نعت رسول بسنو این نکته را بسمع قبول

2. Tuhfat-ul-Ahrâr (foll 11-68) · see Nos. 341 and 342.

Written in good Nasta'lîq within gold-ruled borders, with illuminated 'Unwâns on foll. 1^b and 11^b The headings are written in red.

Not dated, apparently 17th century.

No. 350

foll. 62, lines 15, size 10×6, $6 \times 2\frac{3}{4}$.

فتوح الحرمين

FUTÛH-UL-HARAMAYN

A Maṯnawî poem containing an account of the holy places of religious performance in Mecca and Medina, and of the rites observed in the pilgrimage, by Muhyî Lârî محیی لاری who composed it, according to the copy of the poem noticed in G Flugel, ii, p. 122, in A H. 911 = A D 1505, and died, according to Taqî Kâshî, Oude Cat., p. 21, in A.H 933 = A.D 1526

Beginning —

ای دو جهان عروهٔ آلای تو کون و مکان فطرهٔ دریای تو

The contents of this copy agree with those of the Bankipur Lib. copy No. 227.

The Futûh-ul-Haramayn has been wrongly ascribed by Sprenger, p. 451, Stewart, p 66, and several others, to Jâmî, and also to the holy saint Muhyî-ud-Dîn 'Abd-ul-Qâdir of Jîlân (d A.H. 561 = A.D. 1165) For particulars see Bankipur Lib Cat No 226

This interesting copy is written in fair Nasta'îq within gold and coloured-ruled borders with an illuminated 'Unwân and the headings in red. It contains beautifully painted drawings representing the Haram, mosques, wells, mountains, and the tombs of the descendants and relatives of the prophet They are on foll 12^b, 23^b, 24^a, 24^b, 27^a, 28^b, 29^a, 33^a, 34^b, 36^a, 42^a, 44^a, 46^b, 47^a, 47^b, 48^a and 62^a.

Copied in Medina, Rabî' I, A.H 964 (see fol 51^a).

From the following note on the fly-leaf we learn that the copy once belonged to the library of the Khân Khânân Bayram Khân, the famous general of Akbar's time —

* کتاب فتوح الحرمین کتب خانه سرکار خانخانان بیرم خان اکبر شاهی

The above note is followed by a seal of 'Alî Muzaffar Khân, dated A.H 1133. The original folios are mounted on new margins

No. 351.

foll. 80; lines 15; size 9×6; 6½×4.

ديوان آصفي

DÎWÂN-I-ÂSAFÎ.

A collection of the lyrical poems of Âṣafî, son of Khwâjah Muqîm-ud-Dîn Ni'mat Ullah of Quhistân خواجه آصفی بن خواجه معیم الدین نعمت الله فهستانی. He was a pupil of the famous Jâmî, and a personal friend of Mîr 'Alî Shîr Nawâ'î, and died, according to the best authorities, in A H 923 = A.D. 1517.

This dîwân consists of Ġazals in alphabetical order

Beginning —

ساز آباد خدایا دل ویرانی را یا مده مهرتان هیچ مسلمانی را

Written in careless Nasta'lîq The colophon says that the MS. was copied by one Shukr Ullah, son of Shaykh Fath Ullah Siddîqî, at the Dîwân-khânah of Chaudhrî Rafî'-ud-Dîn.

Dated Sunday, the 10th of Chayt, 1196 Bengali The MS. is damaged

Interlinear and marginal notes are found here and there in the copy

No 352.

foll 179, lines 10, size 7¼×4, 4¼×2½.

ديوان فغاني

DÎWÂN-I-FIĠÂNÎ.

The lyrical poems of Bâbâ Fiġânî of Shîrâz بابا فغانی شیرازی, who at first adopted the takhallus of Sakkâkî, and subsequently changed it to Fiġânî. He died in A H 925 = A D. 1519. For full particulars see Bankipur Lib Cat Nos. 217 and 218.

Beginning with Ġazals in alphabetical order ·—

ای سر نامه نام تو عقل گره کشای را دکر تو مطلع غزل عسق سخن سرای را

Rubâ'îs fol. 156^a, Mustazâds, fol. 158^a; single verses, fol. 158^a; Qasîdahs, fol 165^b, and Tarkîb-bands, fol. 167^b.

Written in minute Nasta'lîq within gold and coloured-ruled borders with an illuminated head-piece and two whole-page 'Unwâns at the beginning. The headings, written in white, are beautifully illuminated. The fly-leaves at the beginning and end contain several 'Arḍ-dîdahs and faded seals

Not dated, apparently 16th century
The original folios are mounted on new margins.

No. 353.

foll 145, lines 14, size $9\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{3}{4} \times 2\frac{3}{4}$.

تیمور نامہ

TÎMÛR NÂMAH.

A versified account of the warlike exploits of Tîmûr in imitation of Nizâmî's Sikandar Nâmah, by 'Abd Ullah Hâtifî عبد الله هاتفی, who was the sister's son of the celebrated Jâmî, and, like his uncle, was born in Khirjird in the province of Jâm He died in Muharram, A.H. 927 = A D. 1521

Beginning —

بنام خدائی که فکر و خرد بیارد که در کنه او پی برد

The poem is also called ظفر نامہ, under which title it has been lithographed in Lucknow, A D. 1869.

Written in fair Nasta'lîq within coloured-ruled borders, with the headings in red written in a different hand.

Dated A.H 968

The fly-leaf contains a defective note, dated A H. 1059. The original folios are placed in new margins The MS. is damaged towards the end

No 354.

foll 200, lines 12; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 2\frac{1}{2}$.

THE SAME

Another copy of Hâtifî's Tîmûr Nâmah, written in bold Nasta'lîq within gold and coloured-ruled borders with an illuminated but faded head piece The headings are written in red throughout the copy.

Dated, Safar, A H 970.

No 355

foll 61; lines 14, size $7\frac{1}{4} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

هفت منظر

HAFT MANZAR.

Another Masnawî by Hâtifî in imitation of Nizâmî's Haft Paykar

Beginning :—

ای نگارندهٔ صحیفهٔ غیب

Written in careless Nasta'lîq Spaces for headings have been left blank.

Dated Friday, the 16th of Sha'bân, A H 1024.

The MS. is worm-eaten and damaged.

No. 356

foll. 57, lines 15; size 10×6; $7\times4\frac{1}{4}$.

دیوان اهلی خراسانی

DÎWÂN-I-AHLÎ KHURÂSÂNÎ

A very rare copy of the lyrical poems of Ahlî Khurâsânî اهلی خراسانی a native of Tarshîz, who lived in Herat and died, according to Sprenger, Oude Catalogue, p 319, in A H 934 = A D. 1527 He must not be confounded with his contemporary namesake Ahlî Shîrâzî mentioned in the following No 358

Beginning :—

بر فلک هر شب رسانم بوی آه خویش را

تا بسوزم کوکب بخت سیاه خویش را

The dîwân consists chiefly of Ġazals arranged in alphabetical order.

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

The poet's nom-de-plume is written in red throughout the copy.

Not dated, apparently 19th century

No 357.

foll. 102, lines 21; size $7\frac{3}{4}\times4\frac{1}{4}$, $5\frac{3}{4}\times3$.

مثنویات جمالی

MAṢNAWIYÂT-I-JAMÂLÎ

A very rare work, containing five ethical and mystical Maṣnawîs intermixed with prose, by Jamâlî, who seems to be identical with Hamîd bin Fadl Ullah, known as Darwîsh (or Mullâ) Jamâlî of Delhi, with his original name Jalâl Khân He at first adopted the Takhallus Jalâlî, which he subsequently changed to Jamâlî. He distinguished himself during the reign of Sultân Sikandar Lodî, and subsequenly gained the favour of Bâbur and Humâyûn.

According to Sprenger, p. 446, he died in A.H. 922 or 925 = A.D. 1516 or 1519, but according to others in A H. 942 = A.D. 1535.

Sometimes the poet quotes some verses of the Qur'ân, some traditions, or other sentences of ethical and moral character, which he explains in Persian, and then illustrates by legends in Maṣnavîs He generally quotes Sanâ'î, 'Attâr, Rûmî, 'Irâqî and other mystics.

I. مهر العلوب Mihr-ul-Qulûb, beginning as in Sprenger, loc cit.:—

مبکشد هر روز تیغی آفتاب تا برد در پردهٔ خود ماهتاب

The name of the poet and the title of the poem occur in the concluding line:—

ای جمالی شرح این مهر العلوب رو نهان کن خوش دران پرده عیوب

II. فرصت نامه Furṣat Nâmah, beginning with a short prose preface —

بسم الله الرحمن الرحیم و به نستعین در معنی آیت یوم تبدل الارض الخ *

The poem begins thus on fol. 6^b —

بیا فرصت شمار این زندگانی بچنگ آور حیات جاودانی

III. نصرت نامه Nusrat Nâmah, beginning with a short prose preface, fol. 11^b :—

بسم الله الرحمن الرحیم نصر من الله و فتح قریب و بشر المومنین الخ *

The poem begins thus :—

سحر گه شنیدم ندای غریب که برنود خوش کوی نصرت حبیب

IV. قدرت نامه Qudrat Nâmah, beginning like the preceding two Maṣnawîs with a short prose preface, fol. 24^b :—

بسم الله الرحمن الرحیم - ای برادر اگر می خواهی که زنده دل شوی الخ *

The poem begins thus :—

بیا چشم بکشا در ایوان دل ببین با محبت تو سلطان دل

V. محبوب الصدیقین Mahbûb-us-Siddîqîn, beginning without any preface, fol 38^b.—

روز از نور عشق شد خرم ظلمت شب در

A profusely illuminated head-piece is found at the beginning of each Maṣnawî.

Written in a beautiful small Nasta'lîq within four gold-ruled and coloured columns.

Not dated, apparently 17th century

A seal of one Muhammad Ibrâhîm, dated A H. 1297, is found at the end

No 358.

foll 343; lines (centre col) 19, (margl col) 11, size $9\frac{1}{4} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{3}{4}$.

كليات اهلي شبرازي

KULLIYÂT-I-AHLÎ SHÎRÂZÎ

A collection of some of the poetical works of Maulânâ Ahlî Shîrâzî مولانا اهلي شبرازي He was an accomplished scholar, and possessed wonderful ingenuity in the artifices of versification. He died in his native town, A.H. 942 = A.D 1535, and was buried in Musallâ by the side of Hâfiz

Contents —

I. سحر حلال Siḥr-i-Halâl or "Lawful Sorcery," dealing with the love story of Prince Jâm and Princess Gul

In this wonderful Maṣnawî the poet has united the artifices of metre and the playing upon words found separately in Kâtibî's (d. A H. 838 = A.D 1434) two poems, Majma'-ul-Bahrayn and Tajnîsât—that is to say, this poem can be read in two different metres, viz. فاعلن فاعلاتن فاعلاتن فاعلن and مفتعلن فاعلن مفتعلن فاعلن, and the last words of both the hemistiches of a verse are the same but with different meanings.

Beginning after the usual preface .—

ای همه عالم بر تو بی شکوه رفعت خاک در تو پیش کوه

II. شمع و پروانه Sham'-wa-Parwânah or "the Candle and the Moth," composed A H 894 = A D 1488, and dedicated to Sulṭân Ya'qûb Aq-Quyûnlû (A.H 884-896 = A D 1479-1490), beginning, fol. 13^a :—

بنام آنکه مارا از عنایت دهد پروانهٔ شمع هدایت

III. Qaṣîdahs, beginning, fol. 33^a :—

الهي بسر دفتر حکمت الله بني آدم آئينهٔ قدرت الله

IV. Mukhammasât and Muqatta'ât, beginning on fol. 87a.—

این همه خشم تو ای عاشق کش بیباک چیست
دل ز خسمت چاک شد این زهر بی تریاک چیست

V Ġazals, arranged in alphabetical order, beginning on fol. 98 —

ای حیرت صفات تو بندد زبان ما انگشت حیرتست زبان در دهان ما

VI. سافی نامه. A series of Rubâ îs arranged alphabetically, beginning with a short prose preface, beginning, fol. 292b.—

* بعد از حمد و نعتی جان آفرین و درود بر روان سید المرسلین الخ

The first Rubâ'î begins thus —

سافی مدحی که کار ساز است خدا وز رحمت خود بنده نواز است خدا

VII رباعیات گنجفه Another series of Rubâ'îs describing the various cards of the game, written for a pack of cards for a royal personage, beginning with a short prose preface, fol 298b —

* بسم الله تیمناً بذکره الاعلی بوشیده نماند بر ارباب صورت الخ

Beginning of the first Rubâ'î —

* ای سرو سهی خاک رهت رفت خرام الخ

VIII متفرقات or Miscellaneous poems, consisting of a series of Rubâ îs and single verses, fol. 304a

Written in good Nasta'lîq within coloured-ruled borders.

A note, dated 15th Dul Hijjah, A H 1175, and several other notes of little importance are found on the fly-leaf of the copy

Dated on the last page (bound upside down), 14th Shawwâl, A H 1047

Scribe —جعفر.

The MS is slightly damaged.

No 359

foll 362; lines (centre col) 18, (margl) 14, size $11\frac{3}{4} \times 6\frac{3}{4}$, $7 \times 3\frac{1}{2}$

THE SAME.

A valuable copy of Ahlî Shîrâzî's Kulliyât with the same contents and arrangement as in the preceding copy, in addition

to which there are three highly artificial Qasîdahs towards the end, composed in honour of Mîr 'Alî Shîr, Sultân Ya'qûb and Shâh Ismâ'îl Bahâdur respectively

The first artificial Qasîdah begins thus on fol 316^b —

نسیم کاکل مسکین کراست چو تو نگار شمیم سنبل پرچین کجاست مشک تتار

شمیم خیرد از آهو ولی به زین خوشتر نسیم گل ورد اما چندین به عنبر بار

The chief subtleties in it are that all the words in each of two bayts, or in each of three bayts, written in red ink, if connected, form a new bayt of a different metre and different trope; for instance, from the above two bayts we get the following —

نسیم کاکل مسکین کرا خرد ازین خوشتر شمیم سنبل پرچین کجا زیرد چندین عنبر

The second artificial Qasîdah in praise of Sultân Ya'qûb begins on fol 331^b, and the third in praise of Shâh Ismâ'îl, on fol. 347^b. Each of these three Qasîdahs is preceded by a short prose preface

This MS, though slightly defective and wanting a folio at the beginning, is valuable. Each section begins with a profusely illuminated 'Unwân and beautiful ornamentations Written in beautiful Nasta'liq within gold and coloured-ruled borders with the headings in red It was copied by the order of Khwâjah Lutf Ullah for Khwâjah 'Abd-ul-Karîm

Scribe - محمد حسین بن علی ولی الکاتب السبزاری.

Dated 9th Muharram, A H 1061

Three seals, two of which are dated 1213 and 1289, are found on fol 362^b

No 360

foll 31, lines 16, size $8\frac{1}{2} \times 5$, $5\frac{3}{4} \times 3$

Another copy containing the first and third artificial Qasîdahs of Ahlî It begins with the third Qasîdah (foll 1^b-17^a), after which comes the first (foll 18^a-31^a) Each Qasîdah begins with the usual preface.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated frontispiece at the beginning of each section.

Not dated, apparently 18th century.

No. 361.

foll 31; lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; 7×4

ديوان شرف جهان

DÎWÂN-I-SHARAF-I-JAHÂN

A collection of the lyrical poems of Mirzâ Sharaf bin Qâḍî Jahân bin Sayyid Sayf-ud-Dîn ul-Husaynî ul-Qazwînî, better known as Sharaf-ı-Jahân مرزا شرف بن قاضي جهان بن سيد سيف الدين الحسيني القرويني المعروف به شرف جهان, who was born in Qazwîn A.H. 902 = A D. 1496, and died A H 968 = A D 1560; comp. Bankipur Lib Cat Nos 238 and 239, where two very good copies of the dîwân are noticed

The present copy consists chiefly of Ġazals arranged in alphabetical order.

Beginning :—

ای شوق دیدنت سبب جستجوی ما هردم فرودہ در طلبت آرزوی ما

The MS ends with a few Qit'ahs and seven Rubâ'îs

Written in ordinary Nasta'lîq within coloured-ruled borders, with the headings in red.

Not dated, apparently 18th century

No. 362

foll. 127, lines (centre col) 14; (margl. col) 23; size 9×6, $8\frac{1}{4} \times 4\frac{1}{2}$.

ديوان رهائي

DÎWÂN-I-RAHÂ'Î.

The lyrical poems of Shaykh Sa'd-ud-Dîn Rahâ'î of Khawâf شيخ سعد الدين رهائي الخوافي, a descendant of the well-known saint Shaykh Zayn-ud-Dîn Khawâfî He came to India under Akbar, and was still alive A H. 983 = A.D. 1575.

The present copy is defective, there being two folios wanting at the beginning. It opens abruptly in the middle of a Maṣnawî thus :—

را که (؟) نماید چو مه ابروی خویش میکشدت همچو کمان سوی خویش

Contents of the central col. :—

Qaṣidahs, fol. 4^b, Ġazals in alphabetical order, fol. 37^b; Tarjî'ât, fol 105^a; Qit'ahs, fol 115^a; Rubâ'îs, fol. 117^a; Mu'ammiyât and chronograms, fol 126^b

The marginal column of the copy contains also a collection of poems consisting of Qasîdahs, fol. 3^a; Ġazals in alphabetical order, fol 37^b; Rubâ'îs, fol 111^a

Written in good clear Nasta'lîq within gold and coloured-ruled borders with an illuminated 'Unwân on fol. 37^b.

Not dated, apparently 18th century A H.

A seal of Shaykh Yâr Muhammad, dated A H 1242 is found on foll. 3^a, 37^a and 127^b.

No. 363.

foll 83; lines 23; size 9×5; 7×3¼

دیوان محتشم

DÎWÂN-I-MUḤTASḤAM.

The lyrical poems of Maulânâ Muhtasham of Kâshân, مولانا محتشم کاشی the teacher and friend of the well-known Tadkirah-writer, Taqî Kâshî (d. c A H 1016 = A D. 1607), who collected and prepared the poet's dîwân (see Rieu. ii, p. 665) Muhtasham died, according to the best authorities, in A H 996 = A D 1587

Beginning with Ġazals in alphabetical order —

ای گوهر نام تو تاج سر دیوانها دکر تو بصد عنوان آرایش عنوانها

Qaṣîdahs not arranged in order, begin on fol 69^a.

Elegy on the martyrdom of Imâm Husayn, begins thus on fol 81^a —

ناز این چه شورش است که در خلق عالم است

ناز این چه نوحه و چه عزا و چه ماتم است

Written in ordinary Nasta'lîq

Not dated, apparently 19th century

No. 364.

foll. 245, lines 14; size 8×4½; 5¼×2¼.

کلیات عرفی

KULLIYÂT-I-'URFÎ.

The poetical works of Maulânâ Sayyid Muhammad, poetically known as 'Urfî, bin Maulânâ Zayn-ud-Dîn 'Alî bin Maulânâ Jamâl-ud-Dîn Shîrâzî. He came to India, and at first made acquaintance with the celebrated Faydî, and then, after serving for some time under Khân-i-Khânân 'Abd-ur-Rahîm, attached himself to Akbar

He died of dysentery at Lahore, A.H 999 = A.D. 1590, at the age of thirty-six years.

Beginning:—

سر طبعم از نوسی تر هوا ست که سر چشمهٔ آب روی صفاست

Qasîdahs intermixed with Ġazals, fol 1^b; an incomplete Masnawî, entitled "Farhâd-wa-Shîrîn," fol 126^b, Rubâ'îs, on fol. 143^b; short Maṣnawîs, Qiṭ'ahs, single verses and a few Qasîdahs, fol 180^b; Tarkîb-bands, fol. 211^a, Mutafarriqât, fol 212^a

Written in good Nasta'lîq within gold and coloured-ruled borders with illuminated head-pieces on foll 1^b and 143^b Spaces for headings have been left blank in several places.

Not dated, apparently 18th century A H.

No. 365.

foll 243; lines 19, size $11 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of 'Urfi's Kulliyât The arrangement of the contents of this copy exactly agrees with that of the India Office Library copy No 1451.

Beginning —

ای متاع درد در بازار جان انداخته گوهر هر سود در جیب زیان انداخته

Qasîdahs and Qiṭ'ahs in alphabetical order, fol 1^b, Ġazals in alphabetical order, fol 81^a, Rubâ'îs, fol. 183^a; Masnawîs, viz مجمع الابکار on fol 195^b and فرهاد و شیرین 233^a.

Written in Shikastah hand.

Not dated, apparently 19th century.

No. 366.

foll. 111, lines 23; size 11×7, $7 \times 4\frac{1}{2}$.

خمسهٔ صرفي

KHAMSAH-I-SARFÎ.

A unique and valuable, but defective, copy of the Khamsah of Maulânâ Shaykh Ya'qûb, poetically surnamed Sarfî, of Kashmîr He was a friend of the celebrated historian Badâ'ûnî, who devotes a long notice to the poet's life See Muntakhab-ut-Tawârîkh, III, pp. 142-149 and 259-261 Sarfî died on 12th Dulqa'd, A.H 1003

= A D. 1594, for which year Badâ'ûnî (III, p ۱۴۰) gives the chronogram شیخ امم بود

The poet composed this Khamsah in imitation of the five poems of Nizâmî.

The poems in the present copy are arranged in wrong order The right order seems to be as follows :—

I مسلک الاخبار Maslak-ul-Akhyâr, foll. 87^b-111^a, written in imitation of Nizâmî's Makhzan-ul-Asrâr, and completed A.H. 993 = A D 1585, for which year the title of the poem forms a chronogram (cf fol 111^a) This seems to be the first poem of the poet's Khamsah, for he refers to the second in the following line at the end of this poem, fol 111^a —

هست چو بیص ازلم رهنمون گنج دگر بیر برارم برون

Beginning (fol. 87^b) —

بسم الله الرحمن الرحیم سر حط منسور عطای عمیم

II وامق و عذرا Wâmiq wa 'Adrâ, foll 1^b-24^a It is in imitation of Nizâmî's Khusrau wa Shîrîn, and treats of the love adventures of Wâmiq and 'Adrâ

Beginning (fol 1^b) —

خداوندا حجاب از پیش بکشای نمستاقان جمال خویش بنمای

This is the second Masnawî poem of the poet's Khamsah, as he himself says on fol 23^a —

بحمد الله که تا این گنج ثانی دو گنجم آمد از بعد معانی
سه گنج نانی دیگر هم آخر کنم از معدن اسرار ظاهر

It was completed in A H 993 = A D 1585, as expressed by the chronogram معسوق و عاشق in the concluding lines of the poem.

III لیلی و مجنون Laylâ wa Majnûn, foll 25^b-50^a In imitation of Nizâmî's poem of the same name

Beginning (fol 25^b) —

ای نظم مرا نظامت آغاز نام تو کلید مخزن راز

It is the third poem of the Khamsah, and to it the poet refers thus on fol 50^a —

از خمسه سه دفترم مرتب گشته بعباری مهذب
خواهم ز مراد بخش عالم توفیق دو دفتر دگر هم

The date of completion, A.H. 998 = A.D. 1589, is expressed by the chronogram شرح عسقبازی in the concluding lines of the poem.

The fourth poem, which the poet wrote in imitation of Nizamî's Iskandar Nâmah, and to which he refers in the prologue of his fifth poem, is wanting —

که چو گفتی سخن ز پیغمبر در جواب حدیث اسکندر
زان در احوال پیر خویش کلام در جواب حکایت بهرام

V. مقامات پیر Maqâmât-î-Pîr, foll 50^b-86^b, in imitation of Nizâmî's Haft Paykar

Beginning (fol 50^b) —

افتتاح الکلام بسم الله الذی لیس فی الوجود سواه

It was completed in A H 1000 = A D. 1591, for which year the title forms a chronogram (fol 86^a) The poet refers to this poem on fol. 54^a —

در تتبع شود سخن آرا خامس خمسهٔ نظامی را
چون جواب چهار دفتر او شد مرتب ز طبع نادره گو
ماند بافی یکی و آنرا هم صورتی داده آورم برزم

Written in small Nasta'lîq within gold and coloured-ruled border, with an illuminated head-piece at the beginning of each poem. The headings are written in red throughout. The original folios are placed in new margins

Not dated, apparently beginning of the 17th century

A seal of a certain Zamân 'Alî Khân is found at the end of each poem

No. 367

foll 258, lines 15, size $8\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{2} \times 3$.

دیوان فیضی

DÎWÂN-I-FAYDÎ.

A very good copy of a collection of the lyrical poems of Shaykh Abul Fayḍ, with the double Takhallus of Faydî and Fayyâdî, the brother of Akbar's prime-minister Abul Fadl, the author of the famous Akbar Nâmah. Faydî was born A.H. 954 = A.D. 1547, and died A.H. 1004 = A.D 1595

Beginning with a preface introduced by three bayts the first of which runs thus —

بسم الله الرحمٰن الرحیم گنج ازل راست طلسم قدیم

Qaṣîdahs, Elegies and Tarkîb-bands, fol. 5^{b}.

A short Masnawî, without any title, beginning as in Ethé, Bodl. Lib. Cat. No. 1058, on fol 94^{b} —

شکر که جماره بمنزل رسید زورق اندیشه بساحل رسید

A collection of Ġazals in alphabetical order, extending up to the ردیف واو, begins on fol 102^{b} —

مستانه سخن میرسد از دل بلب ما عشق است که بر بسته زبان ادب ما

معمیات or Riddles, beginning on fol 192^{a} —

بی تفکر نیستم در هیچ گاه یافت دائم دل دران بایان راه

Rubâ'îs, not alphabetically arranged, beginning on fol. 199^{a} —

الله اکبر زهی خدای متعال حورشدد جمالش ایمن از بیم زوال

حرفش ز خط عقل برون عز و جل کنهش ز حد فکر فرون جل جلال

Another Elegy, beginning on fol 248^{a} —

محققان که کمالات کل حساب کنند الخ *

The copy ends with some Elegies and Tarkîb-bands

Written in beautiful Nasta'lîq within gold and coloured-ruled borders, with richly illuminated 'Unwâns on foll 6-7. The headings are written in red throughout the copy There are several seals and 'Arḍ-dîdahs on the fly-leaf, and one of these is dated Jumâdâ I, A H. 1069

Not dated, apparently 17th century

No. 368.

foll 129; lines 15; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$

THE SAME.

Another dîwân of Faidî containing only a number of selected Gazals, arranged in alphabetical order

Beginning.—

مستانه سخن میرسد از دل بلب ما الخ *

Written in ordinary Indian Nasta'lîq within coloured-ruled borders with an illuminated head-piece.

Dated A H 1230.

No. 369.

foll 165; lines 13, size $9 \times 4\frac{1}{2}$, $5\frac{3}{4} \times 2\frac{1}{4}$.

نل و دمن

NAL WA DAMAN.

Faydî's famous Maṣnawî, known as Nal-Daman, in imitation of Nizâmî's Laylî wa Majnûn It is a free Persian adaptation of the episode of Nala and Damayantî in the Mahâbhârata

Beginning —

ای در تگ و پوی تو ز آغاز عنقـــای نظـر بلند پرواز

This is the third poem of the poet's Khamsah, which he planned in A H 993 = A D 1585, but did not live to finish The poet completed it in four months, and dedicated it to Akbar in A.H. 1003 = A D. 1594 Lithographed in Calcutta, 1831; Lucknow, A.H 1263, a part of the Maṣnawî is printed in Spiegels' Chrestomathia Persica, Leipzig, 1846, pp 131-150.

Written in neat Nasta'lîq within red-ruled borders, with the headings in red

Dated Sha'bân, A H. 1072

Scribe:—محمد رضا

The MS is damaged towards the end.

No. 370.

foll 105, lines 14, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{3}{4} \times 2\frac{1}{2}$.

رباعیات سحابی

RUBÂ'IYÂT-I-SAHÂBÎ.

A large collection of Rubâ'îs of Maulânâ Kamâl-ud-Dîn Sahâbî of Astarâbâd, also called Sahâbî Najafî on account of his spending the last forty years of his life in devotion on the holy shrine of 'Alî at Najaf, where he died according to unimpeachable authorities in A H 1010 = A D 1601

The present collection of Rubâ'îs, arranged in alphabetical order, breaks off in the middle of the ردیف دال.

Beginning.—

المنة لله که بانعام خدا — از خلق رمیدم و شدم رام خدا

هرکس سخنی ازین و آن میگوید — من میگویم نام خدا نام خدا

Written in neat Nasta'lîq
Dated Ramadân, A H 1078
Scribe — معز الدین قروینی.

No. 371.

foll 59; lines 15; size $10\frac{1}{4} \times 6$, $7 \times 4\frac{1}{4}$.

دیوان ولي

DÎWÂN-I-WALÎ

The lyrical poems of Walî of Dasht-i-Bayad, who flourished under Shâh Tahmasp Safawî of Persia (A H 930-984 = A D 1523-1576), and died, according to Safînah (Ethé, Ind Office Lib Cat No. 1481), in A.H 1012 = A D 1603

Beginning with Ġazals in alphabetical order, fol 1^b ·—

شب دوید فرف در زد بندهٔ درگاه را — خوش انرها بود دربی نالهٔ جانکاه را

The MS ends with a series of Rubâ'îs, beginning on fol. 56^a.
Written in ordinary Nasta'lîq within coloured borders
Not dated, apparently 19th century

No. 372.

foll 371; lines 17, size $9 \times 4\frac{3}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

اعجاز نامه

I'JÂZ NÂMAH

An extremely rare copy of a poetical account of the exploits and heroic deeds of 'Alî, by Maulânâ Shams-ud-Dîn Muhammad, poetically surnamed Ġinâ'î, a native of Lâr From the account given by the poet himself on foll 12^a-19^a we learn that his father, bearing the name Muhammad, flourished under Shâh Tahmâsp (II) of Persia (A H 930-984 = A D 1525-1576), who also showed favour to our poet After the death of Shâh Ismâ'îl (II) (A H 984-985 = A.D 1576-1578), when Sultân Muhammad (Khudâbandah) came to the throne, the poet left for India, and attached himself to the services of emperor Akbar as a chronicler, in which capacity he passed four years He was then made a *dîwân* of Gujarât, where he stayed for five years. Then, having incurred the dis-

pleasure of the emperor, he was sent to prison (according to Sprenger, Oude Catalogue, p 40, the poet was sent to prison at Gawâliyâr where he was in A H 994 = A D 1585).

He subsequently got the diwânî of Bihâr, and on Jahângîr's accession received the *dîwânî* of Bengal, and lastly became a Wazîr at Delhî (cf fol 18^a, l 3) The date of the poet's death is not given anywhere, but he was still alive in A H 1014 = A D 1605, when Jahângîr ascended the throne

The title of the poem اعجاز نامه occurs on fol 32^b. On fol 371^a, where the poet gives some admonitions to his son Ja'far, he tells that he was sixty-five years old at the time of the composition of this work

Beginning —

بنـــام جهـاندار ملـک وجود که هستس جهان رشحهٔ بحر جود

Written in fair Nasta'lîq with the headings in red The MS. is in a damaged condition Foll. 9-11, 14-16, 41-48 and 104-114 seem to be fire-stained.

Not dated, apparently 17th century.

No 373.

foll 61, lines 14, size $8\frac{3}{4} \times 5$, $6 \times 3\frac{1}{2}$

دیوان نسیمی

DÎWÂN-I-NASÎMÎ

The lyrical poems of Nasîmî, who is called by the author of the Sham'-i-Anjuman, p 467, Nasîmî Husaynî Shîrâzî نسیمی حسینی شیرازی. The verse quoted by the author of the said Tadkirah is found here on fol 46^b The date of the poet's death is not known, but it is evident that he lived before A H 1016 = A.D. 1607, the year in which the transcription of this copy was completed

Beginning :—

سافیا آمد بجوش از شوق لعلت جان ما

یار از چشمه حیوان ما ....

The dîwân consists of Gazals in alphabetical order, and ends with a long Tarjî'band, which begins thus on fol. 55^b —

ما مظهر ذات کبـریائیم ما جام جم خدا نمـائیم

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

Dated Ramaḍân, A H. 1016.

Scribe —مسعود كاتب.

No. 374.

foll. 122, lines 17, size $7 \times 3\frac{3}{4}$, $5\frac{1}{4} \times 2\frac{3}{4}$.

دیوان نظیری

DÎWÂN-I-NAZÎRÎ

The lyrical poems of the famous Maulânâ Muhammad Husayn, poetically called Naẓîrî of Nîshâpur مولانا محمد حسین المتخلص به نظیری, who died A H 1021 = A D 1612

Beginning —

او بخرامش چو سبل ما همه ویران او هرچه زما شد خراب رفت بجولان او

Qasîdahs, fol 1^b, Ġazals, arranged in alphabetical order, fol 9^b, Tarkîb-bands, Tarjî'ât and Qit'ahs, fol 65^a, Rubâ'îs, fol 87^a, another series of Qasîdahs, fol 92^a

Written in ordinary Nasta'lîq

Not dated, apparently 18th century

The MS is worm-eaten and damaged

No 375.

foll 102, lines 17, size $8\frac{1}{2} \times 4\frac{1}{4}$, $6\frac{1}{2} \times 3$.

دیوان سنجر

DÎWÂN-I-SANJAR.

The lyrical poems of Mîr Muhammad Hâshim, poetically called Sanjar, میر محمد هاشم المتخلص به سنجر of Kâshân, who came to India, according to Âzâd's Khizânah-i-'Âmirah, p 259, during the reign of Akbar in A H. 1000 = A D 1591 The poet subsequently entered the services of Ibrâhîm 'Âdil Shâh of Bîjâpûr, where he died in A H 1021 = A D 1612.

Beginning —

بکام دل به نشستیم در حریم وصال رهی سپاس خداوند بر سلامت حال

This copy consists of Ġazals, Qasîdahs, Qit'ahs, short Maṣnawîs, Rubâ'îs, and single verses intermixed with each other.

The folios are misplaced in many places and the catch-words are wanting throughout

Written in good Nasta'lîq within gold and coloured-ruled borders

Dated A H. 1041 (cf 36^b), i e. twenty years after the poet's death

The fly-leaf at the beginning contains numerous seals and 'Ard-dîdahs, the dates of which range from A.H. 1105-1171. A seal of one Muhammad Sâlih, dated A H. 1178, is found on foll. 1^b, 36^b and 45^a.

No. 376.

foll. 183; lines 13; size 9 × 6, 6¼ × 3¼

ساقي نامهٔ ظهوري

SÂQÎ NÂMAH-I-ZUHÛRÎ.

The well-known Masnawî of Maulânâ Nûr-ud-Dîn Muhammad, poetically called Zuhûrî, of Turshîz, in Khurâsân مولانا نور الدين محمد المتخلص به ظهوري, who came to India A H 988 = A.D 1580, and died A H. 1025 = A D 1616

The poet dedicated the poem to Burhân Nizâm Shâh II of Ahmadnagar (A H 999-1003 = A D. 1590-1594)

Some folios are missing at the beginning of the copy, and the Masnawî opens abruptly thus —

بسازم بآن قصر گردون جناب كه بر درگهش خضر باشندهٔ آب

Written in good Nasta'lîq within coloured-ruled borders with the headings in red Spaces for headings have been left blank in several places Marginal and interlinear glosses are found in many places

Dated Dulqa'd A H 1241

No. 377.

foll. 167; lines 14; size 6½ × 3½; 4½ × 1¾

محمود و ايآز

MAHMÛD WA AYÂZ

The story of Mahmûd and his slave Ayâz

This is one of the seven Masnawîs of Maulânâ Zulâlî of Khwânsâr مولانا زلالي خوانساري who flourished under Shâh 'Abbâs and was a panegyrist to Muhammad Bâqir Dâmâd He commenced

this Maṣnawî A H 1001 = A D 1592, finished it A H 1024 = A.D. 1616, and died A H. 1024 or 1025 = A D 1615 or 1616.

Beginning with a short preface —

* تقدیر قدرت و تصویر صنعت صانعی و قادری را

The poem itself begins thus on fol 4^b —

بنام آنکه محمودش ایاز است عمش بتخانهٔ ناز و نیاز است

It was edited in Lucknow, A H 1290

Written in minute Nasta'lîq within gold and coloured-ruled borders with beautifully illuminated head-pieces on foll. 1^b and 4^b.

The headings are written in red throughout the copy

Not dated, apparently 18th century

No. 378.

foll 79, lines 11, size 6×4, $3 \times 1\frac{3}{4}$

دیوان تراب

DÎWÂN-I-TURÂB.

The lyrical poems of Mirzâ Abû Turâb Beg of Kâshân مرزا ابو تراب بیگ کاشی, who flourished in the reign of Shâh 'Abbâs Safawî (A H 985-1038 = A D 1577-1628)

The dîwân begins with a preface by the poet's friend Ibn-i-Mirzâ 'Alî 'Abd-ul-Karîm Kâshânî, who collected the poet's dîwân The date of the poet's death given in this preface, fol 5^a, is Friday, 14th Rajab, A H 1025 = A D 1616

Beginning of the preface —

* حمد که عندلیبان گلسن نظم در گلزار الفاظ الخ

A copy of the work, closely agreeing with the present one, is noticed in Ethé, Ind Office Lib. Cat No 1523

Beginning of the Qasîdah, on fol 9^b —

* دگر ز لاله دورسته کوه وصل نهار

Qasîdahs, fol 9^b; Tarji'bands, fol 15^b, Tarkîb-bands, fol. 22^a, a Masnawî, fol 29^a, Muqatta'ât, fol 31^b, Mu'ammiyât, fol. 35^a; Târîkhs, fol 36^b, Gazals in alphabetical order, fol 38^b; Fards, fol 67^a, Rubâ'îs, fol 77^b

Written in minute Nasta'lîq with the headings in red Some folios are wanting at the end

Not dated, apparently 18th century.
The MS. is worm-eaten.

No 379.

foll 148; lines 14; size $9\frac{1}{4} \times 5$; 6×3

دیوان شاپور

DÎWÂN-I-SHÂPÛR

The lyrical poems of Âqâ Shâpûr آقا شاپور or, according to Taqî Kâshî (Sprenger, 42), Khwâjah Sharaf-ud-Dîn Shâpûr, a relative of the celebrated I'timâd-ud-Daulah, the father of Jahângîr's wife, Nûr Jahân He was still alive in A H 1026 = A D 1616

Beginning with Qasîdahs in alphabetical order, on fol 1^b —

چه مژده دارد ازان شاخ گل نسیم بهار که رقص میکند از شوق بر سرم دستار

Tarjî'ât, on fol 27^a, Ġazals, on fol 35^b, Rubâ'îs, on fol 141^a. The Gazals break off in the middle of the ردیف ها

Some folios have been misplaced, the right order should be :— 36, 31, 30, 37

Written in fair Nasta'lîq within gold and coloured-ruled borders with illuminations on foll 1^b-2^a, 27^b-28^a and 35^b-36^a Corrections and emendations are occasional

Not dated, apparently 18th century

No. 380.

foll 19, lines 9, size $8\frac{1}{2} \times 4\frac{3}{4}$, $5\frac{3}{4} \times 2\frac{3}{4}$

نان و حلوا

NÂN WA HALWÂ

OR

"BREAD AND SWEETS"

A poem on ascetic life by Bahâ-ud-Dîn 'Âmulî, with his full name Shaykh Bahâ-ud-Dîn Muhammad bin Sayyid Husayn bin 'Abd-us-Samad ul-Harisî, of Jabal-i-'Âmul, near Damascus شیخ بهاء الدین محمد بن سید حسین بن عبد الصمد الحارثی العاملی He adopted the poetical title of Bahâ'î, and was born, according to Brocklemann, Vol II, p 414, on the 19th Dulhijjah, A H. 953 = 11th February, A D. 1547 He was a great Shî'ah divine, and wrote numerous works on Shî'ite law, tradition, mathematics and

astronomy See Bankipur Lib Cat Vol III, pp 43-48 He died in Shawwâl, A H 1030 = A D 1621

Beginning with a short preface in Arabic —

اما بعد حمد الله تعالى على افضاله و الصلوة و السلام على اشرف الخلائق *

The poem itself begins thus on fol 2^a —

ايها الساهي عن العهد القديم ايها اللاهي عن النهج القويم

The Masnawî is also called سوانح الحجاز, on account of its having been composed in the course of the author's pilgrimage See Majma'-ul-Fusahâ, II, p. 9

It has been lithographed in Constantinople, A H 1268 and 1282.

Written in a clear bold Nasta'lîq within gold and coloured-ruled borders with an illuminated 'Unwân and the headings in red

Not dated, apparently 17th century

No. 381.

foll 136, lines 12, size $7 \times 3\frac{1}{2}$, 5×2.

ديوان نعمي

DÎWAN-I-NAQÎ

The dîwân of Shaykh 'Alî Naqî of Kamran (in 'Irâq) شيخ علي نعمي كمرهٔ, a well-known panegyrist of Shâh 'Abbâs I (A.H. 995-1038 = A D 1586-1628) He died in A H 1030 or 1031 = A D. 1620 or 1621 Copies of his dîwân are rare One is noticed in the Bankipur Library Catalogue, Vol III, p 9

Beginning —

اى نام همايون طغراچهٔ فرمانها حورشيد صفت طالع از مطلع ديوانها

Contents —

Ġazals in alphabetical order, fol 1^b, Rubâ'îs, fol 91_a; Mu'ammiyât, fol 92^b, Târîkhs, fol 110^a; Pahlawîyât, fol. 112^a

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

Dated A.H. 1055

A note at the end, dated A H 1113, is followed by a seal of 'Abd ul-Majîd Khân of Muhammad Shâh's court

Another note on the fly-leaf at the beginning says that the donor of this library purchased the MS. for fifteen rupees.

No 382.

foll 98, lines 12, size $6\frac{1}{2} \times 3\frac{3}{4}$, $4\frac{1}{2} \times 2$

THE SAME

A small collection of the lyrical poems of the same 'Alî Naqî, beginning with Qasîdahs —

چو خفتگان لحد را صباح روز نشور ز خواب مرگ جهاند نهیب نفخهٔ صور

Ġazals in alphabetical order, beginning as above, fol. 23^a; Rubâ'îs, and Pahlawîyât intermixed, fol 80^b, Tarkîb-bands, fol 92^a.

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

Not dated, apparently 17th century

There are several seals, almost all faded, on the fly-leaf, and one of these, bearing the inscription محمد کاظمی, is dated A H 1120.

No 383.

foll 92, lines 12, size $7\frac{1}{4} \times 4$, $4\frac{3}{4} \times 2\frac{1}{4}$.

THE SAME

A collection of 'Alî Naqî's Qasîdahs, without any order, beginning like the preceding copy The Qasîdahs are followed by Tarkîb-bands, on fol. 53^b, elegies, fol 62^b, Târîkhs, fol 70^a

Written in good Nasta'lîq within gold and coloured-ruled borders with whole-page 'Unwâns on foll 1^b, 2^a and 2^b.

Not dated, apparently 17th century

A seal bearing the inscription—

* حیدر جان خانه زاد احمد شاه بهادر بادشاه غازی

is found at the beginning and end of the copy

No. 384.

foll. 511, lines 25, size $12\frac{3}{4} \times 6\frac{1}{2}$, $10 \times 3\frac{3}{4}$

دیوان طالب آملي

DÎWÂN-I-TÂLIB-I-ÂMULÎ

A large collection of the poems of Maulânâ Muhammad Tâlib of Âmul in Mâzandarân مولانا محمد طالب آملي, the poet-laureate of Jahângîr's court. He died at Fathpûr, A H. 1035 = A D. 1625.

Beginning with Qıt'ahs —

زهی سرفرازی که در رتبه ریبد کمین چاکران ترا تاجداری

Tarkîb-bands and elegies, fol 20^b, Masnawîs, fol. 36^b The first Masnawî, foll 36-107, is a poetical account of Jahângîr's reign, written at the emperor's order in imitation of Firdausî's Shâh Nâmah, Nizâmî's Sikandar Nâmah and Hâtifî's Timûr Nâmah, cf. fol. 49^b, ll 16-18. The title Jahângîr Nâmah جهانگیر نامه occurs on fol 49^b, l. 22 This Masnawi seems to be rare, inasmuch as it is not found in the poet's works mentioned in other catalogues. The author of the Suhuf-i-Ibrâhîm (Bankipur Lib Copy, fol 565^b) says that Tâlib composed a Jahângîr Nâmah of five thousand verses The present copy consists of about four thousand verses It begins thus on fol. 36^b —

بنـام فروزندهٔ مهر و ماه فرازندهٔ رایت صبحگاه

The headings are wanting throughout The Jahāngîr Nâmah is followed by short Masnawîs Ġazals in alphabetical order, fol. 128^b; Rubâ'îs alphabetically arranged, fol 464^b

Written in fair Nasta'lîq

Not dated, apparently 18th century

The MS is in a damaged condition

No. 385.

foll 189, lines (centr col) 12, (margl. col) 24, size $10\frac{1}{2} \times 6$, $9\frac{1}{2} \times 5$

THE SAME.

Another copy of Tâlib Âmûlî's dîwân, consisting of Qasîdahs, Ġazals, Masnawîs and Rubâ'îs

Beginning —

سحر که بر مژه افروشتم چراغ نگاه بدست شعله شکستم کلاه گوشهٔ آه

Written in fair Nasta'lîq within gold-ruled borders with illuminated 'Unwân and ornamentations at the beginning

Not dated, apparently 18th century.

The fly-leaf bears a note dated A.H 1172, and another dated A H. 1192 A note on the same page, dated 3rd October, 1891, suggests that the MS formerly belonged to one Muhammad Yûsuf Abul Baqâ, son of Maulavî Sayyid Muhammad Ismâ'îl Khân of Bankipur, Patna.

No. 386.

foll 165; lines 17, size $9 \times 4\frac{3}{4}$, $6\frac{1}{2} \times 2\frac{3}{4}$

THE SAME.

Another copy of Tâlib's dîwân consisting chiefly of Qaṣîdahs, followed by a series of Qit'ahs and Tarkîb-bands

Beginning —

زدم خوش در جوانی بر بساط معصبت پائي

کنون در برم طاعت بیست چون من مجلس آرائی

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

Not dated, apparently 18th century

Two 'Ard-dîdahs, one dated A H 1147, and another 1150, are found on the fly-leaf

No. 387.

foll 77, lines 17, size $10 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$

دیوان قاسم دیوانه

DÎWÂN-I-QÂSIM DÎWÂNAH

The Dîwân of Mullâ Muhammad Qâsim ملا محمد قاسم, better known as Qāsim Dîwânah, of Mashhad, who came to India, and settled in Delhi where he was still alive in A H. 1036 = A D 1626

The Dîwân consists chiefly of Ġazals arranged in alphabetical order, with a few Rubâ'îs at the end

Beginning —

بسکه افتاد ار غمت شوریدگي در کار ما *

Written in broken Nasta'lîq

Not dated, apparently 18th century

No 388.

foll 289, lines 15, size $8 \times 4\frac{1}{4}$, $5\frac{1}{2} \times 2\frac{1}{2}$.

کلیات شفائي

KULLIYÂT-I-SHIFÂ'Î

The poetical works of Ḥakîm Sharaf-ud-Dîn Hasan Shifâ'î حکیم شرف الدین حسن شفائي a past-master in all branches of poetry He was a renowned physician in the court of Shâh 'Abbâs

the Great, and died on the 15th of Ramadân, A H 1037 = A D. 1628.

Beginning .—

* صبا بگو بمحمد رضا که دیگر بار الخ

The work consists of Satires, fol 1^b, Masnawîs, fol 73^a; Rubâ'îs and Qıt'ahs, fol 87^a, Tarkîb-bands, fol. 128^a, Qasîdahs, fol. 156^b The Masnawî مهر و محبت, composed A H 1021 = A D. 1612, begins on fol. 242^a

Written in beautiful Nasta'lîq within gold and coloured-ruled borders on papers of different colours, with an illuminated headpiece

Folios have been misplaced in many places The proper order, as far as can be ascertained, should be 26^a-33^b, 126^a, 88^a-92^b, 87^b, 48^a-72^b, 234^a-241^a, 186^a-233^b, 256^a-257^b, 253^a-255^b, 258^a-287^b

Dated Wednesday, the 11th of Jumâdâ II, A.H. 1026. That is to say, the copy was written eleven years before the poet's death.

Scribe — علی رضا الکاتب الاصفهانی

No. 389.

foll 378, lines 11, size $7 \times 4\frac{1}{4}$, $5 \times 2\frac{3}{4}$

دیوان جلال اسیر

DÎWÂN-I-JALÂL ASÎR

The Dîwân of Mirzâ Jalâl Asîr Isfahânî, with the takhallus Asîr مرزا جلال اسیر اصفهانی المتخلص به اسیر an intimate friend of Shâh 'Abbâs I who gave him one of his daughters in marriage He died young on account of his excess in drinking, A H. 1049 = A D 1639 The low tone of, and the vulgar jokes in, Asîr's poems are bitterly condemned by some of his biographers

The contents of this copy are divided into two parts —

1 Foll 1-290 Ġazals in alphabetical order, beginning —

* ای گلسن از بهار جمال تو سیدها

2. Foll 290-378. Qasîdahs, Qıt'ahs, Chronograms, Maṣnawîs and Tarkîb-bands without any order, beginning —

* ای دانهٔ تسبیح جمالت دل دانا

Written in bold Indian Nasta'lîq on papers of different colours within red-ruled borders, with an illuminated frontispiece at the beginning of each Section The colophon of the first part is dated

Tuesday, the 17th Ramadân, A H. 1189, the 17th regnal year of Shâh 'Âlam, and that of the second, Wednesday, the 17th of Sha'bân, A.H. 1189

Scribe — دولت رای.

No 390.

foll 330, lines 13, size 10×5, 6×3.

THE SAME.

Another copy of Asîr's Dîwân, consisting of Ġazals in alphabetical order and Rubâ'îs without any order

Beginning as above

Written in ordinary Nasta'lîq within red-ruled borders The copy is full of interlineal and marginal glosses

Dated Thursday, the 28th of Ramadân, the 50th regnal year (most probably of Aurangzîb)

A seal of سید علی رضا dated A H 1124 and another of سید حسین are found respectively on foll 70^a and 70^b

No 391.

foll 596, lines 17, size; $9\frac{1}{2}\times5\frac{1}{2}$, $7\frac{1}{4}\times3\frac{1}{2}$

کلیات قدسی

KULLIYÂT-I-QUDSÎ

The poetical works of Hâjî Muhammad Jân Qudsî of Mashhad حاجی محمد جان قدسی المشهدی He came to India A H 1041-A D 1631, and was introduced to the court of Shâh Jahân by 'Abd Ullah Khân Fîrûz Jang (d A H 1054 = A D 1644) in A H. 1042 = A D 1632 He held a prominent position among the poets of Shâh Jahân's court, and was liberally rewarded on several occasions by the emperor He died at Lahore or Kashmîr, according to best authorities, in A H 1056 = A D 1646

The present kulliyât, like many others, begins with the prose preface by Jalâl-ud-Dîn Muhammad Tabatabâ'î of Isfahân (who came to India in A H 1044 = A D 1634), which was finished in Agra, the 11th of Rabî' I, A H 1048 = July 23, A D 1638

Beginning —

* سخن آفرینی که بحکم اقتضای حکمت مدار برکار الخ

Qasîdahs arranged in alphabetical order, fol. 7^b, Tarjî' and Tarkîb-bands, fol 121^b, Gazals, alphabetically arranged, fol

165^b; Rubâ'îs, in alphabetical order, fol. 248^a The Maṣnawi Ẓafar Nâmah, ظفر نامه, relating the exploits of Shâh Jahân, begins thus on fol 289^b —

بحمدی خدائی زبانم کسود الخ *

According to some authors Qudsî left this Masnawî incomplete, and it was subsequently finished by Tâlib-i-Kalîm; but see Rieu, ii, p. 686

The Masnawî in praise of Kashmîr begins on fol 557^b. Another Masnawî without any title, agreeing with Ethé, Ind Office Nos. 1552,6 and 1553,7, begins on fol 589^b

Written in good Indian Nasta'îq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1^b, 7^b, 121^b, 165^b, 248^b, 289^b, 395^b, 557^b, and 589^b The fly-leaf at the beginning contains a painted picture of Indian style of Hâjî Muhammad Jân Qudsî, the author of the work

A seal of Muhammad Ibrâhîm, dated A H 1276, is found on foll 1^b and 596^a

Not dated, apparently 17th century.

No. 392

foll. 197, lines 12, size $10\frac{1}{2} \times 6\frac{1}{4}$; 6×3.

THE SAME

A very beautiful copy of a smaller collection of Qudsî's poetical works, preceded by a short prose preface, written in A H. 1041 = A D 1631 and dedicated to Abû Nasr Khân bin Minûchihr Khân, the governor of Mashhad.

Beginning, like Ethé Ind. office Lib. copy No 1552,7 ·—

جل من لا الٰه الا هو *

Qaṣîdahs in alphabetical order, beginning on fol. 8^b —

من آن بیم که کدم سرکسی ز تیغ جفا الخ *

Tarkîb-bands, fol 91^a, short Masnawîs, fol 124^b; Ġazals alphabetically arranged, fol 132^b, Rubâ'îs without any order, fol. 193^a

Written in beautiful Nasta'îq within gold and coloured-ruled borders on papers with floral designs in gold Profusely illuminated 'Unwâns on foll 1^b, 8^b. and 132^b The first two pages are sumptuously illuminated

Not dated, apparently 17th century

Foll 187^a-197^b are slightly water-stained

No. 393.

foll. 185, lines 13, size $8\frac{1}{2} \times 5\frac{1}{4}$, 6×3.

THE SAME

Another copy of Qudsî's dîwân, beginning with the same preface and consisting of Tarkîb-bands, Masnawîs, Ġazals and Rubâ'îs arranged in the same order as in the preceding copy.

Written in good Nasta'lîq

Not dated, apparently 18th century.

No 394

foll 25, lines 12, size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

افتتاح سلطاني

IFTITÂH-I-SULTÂNÎ

A poetical account of prince Aurangzîb's war with the Uzbeks, and Nadr Muhammad Khân, the ruler of Balkh, by a poet who calls himself, on foll 6^b and 24^a, 'Alawî. He flourished under Shâh Jahân, who is spoken of in the present tense

Beginning —

بنـام خدای زمین و زمان که پیدا ازو شد همیـن و همان

The title of the poem occurs on fol. 25^a

The date of composition, A H 1057 = A D 1647, is given in the concluding line, which forms a chronogram

Written in good Nasta'lîq within gold-ruled borders with a double-page illuminated 'Unwân It was copied at the desire of one Nûr Mahdî Khân by Muhammad Arshad in A H. 1150

No. 395

foll. 36, lines 14, size $6\frac{1}{2} \times 4\frac{1}{4}$, $5 \times 2\frac{3}{4}$.

منوهر و مدهو مالت

MANOHAR WA MADHÛ MÂLAT.

A Masnawî on the love-story of prince Manohar and princess Mdhû Mâlat, translated from a Hindû poem

Beginning as in Rieu, ii, p. 700[a]:—

بتوفیق خداوند خرد بخش ز (read که) صورتهای گوناگون کند نقش

In the colophon the work is ascribed to one Shaykh Nûr Muhammad نور محمد شیخ تصنیف. The date of composition given in the concluding lines is A H 1059 = A.D 1649, and it is said here that the poem consists of one thousand verses.

Written in a careless ugly Nasta'liq by a most illiterate scribe, who gives his name in the colophon as Shaykh Luṭf-Ullah. Full of clerical mistakes

Dated 11th Chait, the third regnal year? Apparently 19th century

No. 396.

foll. 180, lines 15, size $9\frac{1}{4} \times 5\frac{1}{4}$, $6 \times 3\frac{1}{4}$.

دیوان فیّاض

DÎWAN-I-FAYYÂD.

The dîwân of Maulânâ 'Abd-ur-Razzâq bin 'Alî bin Husayn, poetically called Fayyâd مولانا عبد الرزاق بن علي بن حسين المتخلص به فیاض اللاهجي. He was born in Lâhijân, but as he lived for a long time in Qum, under Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666), he is also known as *Qummî* He died, according to Rieu, Supplt, No 324, where a copy of his dîwân is noticed, about A.H. 1060 = A D 1650 Another copy is described in Bank. Lib. Cat., Vol. III, pp. 94-97

Beginning:—

* ای نر فراز مسند الا گرفته جا الخ

This copy consists of Ġazals in alphabetical order, fol 1[b]; Rubâ'îs, without any order, fol 155[a]. It ends with a Sâqî Nâmah, which begins thus on fol 169[b] —

بیا ساقي اسباب مي ساز کن سر خم بنام خدا باز کن

Written in Nîm Shikastah by Sayyid 'Alî of Thânîsar سید علي تهانیسری for one Shaykh Muhammad Ahsan.

Dated Shâh Jahânâbâd, 13th Dulqa'ad, the thirteenth regnal year of Muhammad Shâh, i.e. A.H 1143.

No. 397.

foll. 101, lines 15, size $8 \times 5\frac{1}{4}$; $6\frac{1}{4} \times \frac{1}{2}$.

دیوان کلیم

DÎWÂN-I-KALÎM.

The Dîwân of Mirzâ Abû Tâlib, with the poetical title Kalîm مرزا ابو طالب کلیم همدانی. He was born in Hamadan, but, as he lived for some time in Kâshân, he is sometimes called Kâshî He came to India during the reign of Jahângîr, and, shortly after Shâh Jahân's accession, attached himself to the Imperial Court, receiving from the emperor ample rewards for composing poems on occasional events. He died, according to the best authorities, A.H. 1062 = A.D. 1651.

This copy of the Dîwân consists chiefly of Ġazals, arranged in alphabetical order.

Beginning·—

بدل کردم بمستی عاقبت زهد ریائی را

The copy is incomplete, and the Ġazals break off abruptly in the middle of the letter د (dâl). The Ġazals are followed by a fragment of a treatise on Muhammadan law, dealing with matrimonial questions (foll 95^a-101^b)

Written in Nîm Shikastah with notes and additional verses on the margîns

Not dated, apparently 19th century.

No. 398.

foll. 29, lines 15; size $10\frac{1}{4} \times 6$; $7 \times 4\frac{1}{4}$

دیوان نسبتی

DÎWÂN-I-NISBATÎ.

Selections from the Dîwân of Maulânâ Nisbatî of Thânîsar, مولانا نسبتی تهانیسری, near Lahore, who was still alive in A H. 1062 = A D 1651. See Bankipur Lib. Cat., Vol III, pp 104-105.

Beginning with Ġazals in alphabetical order·—

بکوی یار بنا کرده اند خانهٔ ما بشاخ رلف نهادند آشیانهٔ ما

The copy ends with a few Rubâ'îs on fol 27^a.

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

Not dated, apparently 19th century.

No. 399.

foll. 96; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$

دیوان صیدي

DÎWÂN-I-ṢAYDÎ.

A somewhat rare copy of the lyrical poems of Mullâ Sayyid 'Alî, with the poetical *nom de plume* Saydî, of Teherân, ملا سید علي المتخلص به صیدي طهراني who came to India during the reign of Shâh Jahân, in A H. 1064 = A D 1653 He enjoyed the warm favour of the emperor's accomplished daughter Jahân Ârâ Begam, and died in Delhi A.H 1069 = A D. 1658

This copy consists chiefly of Ġazals arranged in alphabetical order

Beginning:—

شد بسکه از خرام تو تعظیر حالها *

The Ġazals are followed by a few Qiṭ'ahs on fol. 95^a and Rubâ'îs, fol. 95^b.

Written in good Nasta'lîq within gold and coloured-ruled borders.

Not dated, apparently 17th century.

A note at the end runs thus —

موافق نسخه مدعول عنه نوشته شد

The last two folios are pasted over with patches of thick paper

No. 400.

foll 87, lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$, $5\frac{1}{2} \times 2\frac{3}{4}$.

دیوان بیخود

DÎWÂN-I-BÎKHWUD.

The Dîwân of Mullâ Jâmî, poetically surnamed Bîkhwud, مُلّا جامی بیخود. He was a native of Lahore, and flourished in the reign of Shâh Jahân He also wrote a Masnawî, entitled حسن و دل "Beauty and Heart" (Comp. Rieu, II, p. 741^b), and died, according to Sarkhwush (Sprenger, p 110), in A.H. 1086 = A D 1675, but the chronogram جامي از جام حمد بیخود شد, quoted by Sprenger, *loc. cit*, gives A H 1084 = A D. 1673

This copy of the poet's Dîwân consists chiefly of Ġazals in alphabetical order, and some Rubâ'îs without any order.

Beginning with Ġazals :—

ز نیرنگ هجوم جلوهٔ ات ای رشک محشرها الخ *

Written in minute Nasta'lîq within gold and coloured-ruled borders

Dated, on fol. 99^b, 27th Jumâdâ I, A H. 1114.

No. 401.

foll. 52 ; lines 16 , size $9 \times 4\frac{1}{2}$; 7×3.

دیوان عشق

DÎWÂN-I-'IŠHQ.

An extremely rare copy of the lyrical poems of 'Ishq, عشق.

Several poets bearing the Takhallus 'Ishq are noticed by the biographers of Persian poets The present author seems to be identical with Mirzâ Abd-ullah 'Ishq, مرزا عبد الله عشق بن مرزا محمد شفیع, son of Mirzâ Muhammad Shafî', mentioned in the Riyâd-ush-Shua'râ (Bankipur Lib Copy, fol 277^a), where, among the verses quoted by the author of the said Tadkirah, one, viz the first on fol 7^a, is found here In Riyâd we are told that the poet died in the reign of Shâh Sulaymân Safawî, who reigned A H 1077-1105 = A D. 1667-1694, and that one of his ancestors, Mirzâ Dâ'ûd, was closely connected with the Safawî kings of Persia On fol 45^b the poet refers to the Anwâr-i-Suhaylî of Husayn Wâ'iz-ul-Kâshifî (d. A.H 910 = A D 1504) thus :—

گر نویسند بآب و زر و گوهر صد بار نشود نسخهٔ انوار سهیلی مصحف

Beginning —

بحمد الله که امشب سوختم پروانهٔ خود را

چراغان کردم از شمع رخی کاشانهٔ خود را

Contents :—

Ġazals in alphabetical order, fol. 1^b. A long Qasîdah of sixty verses on fol 43^a, beginning :—

شد ز میخانهٔ هوا بهار ساغر زر نشان گل سرشار

Tarkîb-bands, on fol. 45^a, beginning .—

ای از آئینهٔ خود داده بخوبان روها الخ *

Rubâ'îs, on fol. 51a, beginning:—

بیهوش شدم ز ترک ساغر نوشی الخ *

Written in beautiful Nasta'lîq within gold-ruled borders with an illuminated head-piece. On fol 52a the following note, written in red in the same hand as the MS. itself, says that the copy belonged to one Shaykh Muhammad Amjad:—

مالک بالاستحقاق شیخ محمد امجد *

The date of transcription given between the last two lines, at first sight reads "A H. 1050," but closer inspection shows that it is "11050" which evidently stands for "1150"

No. 402.

foll. 589; lines 31 (in 4 coll.), size $14 \times 8\frac{3}{4}$, $11\frac{1}{4} \times 6\frac{1}{4}$.

دیوان صایب

DÎWÂN-I-ṢÂ'IB.

A very valuable autograph copy of a large collection of the Ġazals of the famous poet Sâ'ib, with his original name Mirzâ Muhammad 'Alî صائب مرزا محمد علی. His ancestors belonged to Tabrîz, but during the time of Shâh 'Abbâs II the family removed to Isfahân, where he was born in about A H. 1012 = A D 1603. He came to India during the latter period of Jahângîr's reign, and found a most benevolent patron in Zafar Khân, the governor of Kâbul, who brought him to the court of Shâh Jahân Towards the end of his life he returned to Persia, and received the title of Malik-ush-Shu'arâ from 'Abbâs II He died in Isfahân A.H. 1088 = A.D 1677 He is admitted on all hands to be the greatest among the modern Persian poets, and is the creator of a new style of poetry. He was also well versed in Turkish, and most copies of his dîwân contain poems in Turkî This copy of the dîwân, consisting chiefly of Ġazals in alphabetical order, begins thus, like most copies.—

اگر نه مد بسم الله بودی تاج عنوانها

نگشتی تا قیامت نو خط شیرازه دیوانها

Written in beautiful minute Shikastah hand within gold-ruled borders with a beautifully illuminated head-piece and a double-page 'Unwân.

This valuable copy has an illuminated parallelogram on the

fly-leaf containing two verses of the poet, the first of which runs thus :—

محو کی از صفحهٔ دلها شود آثار من
من همان دوقم که مي یابند از گفتار من

These verses, written in the same hand as the MS itself, are introduced by the words رقمهٔ صائب, i e. "written by Sâ'ib," and are followed by a seal of the poet bearing the inscription محمد علی صائب On the right-hand side of the aforesaid verses is a note by Muhammad Bâqir ul-Mûsawî un-Nîshâpûrî, entitled Siyâdat Khân, in which it is said that this MS. was written for Ẓafar Khan of Kâbûl by Mirzâ Sâ'ib himself, and was in the possession of Ni'mat Ullah Khân, who, towards the end of A H 1138, presented it to the writer of the note

Two other notes, dated A.H 1192 and 1206, are found on the same folio

No. 403.

foll 602; lines (centrl. col) 15; (margl. col.) 28, size $11\frac{1}{2} \times 6$, 10×5.

THE SAME.

Another copy of Sâ'ib's dîwân, containing Ġazals in alphabetical order, Mufrîdât or single verses (fol. 580^b), beginning as in Bankipur Lib. copy No 341, unfinished Ġazals, known as واجب الحفظ, fol. 596^a (margin)

Written in fair Nasta'lîq within coloured-ruled borders

A versified colophon on the last folio says that the MS. was copied at the request of one Muhammad 'Ârif Qâdî by Ḥâtim in A.H. 1114

A seal of Dilâwar 'Alî of 'Âlamgîr's time bearing the date A H. 1097 or 1067 is found on the fly-leaf It is evident that this seal was impressed long after the death of the said Dilâwar 'Alî, by a different person.

No. 404.

foll. 512, lines 17, size $10 \times 5\frac{1}{2}$; $6\frac{3}{4} \times 2\frac{3}{4}$.

THE SAME.

Another copy of Ṣâ'ib's dîwân, containing Ġazals in alphabetical order, Maṭâli' or opening verses, alphabetically arranged, fol. 4161^b; Mutafarriqât or detached verses, likewise in alphabetical order, fol. 430^b.

Written in fine Nîm-Shikastah hand.
Not dated, apparently 18th century.

No. 405.

foll 76; lines 15; size $6\frac{3}{4} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

دیوان کاتب

DÎWÂN-I-KÂTIB

A slightly defective copy of the lyrical poems of a poet who adopts the poetical *nom de plume* Kâtib, کاتب

Beginning, with a Qasîdah in praise of 'Alî —

تا دربدان جسم جان باشد شیوهٔ مدح خاندان باشد

The Ġazals in alphabetical order begins on fol 4^b —

ز دیدهٔ ظاهری کی تو نه بینی خدای را

موسی عمران ندید شعشعهٔ لقای را

The poet mentions Nazîrî (d A H 1022 = A D. 1613) on fol 39^a and Sâ'ib (d A H. 1088 = A.D 1677) on fol 65^b It is therefore evident that he died some time after the last-mentioned date

This copy consists chiefly of Ġazals, and breaks off in the middle of the letter ز Fol 76 should be followed by fol 57.

Written in ordinary Nasta'lîq
Not dated, apparently 18th century

No. 406.

foll 135; lines 12, size $7\frac{1}{4} \times 4\frac{1}{2}$, $5 \times 2\frac{3}{4}$

دیوان شوکت

DÎWÂN-I-SHAUKAT.

A valuable copy of a selection of the lyrical poems of Muḥammad Ishâq Shaukat of Bukhârâ, محمد اسحاق شوکت بخاری who finally settled in Iṣfahân, where he died in A H 1107 = A D. 1695.

Beginning :—

ز خود نگریهٔ تلخم حلاوت دگر است

خندهٔ گل خوش این گلاب را شکر است

A Turkish commentary on the poet's dîwân is noticed in G Flugel, i., p. 590

This copy contains a selection of the poet's Ġazals arrange in alphabetical order.

Written in good Nasta'lîq within gold-ruled borders on gol sprinkled paper, with an illuminated 'Unwân Copied, A H. 1125 i.e. 18 years after the poet's death, by Muhammad Ismâ'îl of Tab rîz at Iṣfahân

No. 407.

foll 99; lines 17, size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 2\frac{3}{4}$.

دیوان خلیل

DÎWÂN-I-KHALÎL.

A collection of poems by a poet who adopts the takhallu Khalîl خلیل. From the chronograms on foll. 47^a-49^a it would appear that he lived under Aurangzîb (A H. 1069-1119 = A.D 1659-1707) whom he praises in laudatory terms The last date found is A H. 1107 = A D

The MS is a defective one, and opens abruptly thus.—

لد بعشق او مرا گر مطلبی حاصل چه شد

خواهش صد مدعای ناروا دارم هنـــوز

The first part of the copy comprises Ġazals in alphabetica order, followed by a series of detached verses on fol 28^a. Mu'ammâs, fol 34^a, Rubâ'îs, fol 41^b, chronograms, fol. 47^a; short Maṣnawîs, fol. 49^b.

Written in fair Nasta'lîq with additional verses on the margins

Not dated, apparently 18th century.

No. 408.

foll. 336, lines 14, size $9 \times 4\frac{3}{4}$; $6 \times 2\frac{3}{4}$

کلیات خاشع

KULLIYÂT-I-KHÂṢHI'.

A rare copy of the poetical works of Khâṣhi' خاشع, whose full name remains in obscurity. It is evident from the following line on fol. 71^b, that the poet came to India from Îrân:—

دل ما خوش که بهند آمده ایم از ایران *

The exact date of the poet's death is also not known, but from the panegyric poems and verses addressed to the Emperors Âlamgîr and Bahâdur Shâh, we can reasonably infer that the poet flourished in their reigns The latest date found in the work, is a chronogram expressing the date of Bahâdur Shâh's accession to the throne in A H. 1119 = A D. 1707.

Beginning :—

* ای جلالت نطق را کلک از بیان انداخته

The work consists of Qasîdahs without any alphabetical order, fol 1^b; Tarjî'band, on fol. 50^a; a Maṣnawî, fol 53^b; chronograms, fol 63^a; Ġazals, in alphabetical order, fol 79^b, Rubâ'îs, without any order, fol. 223^b

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece on fol. 1^b and 79^b. Additional verses are found on the margins throughout the copy.

Unfortunately the folios towards the end are in considerable confusion. The right order seems to be —1-192, 296, 193-198, 301, 199-290, 307-310, 291-294, 303-306, 311, 297, 295, 302, 299-300, 312-336

Not dated, apparently beginning of the 18th century.

A seal of Dilâwar 'Alî of 'Âlamgîr's reign, dated A H 1162, is found on the fly-leaf

No. 409.

foll. 347; lines 19 (4 coll.); size 12 × 9½; 9¼ × 7.

حملهٔ حیدری

ḤAMLAH-I-HAYDARÎ

A poetical account of the prophet and the first four Khalîfs, based on the Ma'ârij-un-Nubuwwat of Mullâ Miskîn, by Mirzâ Muhammad Rafi' Khân, with the takhallus Bâdil مرزا محمد رفیع خان باذل. He was at first attached as Dîwân to Prince Mu'izz-ud-Dîn, whose mother was his own sister, but later on became the governor of Gawâliyar, and then of Bans Barelly. He died in Delhi, A H 1123 = A.D 1711.

Beginning.—

بنام خداوند بسیار بخشش خرد بخش و دین بخش و دیندار بخش

For full particulars of the author and his works see Bankipur Lib Cat., Vol III, p. 374, etc

This copy does not contain the continuation by Muhammad Ṣâdiq Âzâd.

Written in ordinary Nasta'liq on coloured papers within coloured-ruled borders with an illuminated head-piece. The headings are written in red throughout

Dated A.H. 1147

Scribe:—سید مرتضی

No. 410.

foll. 117, lines 15, size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

دیوان بیدل

DÎWÂN-I-BÎDIL

A collection of the lyrical poems of Mirzâ 'Abdul Qâdir Bîdil bin Mirzâ 'Abd-ul-Khâliq مرزا عبد الخالق بن مرزا عبد القادر بیدل, who originally belonged to the Turkish Chaġatâ'î tribe of Arlâs, but was born in 'Azîmâbâd (Patna), A.H 1054 = A D 1644 He was of great stature, and, according to some authorities, at first adopted the takhallus of Ramzî He spent his last days in Delhi, where he died on Thursday, the 4th Safar, A.H. 1133 = A D. 1720. He was also well versed in Turkish. His complete works are said to amount to between ninety and a hundred thousand lines.

This collection, consisting chiefly of Ġazals in alphabetical order, begins thus —

ای آئینهٔ حسن تمنای تو جانها الخ *

Written in fair Nasta'lîq.

Not dated, apparently 19th century.

Two seals of one Sayyid 'Abd-ul-Bâsit, dated A.H. 1221, are found on foll. 1^b and 117^b respectively

No. 411.

foll 117, lines 12, size $9\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 2\frac{3}{4}$.

حلّاج و حدّاد

ḤALLÂJ WA HADDÂD.

A mystical Maṣnawî dealing with the story of the cotton-cleaner and the blacksmith, by Muhammad Tâhir, poetically surnamed 'Alawî, of Kâshân محمد طاهر علوی الکاشانی. He came to India, and flourished under Muhammad Nâṣir-ud-Dîn Shâh (A.H.

1131-1161 = A.D. 1719-1748), to whom he dedicated the present work, which he completed in A.H. 1140 = A.D. 1727 (cf. fol. 115^a).

Beginning, as in Sprenger, p. 328:—

بنام آنکه داد از رشتهٔ آه چو عقد سبحه دلها را همه راه

Written in good Nasta'lîq within gold-ruled borders with a double-page 'Unwân and two illuminated head-pieces in the beginning.

The colophon, dated A.H 1144 (wrongly written یک هزار و چهل و چهار instead of هزار و یکصد و چهل و چهار), says that the copy was transcribed by the poet's pupil Muhammad Arshad

The colophon is followed by a seal of Salâh-ud-Dîn Khân of Muhammad Shâh's time, dated A H. 1145.

The MS. is worm-eaten

No. 412.

foll. 95, lines 15, size 9½ × 6, 6 × 3.

دیوان حیا

DÎWÂN-I-HAYÂ

The Dîwân of Sheo Râm, poetically surnamed Hayâ شیو رام حیا, a Kâyath Hindû of Akbarâbâd. He was the son of Bhagwatî Mal, a *Mutasaddî* (accountant) of 'Aurangzîb's Wazîr Nawwâb Asad Khân He was a pupil of Mirzâ Bîdil of Patna, and died, according to 'Alî Hasan's Subh-i-Gulshan, p. 144, in A.H. 1144 = A.D. 1731.

Beginning as in Ethé, Bodl Lib. Cat No 1171·—

می برد دیر و حرم از خود دل دیوانه را

طرح صحبت با دو شمع افتاد این پروانه را

Contents:—Ġazals in alphabetical order, fol. 1^b; Rubâ'îs, fol. 80^b; Mukhammas, fol. 89^b; Mu'ammiyât, fol. 92^a; Chronograms, fol. 92^b; Qit'ahs, fol 94^a.

Written in good Nasta'lîq within red-ruled borders with an illuminated head-piece. Foll. 2^a-9^b are written in a different hand. Additional verses are found on the margins. Spaces are left blank in many places.

Not dated, apparently 18th century.

No. 413.

foll. 148; lines 11; size $8\frac{1}{4} \times 5\frac{1}{4}$; 6×3.

دیوان ثابت

DÎWÂN-I-ṢÂBIT.

The Dîwân of Mîr Muhammad Afḍal, with the Takẖallus *Ṣâbit* ثابت افضل محمد میر, of Badakẖshân. He was the nephew of Himmat Kẖân Badakẖshî (son of Islâm Kẖân), and died in Sha'bân, A.H. 1151 = A D 1738

Beginning.—

* ای که وابستهٔ حرف تو بود نظم بیان الخ

This copy of the poet's Dîwân consists of Qasîdahs including some elegies, fol 1^b; Ġazals in alphabetical order, fol. 95^b; Qit'ahs, intermixed with single verses, Rubâ'îs and chronograms, fol. 140^b; Mukẖammasât, fol 144^b

The MS is defective towards the end

Written in fair Nasta'lîq with occasional headings in red

The copy is not dated, but a seal of the poet's pupil Shîr Afgan Kẖân, bearing the date A H. 1151, is found on the fly-leaf at the beginning. It is therefore probable that the transcription was made immediately before or after the poet's death. Several seals on the same fly-leaf are effaced

No. 414.

foll. 183; lines 13; size $8\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

دیوان توفیق

DÎWÂN-I-TAWFÎQ.

The Dîwân of Tawfîq Kashmîrî توفیق کشمیری, who, according to Sham'-i-Anjuman, p. 99, died 89 years old, towards the end of the 12th century A.H. The latest date found in this copy is A.H. 1188 = A.D. 1774 (fol. 64^a)

Beginning.—

* آفرین باد بر آن صانع بیچون و چرا الخ

The Dîwân consists of Maṣnawîs, fol 1^b; Qaṣîdahs, fol. 20^b, Tarjî'bands, fol. 41^a; Tarkîb-bands intermixed with a few Qaṣîdahs, fol. 45^b; Qiṭ'ahs and chronograms, fol. 59^a; Ġazals in alphabetical order, with some detached verses, fol. 64^a; a Sâqî

Nâmah, fol. 168^b; Mukhammasât, fol. 169^b; Rubâ'îs, fol. 180^b; Mustazâd, fol. 183^a.

Written in Indian Ta'lîq for Shaykh Ġulâm Muhammad Qâdirî Chishtî Nizâmî, better known as Miskîn Shâh, by his disciple (name illegible)

Dated 15th Shawwâl, A.H. 1252

No. 415.

foll. 123; lines 15, size 12×7, 9×4½

حاتم طائي

HÂTIM ṬÂ'Î.

A poetical version of the most popular fable "Hâtim Ṭâ'î," by Shaykh Farhat Ullah, poetically surnamed Farhat bin Shaykh Asad Ullah شيخ فرحت الله فرحت بن شيخ اسد الله, who in the following copy of his Urdû Dîwân (fol 32^b) calls himself a pupil of Shaykh Ġulâm 'Alî Râsikh of Patna

Farhat died at Patna A H. 1191 = A D. 1777. According to the poet's statement on fol. 2^b, he wrote the poem for a European gentleman called here مسٹر مرئيدل

The MS is defective at the beginning as well as towards the end It opens abruptly with the following line —

مدح تو افزون ز حد گفتگو جای تو بیرون ز کد جستجو

Written in fair Nasta'lîq with headings in red.

Not dated, apparently 18th century

No. 416.

foll 63; lines 14; size 9½×6; 7×4

ديوان فرحت (اردو)

DÎWÂN-I-FARHAT (URDÛ).

The Urdû Dîwân of the same poet Farhat (noticed above), consisting of Ġazals in alphabetical order, including a few Qit'ahs and Rubâ'îs.

Beginning:—

كيا حسن مين بيان كرون اوس بيحجاب كا الخ *

The MS is defective towards the end

Written in Shikastah

Not dated, apparently 18th century.

No. 417.

foll. 54; lines 12; size $8\frac{1}{4} \times 4\frac{3}{4}$, $5\frac{3}{4} \times 3$.

دیوان مظہر جانجانان

DÎWÂN-I-MAZHAR JANJÂNÂN.

The Dîwân of Shams-ud-Dîn Habîb Ullah with the takhallus Mazhar, better known as Jân Jânân شمس الدین حبیب الله المتخلص به مظہر المعروف به جانجانان. He was born, according to his own statement, on fol 1^b, A.H. 1110 = A D 1698, and died, according to Rieu i, p. 363^a, in A.H. 1195 = A D. 1780.

The Dîwân is preceded by a short prose preface containing an autobiography of the poet. It begins thus —

* بعد حمد و صلوات بفقیر جانجانان متخلص به مظہر الخ

The Dîwân begins thus —

* آبی نزد بروی گران خواب بخت ما الخ

It consists of Gazals in alphabetical order, fol 2^b, single verses and Rubâ'îs, fol 48^a; Masnawîs, fol. 49^a, Mukhammasât, fol 49^b, Musaddasât and Wâsûkhts, fol 51^a. It ends with a Qit'ah, on fol. 53^b.

Written in Shikastah for one Sîtâ Râm, son of Lâlâ Gaurî Sahâi of Lucknow, by Baijnâth Sahâi, poetically surnamed 'Adlî The headings are in red. Additional verses are found on the margins

Dated 16th Dul-hijjah, A H. 1249.

The MS. is slightly worm-eaten

No. 418.

foll 260, lines 15, size $11\frac{3}{4} \times 7$, $7\frac{1}{2} \times 3\frac{3}{4}$.

دیوان واقف

DÎWÂN-I-WÂQIF.

The Dîwân of Maulânâ Nûr-ul-'Ayn with the Takhallus Wâqif, son of Maulânâ Amânat Ullah مولانا نور العین واقف بن مولانا امانت الله He is generally thought to have been a native of Patiyâlah in the

Panjâb, but see Bankipur Lib. Cat , Vol. III, No 424. He died in A.H. 1200 = A.D. 1785.

Beginning :—

* ای به نرم شوی تو نالان ز هر سو سازها الخ

The copy consists of Ġazals in alphabetical order, fol. 1^b; Qit'ahs and Rubâ'îs, fol 242^b, Tarjî'bands, fol. 249^b; Mukhammasât, fol 259^b.

Written in clear Nasta'lîq within gold and coloured borders with a profusely illuminated head-piece

Dated 19th Shawwâl, A H. 1262.

Scribe :—ملا محمد کمال.

No. 419.

foll. 313 ; lines 13 , size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

THE SAME.

Another copy of Wâqif's Dîwân, arranged like the preceding copy.

Written in small Nasta'lîq within coloured-ruled borders with an illuminated head-piece

Dated 5th Rajab, A H 1263.

No. 420.

foll 86 , lines 11 , size $9 \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان جوهري

DÎWÂN-I-JAWHARÎ.

The lyrical poems of Maulânâ Âyat Ullah, poetically surnamed Jauharî جوهری مولانا آیت الله, of Patna, mentioned in Sprenger pp 184, 244 He died in A H. 1200 = A D. 1785.

The Dîwân consists chiefly of Ġazals arranged alphabetically

Beginning —

* الا ای سافي وحدت تو بکشا راز دلها را

Written in Indian Ta'lîq on yellow-coloured papers Additional poems by the poet in praise of the Prophet are occasionally found on the margins

Not dated ; 19th century.

No. 421.

foll. 42; lines 15, size $14\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{3}{4} \times 5$.

آصف نامه

ÂSAF NÂMAH.

A short Maṣnawî poem dealing with the campaign of Nawwâb Âṣaf-ud-Daulah of Oudh (A H 1188-1212 = A D. 1774-1797) against Ġulâm Muhammad Khân, who, after imprisoning and assassinating Muhammad 'Alî Khân, forcibly took possession of the government of Râmpûr Âṣaf, espoused the cause of Muhammad 'Alî's infant son Ahmad 'Alî, defeated and took Ġulâm Muhammad prisoner, and restored the throne to Ahmad 'Alî. The author, whose full name is unknown, adopts the Takhallus Mauzûn موزون.

Beginning —

بنام خداوند رب العبـــاد که ملک سلیمان بآصف بداد

Written in fair Nasta'lîq within red-ruled borders with the headings in red and an illuminated head-piece. The MS is full of clerical mistakes.

Not dated, 19th century

The seals of Sulaymân Jah, Amjad 'Alî and Wâjid 'Alî, late kings of Oudh, are found at the end of the copy.

No. 422

foll. 96, lines 13, size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{3}{4}$.

دیوان قیامت

DÎWÂN-I-QIYÂMAT.

The Dîwân of a poet who adopts the Takhallus Qiyâmat, with his original name Ġiyâṣ-ud-Dîn غیاث الدین قیامت, to which he refers on fol 89^a, l 13 From a târîkh on fol 22^a, in which he gives the date of birth of his son, A H 1212 = A D 1797, we know that he was still alive in that year.

Beginning —

بسنوید ای اهل عالم بسنوید بشنوید ای آل آدم بسنوید

The copy begins with a Maṣnawî dealing with a religious controversy between the poet and a Brahmin at Mathrâ. Qaṣîdahs,

fol. 6^a; another Maṣnawî, fol. 13^a; Qit'ahs, intermixed with satires and chronograms, fol. 16^b; Ġazals in alphabetical order, fol 22^b, Mu'ammiyât Mustazâds, Rubâ'îs and Mukhammasât, fol. 89^a

Written in ordinary Nasta'lîq.

Not dated; 19th century.

No. 423.

foll. 59, lines 13; size $9\frac{3}{4} \times 6\frac{1}{4}$, $7\frac{1}{2} \times 4$.

اقبال نامه

IQBÂL NÂMAH.

A poetical account, by an anonymous author, of the events connected with the accession of Wazîr 'Alî Khân (the adopted son of Nawwâb Âsaf-ud-Daulah) to the Masnad of Oudh at Lucknow, and his dethronement by Sir John Shore, who raised Nawwâb Sa'âdat 'Alî Khân (A.H. 1212-1229 = A D 1798-1814) to the Masnad

Beginning —

بنام خداوند انصاف و داد که اقبال نا اهل انصاف داد

The poet speaks of Shâh 'Âlam (A H 1173-1221 = A.D 1759-1806) in the present tense, and also praises the Marquis Wellesley and Sir John Shore.

The title of the poem and the date of its completion, viz 6th Dul-hijjah, A H 1215 = A D 1800, are found on fol. 59^a

Written in bold Nasta'lîq with the headings in red.

Dated 3rd Jumâda I, A.H 1316.

Scribe — سید محمد مهدی.

No. 424.

foll 299, lines 13, size $6 \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

دیوان برکت

DÎWÂN-I-BARAKAT.

The Dîwân of Barakat, whose original name, according to his son's statement in the colophon, was Barakat Ullah Khân

برکت الله خان برکت. The poet seems to be identical with Sprenger's (Oude Catalogue, p. 166) Barakat, Barakat Allah Belgrâmy, who was in A.H. 1229 = A.D. 1813 at Calcutta in search of employment. The MS. is also endorsed دیوان برکت بلگرامي.

Beginning:—

ای ناکسوده پرده عدار جمیل را هنگامه گرم ساخته فال و فیل را

The Dîwân consists chiefly of Ġazals, arranged in alphabetical order. It ends with some Rubâ'îs, fol 294^b, without any order.

Written in ordinary but distinct Nasta'lîq within red-ruled borders with a faded 'Unwân and head-piece.

The colophon runs thus:—

بعون عنایت الهي باتمام رسید دیوان قدیم بخط خلف برکت الله خان برکت تخلص غفره ذنوبه و ستره عیوبه بتاریخ دوازدهم شهر ذیحجه روز جمعه سنه هفت جلوس محمد اکبر .....

No. 425.

foll. 277; lines 21, size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5\frac{1}{4}$.

کلیات عیشي

KULLIYÂT-I-'AYSHÎ.

The works of Tâlib 'Alî Khân 'Aysh̲î, son of 'Alî Bakhsh طالب علی خان عیسی بن علی بخش. He was a native of Lucknow, and a pupil of Mirzâ Muhammad Ahsan Qatîl and Mushafî He died, according to Subh-i-Gulshan, p. 296, in A H. 1240 = A.D 1824 The last date found in the work is A H. 1238 = A.D. 1822 See Karîm-ud-Dîn, Garcin de Tassy's translation, p. 376.

The work opens with a preface which begins thus —

عارۂ رخسارۂ شاهد معاني حمد صورت آفرینی *

The first Qasîdah begins thus on fol 5^b —

ای بوجودت وجود علت امکان ما عین خفایت ظهور عین ظهورت خفا

The work consists of Qasîdahs, fol 5^b; Ġazals in alphabetical order, fol. 41^b; Qit'ahs, fol. 85^a; Chronograms, fol. 93^a, Tarkîb-bands, fol 99^a, Mukhammasât, fol 102^b; Rubâ'îs, fol 103^b, Masnawîs, fol. 118^a.

Then follows the prose work entitled خزان و بهار Khizân wa Bahâr on fol. 169^b. It ends with a collection of letters.

The Persian work of the poet is followed by his Urdû dîwân, which begins thus on fol. 201^b —

عم نهين هو نه اگر پاس مرے مال جهان
واهب غيب نے دي طبع روان گنج روان

The Urdû dîwân consists of Qaṣîdahs, fol. 201^b, Ġazals in alphabetical order, fol. 223^b; Musaddas, fol. 255^b; Mukhammas, fol. 257^a; a romantic Maṣnawî introduced by the heading در بيان عاشق شدن برهمن زادهٔ سرزنی, fol 264^a; followed by another Masnawî, entitled هجو بهال (fol 272^a). At the end of this Masnawî we find a note in which it is said that the scribe of this copy found this Maṣnawî of fifty-three verses, written by the poet himself, in the shop of a grocer. Marsiyah, fol. 274^a, Qit'ah, fol. 277^b.

Written in fair Nasta'lîq with the headings in red

It would appear from a colophon on fol. 84^b that the copy was transcribed by "a friend of Muhammad 'Alî" in A.H. 1242

No. 426.

foll. 145; lines 14, size $9\frac{1}{2} \times 6$; $6 \times 2\frac{3}{4}$.

دیوان انیس

DÎWÂN-I-ANÎS.

The dîwân of Mohan La'l, poetically surnamed Anîs, son of Tûlâ Râm موهن لعل انيس بن تولا رام He belonged to the Kâyath family of Lucknow, and was a pupil of Makîn He was still alive in A H 1239 = A.D 1823, a date expressed by the chronogram on fol. 144^a, of the present copy

Beginning.—

خداوندا چنان کن بيخبر در عسق حود ما را
که دسنـــاسد دل بيتـــاب هرگز دين و دنيـــا را

The Dîwân consists of Ġazals in alphabetical order, fol. 1^b, Tarjî'bands, fol. 112^a; Mukhammasât, fol. 133^b, Rubâ'îs, fol. 138^a chronograms, fol. 143^a.

Written in fair Nasta'lîq within red-ruled borders Additional verses are found on the margins.

Dated 7th Muharram, A.H. 1239

No. 427.

foll. 166; lines 17, size $8\frac{1}{2} \times 5\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

جنات النعيم

JANNÂT-UN-NA'ÎM

A metric version of the مصباح الشريعه و مفتاح الحقيقه, which contains a collection of thoughts and precepts relating to the rules and duties of the religious life, ascribed to the sixth Imâm Jâ'far bin Muhammad ul-Sâdiq, who died A.H. 148 = A D. 765.

Beginning:—

ابتدا بر ذکر نام ذالجلال انجمن آرای جنات الوصال

The opening verses are introduced by the following line:—

بسم الله الرحمٰن الرحيم فاتح ابواب جنات النعيم

The author of the poem is not named anywhere, nor is there any clue to the time in which he lived.

The work is divided into 99 sections called لمعه. A list of the contents occupies foll. 165^b-166^b.

Written in a careless Nasta'liq with the headings in red.

Dated, fol. 165^b; Kirmân, Wednesday, 4th Shawwâl, A.H. 1243.

No. 428.

foll. 51, lines 11, size 9×6, $5\frac{3}{4} \times 3\frac{3}{4}$.

افسانهٔ محبت

AFSÂNAH-I-MAHABBAT.

A romantic poem on the love adventures of an Indian youth and a damsel, by a poet called Shukrî شکری, who composed it, as stated by himself on fol. 49^b, in A H 1250 = A D 1834

Beginning —

ای همه خلق را درت مسجود بوجود آمد از تو هر موجود

The title of the poem the date of composition, and the name of the poet are found on foll 49^b-50^a

Written in ordinary Nasta'liq within gold and coloured-ruled borders with the headings in red and an illuminated head-piece.

Not dated, 19th century.

No. 429.

foll. 61; lines 15; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

دیوان مضطر

DÎWÂN-I-MUDTAR.

The lyrical poems of Mudṭar, whose two verses quoted in 'Alî Hasan's Subh-i-Gulshan, p 423, are found here on fol 10^b According to the said author the poet was a Hindû Kâyath of Lucknow, and his original name was Lâlah Mitthû Lâl. Several poets bearing the title Mudtar, almost all of whom lived in the 19th century, are mentioned by biographers. A reference to the poet Makîn (d A H. 1221 = A D 1806) on fol. 10^b suggests that this Mudṭar was still alive in that year.

Beginning:—

زدم بر طاق نسیان یکقلم درس کتابی را

چو خواندم از دو ابروی تو بیت انتخابی را

Written in ordinary Nasta'lîq
Not dated, apparently 19th century

No. 430.

foll. 43, lines 9, size $7 \times 4\frac{1}{4}$; $4\frac{1}{4} \times 2$.

ارژنگ معرفت

ARZANG-I-MA'RIFAT.

A mystical poem in imitation of Maulânâ Jalâl-ud-Dîn Rûmî's famous Masnawî, and in the same metre and style, by an anonymous author, who composed it, as stated in the beginning, at the desire of his spiritual guide, Shâh Nizâm-ud-Dîn, entitled Niyâzî, of Barelly. It is divided into two daftars or books, the first of which begins thus —

بسکه شد از نائی و از نی سخن بر شده زان گفتگوها انجمن

The second daftar begins thus on fol 23^a —

ای نظام الدین شه اقلیم جان وی زبور معرفت را ترجمان

Written in minute Nasta'lîq with the headings in red.
Not dated; 19th century.
The name of the scribe, who calls himself الحاذق, appears on fol. 1^a.

Anthologies.

No. 431.

foll 272; lines 19; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3.

تحفة الفقير و هدية الحقير

TUHFAT-UL-FAQIR WA HADYAT-UL-HAQÎR

A very rare and valuable copy of an Arabic and Persian anthology, compiled by Sharaf-ud-Dîn 'Alî Yazdî (d A H. 858 = A.D. 1454) شرف الدين علي يزدي, the author of the well-known history of Timûr, entitled Zafar Nâmah. Sharaf enjoys a vast reputation as an elegant prose-writer, but at the same time he was a poet of no mean order He was well versed in the art of composing verses, and his Hulal-i-Mutarraz and Muntakhab-i-Hulal-i-Mutarraz, on riddles and enigmas, were held in high estimation by later poets of distinction, so much so that the celebrated Jâmî based on them his own treatise on the same subject, entitled Mu'ammâ-i-Kabîr or Hilyat ul Hilal (see Bankipur Lib Catalogue, Vol. II, p 45)

The present work, which seems to be hitherto unknown, contains a vast collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged according to the topics of which they treat

Beginning :—

الحمد لله الكريم المنعم المبدع المفصل المتكرم

Unfortunately there is a lacuna after fol 2, otherwise we might possibly have got some valuable information about the work This folio suddenly breaks off in the middle of the praise of a certain royal personage to whom our author dedicates the work —

اما دست در گردن اين مطلوب و چنگ در دامن اين مقصود وقتى ممكن شود كه صدر اين كتاب و ديباچهٔ اين خطاب بزيور دعاى دولت قاهره و ثناى حضرت زاهره جناب خلافت مآب حضرت گيتي پناهى موشح گردانى كه جبابرهٔ جهان و اكاسرهٔ زمين و زمان طوق طاعت و ربقهٔ تباعت آن حضرت را گردن انقياد نهاده اند فافه زدگان خشك سال .....

After which fol. 3a abruptly opens in the middle of the description of the contents :—

الباب التاسع عشر ..... لاوصاف المحبوب من الفرق الى القدم
فيما يحتاج اليه من المكاتبابات الخ *

The subjects, consisting of sixty-four Bâbs, are enumerated on foll. 3^a-4^a.

The first Bâb begins thus on fol. 4^a with an extract from the Dîwân of 'Alî bin Abû Ṭâlib :—

الباب الاول فى التوحيد و التحميد و التسبيح و المناجاة و التضرع
لى الله تعالى - لامير المومنين على كرم الله تعالى وجهه *
العجز عن درک الادراک ادراک الخ *

The above is followed by a Persian extract from the Dîwân o Kamâl Isfahânî —

اى صفات تو بيادها را زبان انداخته الخ *

The sixty-third Chapter on متفرقات or miscellaneous (fol. 257^b treats of selected verses, beginning with a particular letter, ar ranged in alphabetical order, according to the first letter.

Written in ordinary but learned Nasta'lîq within red-ruled borders with the headings in red

The colophon is dated, Saturday, 19th Dulhijjah, A.H 1019

Scribe — عبد الكريم ابن عبد القادر

The first folio is supplied in a later hand Lacunae after foll 2, 4 and 6. Fol 7 should be followed by fol 9

No. 432.

foll 88; lines (centre col.) 16, (margl col) 28, size $9 \times 4\frac{1}{4}$, 8×4.

Two collections of poetical extracts compiled (1) by Muham mad Ṭâhir of Nasîrâbâd محمد طاهر نصير آبادى, the author of th well-known Tadkirah, who was born in A.H. 1027 = A.D 161 and died after A H. 1092 = A.D. 1618, and (2) by Nasîra i-Hama dânî نصيراى همدانى, who was still alive in A.H. 1015 = A D 1606.

(1) Begins with a preface by Ṭâhir :—

اين نسخه كز آراستگى چون چمن است *

The preface is followed by some Qaṣîdahs and Maṣnawîs o Sâ'ib

On fol. 9^b is another preface by Tâhir, in which he says that after the completion of the abridgment of Firdausî's Shâh-Nâmah he began to make an extract from the poetical works of Ṣâ'ib. It begins with the following Qasîdah of the poet with which most copies of his Dîwân begin —

* اگر نه مد بسم الله بودی تاج عنوانها الخ

This section consists of selections from Sâ'ib's Qasîdahs, Maṣnawîs and Ġazals

(2) Nasîrâ-i Hamadânî's selection It consists of extracts from the works of Ahlî Shîrâzî, fol 70^a, Jâmî, fol 77^a, Mullâ Majdûb, fol 84^a; Mullâ 'Alî Riḍâ Tajallî

The colophon runs thus .—

مجموعهٔ انتخابی استاد الافاضل مولٰنا نصیرای همدانیست که بحکم ... تحریر نمود امید است که خاطر ... (name effaced) ایسان بندهٔ بی بضاعت خواه طبع مدارک ایسان گردد و السلام تحریر فی شهر جمادی الاول ... (year effaced).

Foll 1-64 are written in good Nasta'lîq, foll. 65-86 in fair Nasta'lîq, and foll 78-88 in fine minute Nasta'lîq Fol. 84^a, written in a careless hand by one Mirzâ Muhammad Muhsin, is dated A H 1108

The date of transcription in the colophon has been effaced by some mischievous hand In the colophon of the collection No 2 the scribe (name effaced) says that he copied it by order of the compiler, Nasîrâ-i Hamadânî.

No. 433.

foll 278, lines 19 (in 4 coll), size $12 \times 7\frac{1}{4}$, $9\frac{1}{4} \times 4\frac{1}{2}$.

خلاصهٔ لطائف الخیال

KHULÂSAH-I-LATÂ'IF-UL-KHAYÂL.

The revised and shorter edition of Muhammad Sâlih's محمد صالح famous poetical anthology of Persian poets by Muhammad Nâṣir, with the takhallus Nusrat محمد ناصر نُصرت, who, in A H 1157 = A D 1744, added to the original work a preface and two detailed indices. According to the chronogram گل انتخاب on fol 11^b, Muhammad Sâlih completed the original work in A H 1104 = A D. 1692 The selections are arranged in the form of an alpha-

betical Dîwân, and to every specimen the name of the author is added on the right or left side in red ink.

Beginning of the preface, on fol 1^b —

ای از تو بلند تارک و تاج سخن گوهر ز تو یافت بحر مواج سخن

Nusrat's first index, containing a list of the real names of the poets, quoted in the anthology, begins on fol. 4^a; his second index, containing a list of their poetical names, on fol 8^a.

Another introduction on fol 11^a.

Beginning of the Latâ'if-ul-Khayâl, fol 11^b —

حمدا این کتاب فرح فال که بود گلستان اهل کمال

This copy agrees with the one noticed in Ethé, India Office Lib. Cat., No 1739 A large fragment of the original work is noticed in Ethé, Bodl Lib Cat., No 1143

Written in beautiful Nîm Shikastah hand within gold-ruled borders with a sumptuously illuminated head-piece. The last four folios are written in a different hand

Two seals of Ṣalâh-ud-Dîn Khân of Muhammad Shâh's time, dated A.H 1145, are found on the fly-leaf

No. 434.

foll. 312, lines (in 4 coll) 20, size $11\frac{3}{4} \times 7\frac{1}{4}$, $9\frac{1}{2} \times 5\frac{1}{2}$

THE SAME

A slightly defective copy of the same work It opens abruptly in the middle of the preface, thus —

..... کردم از ناصبوری زبند درد هوشمندان منصف الخ *

The arrangement is the same as in the preceding copy.

Written in ordinary Nasta'liq within red-ruled borders

Not dated, apparently 19th century

No. 435.

foll 318, lines 20; size $9\frac{1}{2} \times 5$, $3 \times 3\frac{1}{2}$.

Another collection of Persian poetry by different poets, ancient and modern, beginning and ending with incomplete prose pieces The earliest poet mentioned is Asadî Ṭûsî (d c 460 = A.D 1068) and the latest, 'Alî Hazîn (d. A H. 1180 = A D. 1766).

Beginning abruptly in the middle of a prose-piece in praise of Bengal, Jahângîr-Nagar (Dacca), etc.—

..... راعي نداشت و تلف شد تخم امل که کاشت الخ *

The poems, without any definite order, begin thus on fol. 10a:—

میکشاید چشم زیر خاک بر روی بهشت

هرکه از خاک درش تا خود برد یک سرمه وار

Written in ordinary Nasta'lîq within coloured-ruled border.
Not dated, apparently 19th century

No. 436.

foll 51; lines 10, size $6\frac{1}{4} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$

A short anthology of Persian verses, without any special arrangement. Prominent contributions are by Jâmî; Khusrau Dihlawî; Hasan Dihlawî, 'Iṣmat Bukhârî, Ahlî Shîrâzî; Salmân of Sâwah; Khwâjû Kirmânî. It begins with a Ġazal by Jâmî, thus:—

بگذشت یار سوی اسیران نظر نکرد کردیم ناله در دل سختش اثر نکرد

Written in good Nasta'lîq within gold-ruled borders
Dated, Âgra, Rajab, A H. 976

No. 437.

foll. 95, lines 40; size $12\frac{1}{2} \times 8\frac{1}{2}$, $9\frac{1}{2} \times 6\frac{1}{2}$.

A very badly damaged copy of a Persian anthology The first thirty folios contain selections arranged according to subjects, and headed by the name of the author from whom the selection is made. Fol 16b begins with verses introduced by the heading متفرقات, or Miscellaneous The latter portion is without any order, and is in a hopelessly damaged condition.

Beginning:—

مدروم از سر حسرت نه وفا مینگرم الخ *

Many folios are left blank
Written in careless Nasta'lîq.
Not dated, apparently 18th century

No. 438.

foll. 108; lines 12, size $6\frac{1}{4} \times 4\frac{1}{4}$; $5\frac{3}{4} \times 4$.

A work of heterogeneous character consisting of selected verses from various poets, prescriptions, historical matter, documents, etc., etc.

Beginning :—

معشوق خورد ساله بمی رو نمی دهد *

On fol. 38^a begins a Masnawî on sexual science :—

بنام آنکه نام پاک دارد *

The poetical extracts on foll. 65^b-101^b are arranged according to subjects, headed by the name of the authors.

Written in careless Nasta'lîq hand.

Not dated, apparently 19th century

VIII. FABLES, TALES AND ANECDOTES.

No. 439

foll. 68, lines 15, size $10\frac{3}{4} \times 6\frac{1}{2}$, $8 \times 4\frac{1}{4}$.

قصّهٔ چهار درویش

QIṢSAH-I-CHAHÂR DARWÎSH.

The Tale of the Four Darwîshes, which has become popular through the Hindûstânî translation entitled Bâg wa Bahâr

Beginning :—

نفس طرازان جمال شاهد حکایات رنگین و صورت پردازان معانی دلپذیر روایات دو آئین الخ *

The work is generally ascribed to Amîr Khusrau of Delhi امیر خسرو دهلوی (d. A.H. 725 = A D. 1325), but Sir Wm. Ouseley in his Catalogue, No. 417, attributes the authorship to one Muhammad 'Alî Ma'sûm محمد علی معصوم.

The four tales are in the following order —

Story of the first Darwîsh, fol 1^b.
Story of the second Darwîsh, fol. 17^b.
Story of the third Darwîsh, fol. 32^a
Story of the fourth Darwîsh, fol. 55^b.

The colophon says that this copy was transcribed from an old and rotten MS., the folios of which were worn-out, at the desire of Maulavî Sayyid Ṣadr-ud-Dîn Ahmad, by Tâlib-ur-Raḥmân.

Mangalkothî, and collated and compared by Ḥasîb-ud-Dîn and Khâdim Ḥusayn

Written in legible Indian Nasta'lîq.

Dated, Monday, the 6th of Asârh, 1300 Bengali year.

No. 440.

foll. 149; lines 17, size $13\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{4}$.

طوطي-نامه

TÛTÎ NÂMAH.

A fine and elegant copy of the older and larger version of the well-known 'Tales of a Parrot,' by Dîyâ'ı Nakhshabî ضياء نخشبى (d A.H 751 = A D. 1350), who composed it, A H. 730 = A.D 1330

Beginning:—

* مناجات بحضرت رازق النعات فى عسه كه رازى وحوش و طيور الخ

It consists of fifty-two stories

This beautiful copy is written in clear Indian Ta'lîq within gold and coloured-ruled borders and contains a beautifully illuminated head piece There is a large number of coloured illustrations, some of which are interesting.

The illustrations are to be found on foll 6^b; 19^b; 21^b, 27^a, 48^a, 51^a, 54^a; 56^b, 59^b; 62^b; 70^b, 73^a; 76^a; 80^a; 82^b; 84^b, 88^b; 90^a, 93^b, 100^a, 102^a; 105^b; 108^b, 112^b; 114^b, 117^b; 120^a, 123^a; 126^b, 128^b, 130^b; 133^a, 134^b, 137^a; 139^a, 141^b and 145^b

Not dated, apparently 18th century.

No. 441.

foll 137; lines 15; size $9 \times 5\frac{3}{4}$; 7×4

A fragment of Nakhshabî's Ṭûtî Nâmah, beginning as the preceding copy. It breaks off on fol 93^b in the middle of the fourteenth story, corresponding with fol. 56^a of the above copy.

Foll 94^b-125^b. A fragment of the Ma'din-ul-Jawâhir معدن الجواهر; see No. 447 It breaks off on fol. 125^b, corresponding with fol. 94^a, line 10, of the aforesaid copy.

Foll. 126^a-137^b. A repetition of the earlier portion of Nakhshabî's Tûtî Nâmah.

The MS. is written in a careless and ugly Indian Ta'liq, and is full of clerical mistakes.

Not dated, apparently 19th century.

No 442.

foll. 92, lines 13, size $8 \times 4\frac{3}{4}$, $5\frac{3}{4} \times 2\frac{3}{4}$.

بهارستان

BAHÂRISTÂN.

A collection of moral anecdotes in prose and verse in imitation of Sa'dî's Gulistân, by the celebrated Jâmî مولانا عبد الرحمن جامی (d. A.H. 898 = A D 1492), who composed it, A.H. 892 = A.D. 1487.

Beginning —

چو مرغ امردي بال ز آعار نه از نيروی حمد آيد به پرواز

The work is divided into eight Rawdahs, the seventh of which contains an anthology of Persian poets For editions, translations and other particulars of the work see Ethé, Ind. Office Lib Cat., No 1383

Written in very neat Indian Nasta'liq within red-ruled borders

Dated, Rabî' I, A H 1270.

Scribe — ارادت علی.

No. 443.

foll. 206, lines 12, size $9\frac{1}{2} \times 5\frac{1}{2}$, 6×3.

لطائف الطوائف

LAṬÂ'IF-UT-TAWÂ'IF.

A collection of jests, witty sayings, and anecdotes by 'Alî bin Husayn-ul-Wâ'iz-ul-Kâshifî علی بن حسین الواعظ الکاشفی (the son of the well-known author of the Anwâr-i-Suhaylî), better known as Ṣafî The author completed the work (shortly after A H. 939 = A D 1532), which he had begun but left unfinished, for the diversion of Sultân Shâh Muhammad of Ġarjistân.

Beginning —

بعد از ادای لطائف تحمیدات الٰهي و وظائف صلواة حضرت رسالت

The work is divided into fourteen chapters, according to the persons, or classes of men, to which the anecdotes relate, as follows:—

1. The Prophet. 2. The Imâms 3. Kings. 4. Nobles and Wazîrs 5 Learned men, secretaries, etc. 6. Arabs of the desert, elegant speakers, etc. 7. Shaykhs, 'Ulamâ, Qâḍîs, etc. 8 Philosophers and Physicians. 9. Poets. 10. Wags 11. Misers, gluttons, and parasites. 12. Greedy persons, thieves, beggars, etc. 13. Children and Slaves. 14. Simpletons, liars and impostors.

Written in beautiful clear Nasta'lîq on gold-sprinkled papers within double gold-ruled and decorated borders with a double-page profusely illuminated 'Unwân and an illuminated frontispiece at the beginning. Unfortunately the whole MS. is badly stained with water, and the contents are hardly legible.

The colophon written on gilded folios says that the MS was written in Shâhjahânâbâd for Nawwâb Nisâr Muhammad Khân Bahâdur Shîr Jang, by Muhammad Riḍâ محمد رضا.

Dated Sunday, the 26th of Rabâ' II., A.H. 1160.

No. 444.

foll. 173, lines 15, size $9\frac{3}{4} \times 6\frac{1}{3}$, $7\frac{1}{2} \times 4$

THE SAME.

Another copy of the preceding work, beginning as usual. This copy is written in a careless and ugly Indian Ta'lîq Not dated, apparently 19th century.

No. 445.

foll 235, lines 17, size $10\frac{1}{2} \times 6$; $8\frac{3}{4} \times 4\frac{1}{4}$.

عیار دانش

'IYÂR-I-DANISH.

A modernized version of Kalîlah and Dimnah, in which the two introductory chapters, omitted by Husayn Wâ'iz Kâshifî, have been restored, on the basis of Naṣr-Ullah's older version, by the famous Abul Fadl 'Allâmî, ابو الفضل علامي ' who completed it in A.H. 996 = A.D. 1588.

Beginning —

سپاس ازل و ابد خداوند را که کران تا کران الخ *

The work consists of sixteen chapters and a khâtimah. For full particulars see Ethé, Ind. Office Lib. Cat., No. 767. The first 72 folios are written in bold Indian Nasta'lîq and the remaining portion in careless Indian Nasta'lîq. The first two folios and the last six are supplied in a later hand.

The newly added folios at the end are hopelessly rotten, and at the slightest touch they fall to pieces.

Not dated, apparently 19th century.

No. 446.

foll. 183; lines 15, size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

سنگهاسن بتّيسي

SINGHÂSAN BATTÎSÎ.

A very bad copy of the Persian translation of the Sinhasanadvâtrinśatî (or Sinhasandvâtrinśatikâ, that is to say the thirty-two stories of the throne), also called Vikarmacharitram, or the stories of Râjah Vikramâdityâ, and the thirty-two statues (پوتلی). The translation was made in the reign of Jahângîr, A.H. 1019 = A.D. 1610, by Bahârmal بهار مل (for the different spellings of his name and other particulars; see Ethé, Ind. Office Lib Cat., No. 1988).

Beginning —

حمد و ثنائی بی شمار آفریدگار که از طاعت و عبادت عابدان الخ

Spaces for headings are left blank in many places.

Written in ugly and careless Nîm Shikast by متهورا ناتهه چتّورجه and لاله رام انوکره سدگنهه.

Dated February, 1826.

No. 447.

foll 113; lines 19; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{1}{2}$.

معدن الجواهر

MA'DIN-UL-JAWÂHIR.

A collection of moral tales and anecdotes in the style of Sa'di's Gulistân, written for Jahângîr, A.H. 1025 = A.D. 1616, by

Mullâ Tarzî ملا طرزي. This copy is defective and incomplete, several folios in the beginning and at the end being wanting. It opens abruptly.—

..... در ظروف تنگ آب فراوان در نگنجد و بیرون تراود *

And breaks off thus:—

خدا گواه اکنون از زندگي ..... جان مي سپارم جوان ...

The left side at the bottom of the last folio is pasted over with a thick patch, and the contents of the concluding passage are thus rendered illegible.

There are two redactions of the work, the fuller and the shorter For particulars see Ethé, Ind Office Lib. Cat., No. 793. This copy wants all the headings. Spaces have been left blank throughout.

Written in ordinary Ta'lîq within red-ruled borders

Not dated, apparently 19th century.

No. 448.

foll. 350 (pp 700), lines 25, size 17 × 10½.

بوستان خیال

BÛSTÂN-I-KHAYÂL.

One of the largest and most popular Persian romances by Mîr Muhammad Taqî-ul-Ja'farî-ul-Husaynî of Ahmadâbâd, in Gujarât, with the takhallus Khayâl میر محمد تقي الجعفري الحسيني متخلص به خیال الاحمد آبادی, who died in A.H 1173 = A.D 1759 It consists of a vast collection of historical legends and fairy tales, relating lengthily the endless and rather monotonous adventures and enterprises of three imaginary heroes, Shâhzâdah Mu'izz-ud-Dîn Abû Tamîm, Shâhzâdah Khwurshîd Tâj Bakhsh and Shâhzâdah Badr Munîr, designated respectively as Sâhibqirân-i-Akbar, Sâhib qirân-i-A'zam and Sâhibqirân-i-A gar, and of a large number of equally fictitious personages belonging to the species of Jinns and Parîs, as well as to men. The author wrote it at the desire of his patron Nawwâb Rashîd Khân Bahâdur, better known as Mirzâ Rafî' Ullah (to whom the work is dedicated), and his brothers, Nawwâb Muhammad Ishâq Khân Bahâdur and Nawwâb Mirzâ 'Alî Khân Bahâdur (sons of Ja'far Khân, Nâzim of Bengal). The author commenced the work A.H. 1155 = A.D 1742 at Shâhjâhânâbâd,

and completed it, Dulhijjah, A H 1169 = A D 1755, at Murshid-âbâd

The entire work, comprising not less than fifteen volumes, is divided into three great *Bahârs* or springs, the first two of which consist together of six volumes, while the third alone comprises nine The *first Bahâr*, including the first two volumes, is styled Mahdî Nâmah مہدینامہ, and forms the Muqaddimah or preface to the whole work. It relates the history of Sultân Abul Qâsim Muhammad Mahdî, and of the other ancestors and predecessors of Sultan Mu izz-ud-Dîn

The *second Bahâr* or the *first Gulistân*, comprising the third, fourth, fifth, sixth and seventh volumes, is styled Mu'izz-Nâmah (معزّ نامہ) or Qâ'im Nâmah (قائم نامہ) or even Sâhibqirân Nâmah (صاحبقران نامہ), and relates the adventures of the Khalîfah Mu'izz-ud-Dîn or al-Qâ'im Bi-Amrillâh, or the Sâhibqirân-i-Akbar. It is subdivided into a *Muqaddimah* or *first book* (جلد اول) and two *Gulshans*, i e the *second* and *third book* جلد دوم and جلد سوم, while each of the Gulshans consists of two *Gulzârs* گلزار

The *third Bahâr* or the *second Gulistân*, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth volumes, is styled Khwurshîd Nâmah (خورشید نامہ), and relates the adventures of Shâhzâdah Mu'izz-ud-Dîn, Shâhzâdah Khwurshîd Tâj Bakhsh, and Shâhzâdah Badr-i-Munîr. It is sub-divided into seven books (جلد), the second of which has been supplemented by an appendix, comprising two Daftars, called *Shatrs* (شطر) or Satrs (سطر), and bearing the special title Shâh Nâmah-i-Buzurg شاہنامۂ بزرگ

A detailed description of this bulky romance is given in Bodl Lib Cat , No 480 An abridged translation of the work in Urdû, by 'Âlam 'Alî, styled Zubdat-ul-Khayâl, was edited at Calcutta, 1834, in one volume

This collection contains the work in fourteen separate volumes, in which the arrangement slightly differs from that of the volumes in the Bodleian Library The present copy, endorsed جلد اول or the first volume, is the first volume of the *first Bahâr*, styled Mahdî Nâmah, and begins as usual:—

* تبارک الّذي جعل في السّماء بروجاً و جعل النّهار سراجاً و قمراً منيرا

The colophon:—آخر شد جلد اول مہدینامہ.

No. 449.

foll 245 (pp. 490); lines and size same as above.

This volume, endorsed جلد دویم دوستان خیال, is the second volume of the Mahdî Nâmah, and begins thus:—

آغاز جلد دویم مهدینامه - آمدیم بر سر داستان - راویان اخبار و ناقلان آثار چنین آورده اند که چون کوچک سلطان شاهزاده اسمعیل با شاه آگاه متوجه کوه قاف گشت *

The concluding lines of this volume exactly agree with those of the second volume of the first Bahâr (No. 10) of the Bodl copy. The last words in this volume تمام شد جلد دویم مهدینامه are preceded by the following statement of the author —

انشاء الله تعالی و تقدس بعد ازین شروع در معرکه نامه نمایم و بتوفیق ایزدی آن دفتر را تمام کرده بخورشید نامه پردازم *

Dated 20th Aghan, 1293 Bengali year.

This volume and the preceding one are written in fair Nasta'lîq by Shaykh Asîr-ud-Dîn Bûhârî

No. 450.

foll 349; lines and size same as above.

This volume, endorsed "جلد سوم دوستان خیال," and containing, according to a statement at the end the two jilds (books) of the Mu'izz Nâmah, is in fact the *first Gulshan* (in two Gulzârs or volumes) of the second Bahâr or first Gulistân, corresponding to the fourth and fifth volumes of the whole work

Beginning:—

ابتدای سخن بنام خدا ست که کریم و رحیم و راه نما ست

Colophon —

تمام شد جلد معرکه نامه هر دو بخط خام سید ابو الحسین تاریخ پانزدهم ماه کاتک سنه ۱۲۹۴ بنگله *

Written in ordinary Indian Nasta'lîq.

No. 451.

foll. 229 (pp 458); lines and size same as above.

This volume, which, according to the colophon, is the *third jild* of the Mu'izz Nâmah, is endorsed جلد چهارم بوستان خیال.

Beginning —

بعد حمد حضرت رب الانام جل جلاله و عم نواله *

Colophon —

الحمد لله و المنه که جلد سیوم معر نامه باتمام رسید انشاء الله تعالی بعد ازین شروع در جلد چهارم نمایم ...

Not dated. Written by the scribe of the preceding copy.

No. 452.

foll. 192 (pp 384), lines and size same as above.

The *fourth jild* of the second Bahâr, styled Mu'izz Nâmah, or the end of the *first Gulistân*, endorsed جلد پنجم بوستان خیال.

Beginning —

آغاز جلد چهارم از بهار دویم از کتاب بوستان خیال که آنرا معر نامه گویند - هر حمدی که بر زبان هر فردی جاری شود *

Colophon —

بخاطر گذشت که گلستان اول را از کتاب بوستان خیال درینمقام ختم نماید .....

Not dated Written by the scribe of the preceding copy.

No 453.

foll. 297 (pp 594), lines and size same as above.

The *second jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, endorsed as جلد ششم بوستان خیال but forming in fact the *ninth* volume of the whole work

Beginning —

آغاز کتاب تاریخ الاعظم شاهنامه خورشیدی از تحریر حکیم اسفلینوس الهی - اما راویان اخبار و ناقلان آثار و محدثان این داستان کهن الخ *

Colophon :—

الحمد لله و المنه که جلد دویم بهار سیوم کتاب بوستان خیال که خورشید نامه نام دارد بانمام رسید انشاء الله تعالی شروع در جلد سیوم خواهد رفت الخ *

Written by the scribe of the preceding copy
Not dated

No. 454.

foll 250; lines and size same as above

This volume, endorsed جلد هفتم بوستان خیال, but originally corresponding to the *tenth volume* of the whole work, is, according to the colophon, the *third jild* of the *third Bahâr*

Beginning —

بیکو ترین محامد و عالي ترین اثنیه سزاوار جناب حضرت خالق البریه است الخ *

Colophon —

امّا ..... مناسب چنان دید که جلد سیوم را از بهار سیوم از کتاب بوستان خیال دریبجا بانمام رساند و جلد چهارم را مصدّر باحوال صاحبقران اکبر شاهزاده معزّ الدین گرداند و جلد چهارم نیز مسمل بر احوال هر سه صاحبقران خواهد بود و التوفیق من الله الملک الودود حق تعالی از گناهان مولف این کتاب محمد بهی الجعفری الحسینی متخلص بخیال در گذرد *

Written in clear Indian Nasta'lîq
Dated Friday, 2nd Chayt, 1290 Bengali year, corresponding to A.H 1300
Scribe :—انور الدین بوهاری.
The colophon is followed by the words —

جلد سیوم خورشید نامه *

No. 455.

foll. 198 (pp. 396), lines and size same as above.

The *fourth jild* of the *third Bahâr*, endorsed جلد هشتم بوستان خیال.

Beginning :—

انواع محمدت و ستایش و اقسام شکر و نیایش خداوندی را سزا ست که گردنکسان عالم سر بدرگاه او بر خاک مذلّت نهاده الخ *

Colophon :—

جلد چهار بهار سیوم کتاب بوستان خیال دیر درین مقام باتمام رسید *

Dated Sunday, the 12th Chayt, 1292 Bengali year, corresponding to A H 1303.

Scribe :—اثیر الدین بوهاری.

The colophon is followed by the words جلد چهارم خورشید نامه.

No 456

foll 172 (pp 344), lines and size same as above.

This volume, endorsed جلد نهم, is designated in the beginning as the *fifth jild* of the *third Bahâr* and opens thus :—

زبان انسان شمع انجمن سخن وقتی تواند شد الخ *

It is to be noticed that the beginning of this volume agrees verbatim with the *fourth jild* of the *third Bahâr*, corresponding to the *twelfth volume* of the whole work, noticed in India Office Lib No. 844 and Bodl (*loc cit*).

Scribe —Abul Hasan.

No. 457.

foll 184 (pp. 368); lines and size same as above.

This volume, endorsed بوستان خیال جلد دهم, is not styled or designated anywhere in the text It begins with the adventures of Sâhibqirân-i-Akbar and opens thus —

اما راویان اخبار و ناقلان آثار چنین روایت کرده اند که چون صاحبقران اکبر بوست درخت نخل فهرم کند رسمان او یافته روان شد تا بمنزل شیرویه رسید *

Written by the scribe of the preceding copy

No 458.

foll. 148, lines and size same as above.

This volume, endorsed جلد یازدهم, according to the author's statement in the beginning (fol. 1[a]), as well as at the end, is the

first Shaṭr of the fourteenth volume of the Bûstân-i-Khayâl. This and the following volumes contain a dedication to Nawwâb Sirâj-ud-Dawlah of Bengal

In the beginning of this volume the author gives us the following particulars —

آغاز جلد یازدهم از بوستان خیال که مستملست بر احوال صاحبقران اصغر شاهزاده بدر منیر و احوال صاحبقران اعظم شاهزاده خورشید تاج بخش و متعلقان آن دو بادشاه عالیشان و ملاقات طالبان با مطلوبان و وصال عاشقان با معشوقان و محبان با محبوبان ..... اما بعد چنین گوید اضعف عباد الله المتعال محمد تقی الجعفری الحسینی المتخلص به خیال که چون جلد هفتم بهار سیوم که بخورشید نامه علم اشتهار در عالم بر افراخته و جلد سیردهم باعتبار اصل کتاب بوستان خیال که موشح و مزین بنام نامی ..... نواب منصور الملک سراج الدوله بهادر هیبت جنگ است باتمام رسید شروع جلد چهار دهم نموده می آید و چون در جلد سابق تمام و کمال مشتمل بر احوال صاحبقران اعظم و متعلقان او بود این جلد را مصدر باحوال صاحبقران اصغر شاهزاده بدر منیر اگر تمام از انصاف دور نباشد و اکنون که کتاب نزدیک بتمامی رسیده ارادهٔ مصنف آنست که درین جلد انشاء الله تعالی احوال صاحبقران اصغر و صاحبقران اعظم و متعلقان او را ذکر نموده خورشید نامه را باتمام رساند و این جلد چون مستمل بر دو احوال است بدو شطر ترتیب یابد شطر اول احوال صاحبقران اصغر و دریم احوال صاحبقران اعظم و متعلقان او و در جلد یازدهم که خاتمة الکتاب است تتمهٔ احوال صاحبقران اکبر شاهزاده معز الدین انو تمیم و بقیه طلسم بیضا و کتخدائی آن صاحبقران اکبر و رفعتی آن شاهزاده نامور بفید تحریر در آورده کتاب را بنام اعلی ..... نواب منصور الملک سراج الدوله بهادر هیبت جنگ ..... تمام سازد ...

Again in the conclusion —

باتمام رسید شطر اول از جلد چهاردهم در زمان کار فرمائی ..... نواب منصور الملک سراج الدوله بهادر هیبت جنگ ..... مسود این اوراق ..... محمد تقی الحسینی المتخلص بخیال ..... کمر همت باختتام کتاب بوستان خیال بنام نامی و القاب گرامی او بسته است *

Written in ordinary but legible Indian Nasta'lîq
Not dated.
Scribe:—عبد الرحیم.

No. 459.

foll. 309; lines and size same as above.

The *second Shatr* of the fourteenth volume of the Bûstân-i-Khayâl, endorsed جلد دوازدهم

Beginning —

آغاز شطر دویم از جلد چهاردهم که مشتملست بر دو فصل .....

راویان اخبار و ناقلان آثار بعد از حمد پروردگار و نعت سید ابرار الخ *

In the conclusion we are told that the author dedicated four volumes out of the fifteen, to Nawwâb Sirâj-ud-Daulah of Bengal. By these four he most probably means the last four.

Written in good Nasta'lîq by Asîr-ud-Dîn, the scribe of some of the volumes noticed above

Not dated

Four folios written in a different hand, and evidently belonging to some other volume of the work, are found at the end of this copy

No. 460

foll 198 (pp. 396), lines and size same as above.

The fifteenth or the last volume of the Bûstân-i-Khayâl, endorsed جلد سیزدهم. In the beginning of this volume the author distinctly tells us that this is the fifteenth volume, that he commenced to write it after completing fourteen volumes, and that it consists of two sections and the Khâtimah

و اینک شروع در تحریر جلد پانزدهم که مشتملست دو فصل و خاتمه الکتاب است نمود ...

The volume ends with an account of some of the exploits of Nawwâb Sirâj-ud-Daulah

Beginning:—

الحمد لله الاول بلا اول و الآخر بلا آخر و لا معقب الخ *

The name of the scribe is not given, but the copy is evidently due to the penmanship of Asîr-ud-Dîn of Bûhâr, the scribe of some of the volumes noticed above.

Dated 6th Muharram, A.H 1302.

Almost all the volumes contain notes in the handwriting of the donor, Maulavî Sayyid Sadr-ud-Dîn Ahmad, to the effect that all the volumes were revised and collated under his supervision

No. 461.

foll 331, lines and size same as above

This volume, endorsed منتخب بوستان خیال, or "Selections from the Bûstan-i-Khayâl" consists of the portions which are wanting in some of the volumes noticed above It begins with an account of the birth of Shâhzâdah Khwurshîd Tâj Bakhsh, preceded by the following note in the handwriting of the donor:—

ازینجا تا ورق ۹۶ از جلد اول خورشید نامه و جلد ششم بوستان خیال منفول گشت *

Beginning —

داستان ولادت شاهزاده خورشید تاج بخش - راویان احبار و ناقلان آثار و محدثان این داستان کهن و غواصان این دریای سخن *

Again fol 125a begins thus —

از جلد هفتم - داستان تمهید ملافات روشن جبین بذب حور طلعت پری تران شهریار سعادت قرین الخ *

Fol 179a begins thus with the donor's note

ازینجا تا هفده ورق از جلد ششم بوستان خیال و جلد اول خورشید نامه منقول است - داستان ولادت ملکه زهره جبین خطائی *

Fol 212a begins thus —

از جلد دهم - احوال حگر پاره که گل عارضش طعنهٔ خوبی بر گلستان ارم زده *

Fol. 264a begins —

از جلد دوازدهم چند سطر از احوال ملکه خوبان روزگار زهره جبین حتامی تاجدار نگاشته باز بداستان صاحبقران اعظم رجوع کنم *

The handwriting resembles that of Aşîr-ud-Dîn, to whose penmanship we owe several of the volumes noticed above The first 60 folios and foll 179a-188a are written in careless and ugly Indian Ta'lîq.

No. 462.

foll. 215; lines 17, size $8\frac{1}{2} \times 5\frac{1}{4}$, $6\frac{3}{4} \times 3\frac{1}{2}$.

قصهٔ امیر حمزه

QISSAH-I-AMÎR HAMZAH

A defective and incomplete copy of the popular romance of Amîr Hamzah bin 'Abd-ul-Muttalib, the uncle of the prophet On the possible authorship of Mullâ Jalâl Balkhî, ملا جلال بخاری comp Rieu, p 761, and Garcin de Tassy, Histoire de la Litt Hind, 2nd ed, vol i, p. 236 The narrative deals at great length with the adventures and expeditions of Hamzah, who is here converted into an imaginary hero of romance The narrative extant in this copy relates chiefly to his adventures at the court of Nûshîrwân

The MS opens abruptly in the middle of the *seventh dâstân* with the following words —

..... کرده همیشه در کسته بودی و کمان چوبی در کتف آویخته *

and breaks off with the earlier portion of the 58th *dâstân* —

همچنین مینماید روز دیگر هر دو سپاه سوار شدند .....

Written in fair Indian Nasta'lîq with the headings in red Not dated, apparently 18th century

No. 463.

foll 238; lines 12, size $8\frac{3}{4} \times 5\frac{3}{4}$, $7 \times \frac{1}{4}$

قصهٔ امیر حمزه

QÎSSAH-I-AMÎR HAMZAH

Another defective and incomplete copy of the romance of Hamzah, endorsed on fol 1^b قصهٔ حکیم وبلسوف.

This copy does not contain any heading or division The narrative forms undoubtedly a part of Hamzah's adventures, dealt with at considerable length in the popular romance called طلسم هوشربا Ṭilism-i-Hûshruleâ, lithographed in 8 vols by Nawal Kishore.

It begins thus.—

راویان اخبار و ناقلان آثار و طوطیان شیرین گفتار الخ *

The copy breaks off·—

... وفدم بجلدی برمبداشب و آتش هم تعاقب صاحبقران نموده دویده

Written in bold and legible Indian Nasta'liq within coloured-ruled borders

Not dated, 19th century

No. 464.

foll 130; lines 13, size $8\frac{3}{4} \times 5$, $5\frac{3}{4} \times 3$

قصهٔ بي بي زيعون

QISSAH-I-BÎBÎ ZAYGÛN

The popular romance of Muhammad Hanîfah (the third son of 'Alî) who died, A H 81 = A D 700 and Zaygûn (the daughter of the Sultân of Rûm)

The Bengali metrical version of this story is very popular in the villages of Bengal

Beginning·—

الحمد لله رب العالمين ..... اما بعد اين ترجمه قصه محمد حنيفه و زيعون بی بی است كه نموده می آيد - روزی محمد حنيفه ... در باختن شكار آهوان الخ *

The work is divided into 30 dâstâns

Spaces for headings are left blank in the earlier part of the copy

Written in modern legible Nasta'liq

The copy is full of clerical errors

Not dated, 19th century

No. 465.

foll 323, lines 19, size $10\frac{1}{4} \times 8$; $9 \times 5\frac{3}{4}$.

جنگ نامهٔ ابو مسلم

JANG NÂMAH-I-ABÛ MUSLIM.

The romance of Abû Muslim Marwazî, the famous general, who played a conspicuous part in the elevation of the 'Abbasides to the Khilâfat, and who died, according to Habîb-us-Siyar, vol II, Juz 2, p. 48, on Wednesday the 25th of Sha'bân, A H 137 = A D. 754 The narrative deals at great length with his noble and pious actions, his adventures and his valiant deeds on various expedi-

tions; and gives an account of the base and hostile action of Marwân-ul-Himâr (died, according to the same authority, A.H. 132 = A D. 749) against the descendants of 'Alî.

Beginning :—

الحمد لله رب العالمين و العافبة ..... راوى روايت مبكند داستان اول حكايت در ميان مى آرد *

Neither the title of the work nor the name of the author is given in the text, but in the colophon it is called كتاب تواريخ جنگ نامهٔ حضرة امير امبران امير حضرة انا مسلم *

The work is not divided into any chapters or sections, nor are there any headings The names of the Prophet, the Imâms, the hero and other sacred persons, are written in red. The style is plain and simple. The romance is of similar character as the popular داستان امبر حمزه or the Romance of Amîr Hamzah.

Written in small ordinary Nasta'liq inclined towards Nîm Shikastah hand

The colophon is dated Murshidâbâd, Wednesday, 7th Sha'bân, A H. 1220 Written during the time of Mubârik-ud-Daulah, the youngest of the three sons of Mîr Ja'far 'Alî Khân, Nawwâb of Bengal.

Some of the folios are loosened and separated from the original binding.

No. 466.

foll. 482; lines 21; size 12×8; $8\frac{3}{4}\times5\frac{1}{4}$.

An enlarged version of the same romance in which a great number of new incidents is introduced In spite of its excessive length, this copy is by no means complete It is defective in the beginning as well as towards the end, but it is difficult to say how many folios are wanting It opens abruptly with the words —

..... و تاريک مى نمايد مكر يک جاى روشني ... ظاهر مي شود رسول عليه السلام بجبرئيل عليه السلام پرسيد *

The concluding words with which the MS breaks off are :—

بجاى پدر خود بر تخت سلطنت نشسته بمراد خود رسيدند اميد كه جميع در ماندگان بمطلب و مقصود خود رسيده كامياب شوند ...

Spaces for the insertion of proper names to be written in red, are left blank throughout.

Written in a careless bold Nasta'lîq within gold and coloured-ruled borders

Foll 394-482 are written in several different hands. Foll. 450-483 are mounted on new margins.

Not dated, apparently 19th century.

IX. MISCELLANIES.

No. 467.

foll 279; lines 19, size $12\frac{3}{4} \times 8$, $9 \times 4\frac{1}{2}$.

نسيم الربيع

NASÎM-UR-RABÎ'

A rare Persian translation of Abul Qâsim Mahmûd bin 'Umar-uz-Zamakhsharî's (d A H 538 = A D 1143) Arabic work Rabî'-ul-Abrâr, consisting of a vast collection of sayings, moral maxims and anecdotes illustrating chiefly various moral or intellectual qualities and the opposite vices

Beginning.—

حمد بیمعدود مبدعی را تقدس اسماوه (Sic) که بتانیر صنع ابدال

از مطلع امال *

In the preface the translator, who does not reveal his name, after eulogising the reigning king Shâh Shujâ', most probably the second king of the Muzaffaride dynasty, who reigned from A H 759-786 = A D 1357 1384, dedicates the work to Amîr Salgar Shâh, the Wazîr of the said king

According to Rieu's Supplt to the Arabic Cat Brit Mus. No 1134, the Arabic original is divided into ninety-eight chapters, but the present translation consists of eighty-two chapters only A full list of the contents is given at the end of the preface, foll 3^a-5^a.

Written in ordinary Indian Ta'lîq by Tâlib-ur-Rahmân of Mangalkothî

Dated Monday, the 1st of Baisâkh, 1298 Bengali year.

The colophon is followed by a note saying that the copy was revised and corrected by Maulavî Hasîb-ud-Dîn Ahmad and Maulavî Khâdim Husayn

No. 468.

foll. 525; lines 16; size $11\frac{1}{2} \times 8$; $8\frac{3}{4} \times 5\frac{3}{4}$.

شاهد صادق

SHÂHID-I-SÂDIQ

A vast collection of religious, philosophical, political, ethical and cosmographical writings and containing also a large collection of moral sayings, historical anecdotes, and miscellaneous notices, by Muhammad Sâdiq bin Muhammad Sâlih Isfahânî Âzâdânî محمد صادق بن محمد صالح الاصفهانی الازادانی, who was born in Surat, A H 1018 = A D 1609 He commenced the work in A H 1054 = A D 1644 and completed it in A H 1056 = A D 1646

Beginning —

الحمد لله تعالی و منه المبتدی و الیه المنتهی و الصلوة و السلام
علی نبیه محمد المصطفی خیر الانبیا الخ *

The work is divided into five Bâbs sub-divided into numerous Fasls, and a Khâtimah A full table of the contents is given at the end of the preface, foll 2^b-6^b

Written in ordinary Indian Nasta'lîq

Not dated, apparently 18th century

No. 469.

foll 106, lines 16, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{2}$

A curious kind of tract, consisting of a mixture of heterogeneous matter. Neither the name of the author nor the title of the work is given in the text, but on fol 85^b the author narrates an anecdote by which he gives us to understand that one of his friends, named Hibat Ullah, was still alive in A H 1047 = A.D 1637, in the reign of Shah Jahân "the deceased" We can therefore conclude that the author wrote this work shortly after Shâh Jahan's death, which took place in A.H. 1076 = A D 1665

Beginning —

در بیان بلاد و شهر - بعول برخی از علما منازل را ابگاه فریبه
خوانند الخ *

The tract begins with a general cosmography, treating of well-known places of the earth, arranged in alphabetical order, mosques, forts, etc.

After that comes a short account of the طلسم, fol. 35^b; then biographical notices of the saints, 'ulamâ and the poets, fol. 37^b. After that comes a medical sketch, fol 51^a, treating of the following subjects:—creation of men, the soul, physiognomy, the five senses; sexual intercourse; water, wine. Then follows the miracles of the prophets and the saints, fol 68^b, divination, fol 69^b; poetry, fol. 70^a, caligraphy, fol 72^b, silence, fol 77^b; morality, fol. 78^a, friendship, fol. 81^b, love, fol. 84^a; women, fol 86^a, humorous sayings, fol 87^b, the philosophy of men, fol. 88^b, account of Yâjûj and Mâjûj (Gog and Magog), fol 90^a; plague, fol. 90^b, the dead, fol 91^b, Jinns and Satans, fol 92^b; interpretation of dreams, fol 94^a.

Written diagonally in fair Indian Nasta'lîq.

Not dated, apparently 18th century.

No. 470.

foll 383; lines 15, size $9 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 4$.

A vast collection of historical legends, moral maxims, anecdotes and curious narratives of celebrated men from the earliest times to the beginning of the thirteenth century of the hijrah, by an anonymous author

It consists of mere selections from various other works, and begins thus without any preface —

* در بعضی تواریخ مسطور است که مراد ابن معد ابن عدنان الخ

It begins with fables and historical anecdotes, chiefly relating to curiosities and rare occurrences, followed by a historical sketch, consisting of selections from other histories

Then follows —An account of the rise of the Wahâbîs, fol 310^a, wonders and curiosities, introduced by the heading من العجائب والغرائب, fol. 312^a, a collection of 76 anecdotes, fol 320^b; an account of the ancient philosophers taken from the Khulâsat-ul-Akhbâr of Amîr Khâwand Shâh, fol 339^a, some selections from the histories of Shâh Jahân's reign, fol 346^b, a short account of the Tâj of Agrah, fol 368^a, a scientific sketch treating of the atmosphere, rain, cloud, rainbow, thunder, etc, fol 373^b

The occurrence of the name of Akbar II (1221-1253 = A.D. 1808-1837), on fol 124^b, who is spoken of as the reigning sovereign, suggests that the work was compiled during his reign.

Written in ordinary Indian Ta'lîq

Not dated, apparently 19th century.

Some folios are wanting at the end of the copy.

No. 471.

foll 401; lines 9-14, size $9\frac{1}{4} \times 6\frac{3}{4}$, $6\frac{1}{4} \times 4\frac{1}{2}$

A slightly defective copy of a work on various topics, being a course of lectures delivered by Khwâjah Shâh Hasan Ajmîrî, collected by one of his disciples Muhammad Mahdî, both of whom were still alive in the beginning of the 13th century The subjects treated are music, prosody, medicine (consisting of a collection of prescriptions for the cure of the various diseases of the body), archery, the distinction between good and bad swords, prayers, invocations, amulets, conjurations, magic, charms and cures; the virtues and the mysterious effects of the Rubâ'îs of the celebrated saint Abû Sa'îd Abul Khayr, who died in A H 440 = A D 1048 (the Rubâ'îs are arranged in alphabetical order), etc , etc

It opens abruptly thus in the middle of the section treating of the lives of the persons who were experts in the art of music —

که عرضه داشتن مدامی بندگی است عرض نمود که باهر مرشد زاده
که مرشد فلیخان بوده باشد عالباً کامیاب گردد *

The concluding words are —

گره در کارم افتاده مدد کن بهاء الدین نوئی مسکلکسائی

The title of the work can not be ascertained on account of a lacuna at the beginning, but on the margin of fol 1[a] it is endorsed as ملفوظات خواجه شاه حسن اجمیری

Written in ordinary, but legible, Indian Ta'lîq within coloured ruled borders

Not dated, 19th century

X. MSS. OF MIXED CONTENTS.

No. 472.

foll. 127, lines (centre column) 25, (margl col) 44; size $15 \times 7\frac{1}{4}$; 13×5

Selections from the dîwâns of Rukn-i-Sâ'in, Adîb-i-Sâbir, Imâmî Harawî, Majd-i-Hamgar and Badi-ud-Dîn Shâshî, bound together in one volume, as follows —

I. Foll 1-30. دیوان رکن صاین. Dîwân-i-Rukn-i-Sâ'in

A rare dîwân of Maulânâ Rukn-ud-Dîn Sâ'in of Herat مولانا رکن الدین صاین هروی, who flourished in the reign of Sultân

Abû Sa'îd Bahâdur Khân (A H 716 736 = A D 1316-1335) after whose death he entered the services of Sultân Tugâ Tîmûr Khân (A H 737-753 = A D 1336-1352) He also addressed laudatory poems to Sultân Mubârız-ud-Dîn Muzaffarî (A.H. 713-76) = A D. 1313-1358), Shâh Shuja' and several others, and died in A H 764 = A D 1326 See Bankipur Lib Catalogue, vol I, p 227, where a copy of the dîwân is noticed.

Beginning —

از سحر غمزهٔ توکه جادوی مطلعست اشکم چکیده همچو شراب مروسست

Contents —

Qasîdahs, fol 1^b, Muqatta'ât, and Ġazals intermixed, fol. 23^a. It ends with four Rubâ'îs, the first of which, fol 29^b (margin), runs thus —

از روی تو تارهٔ نو بهاری دارم الخ

The fly-leaf at the beginning contains a biographical notice of the poet, copied from some Tadkirah by Muhammad Bakhsh Khân, the father of the donor of the Bankipur Oriental Library

II. Foll 31^b-62^a دیوان ادیب صابر Dîwân-i-Adîb-Sâbir

The lyrical poems of Khwâjah Shihâb-ud-Dîn, poetically surnamed Sâbir, of Bukhârâ خواجه شهاب الدین صابر البخاری He was sent as a spy by Sultân Sanjar (A H 511-552 = A D 1117-1157) to the court of Atsîz (d A H 551 = A.D 1156), by whose order the poet was thrown, bound hand and foot, into the waters of Jîhûn (Oxus) and drowned in A H 538 (A.D. 1143), 540 (A D. 1145), 546 (A D 1151) or 547 (A D 1152)

Beginning on the margin —

نماز شام چو صحبت نرند از ماوی نریده گسست طریق سلامم از سلمی

The dîwân consists of panegyric Qasîdahs, and poems, and ends with a few detached verses. It is preceded by a biographical notice of the poet in which the date of the poet's death is given as A H 547 = A D 1152

III. Foll 63^b-83^b دیوان امامی. Dîwân-i-Imâmî The dîwân of Abû 'Abd Ullah Muhammad bin Abû Bakr 'Usmân, with the poetical *nom de plume* Imâmî, of Herat ابو عبد الله محمد بن ابو بکر عثمان المتخلص بامامی, who died, according to Taqî Kâshî (Sprenger, p 17), in A H 686 = A D. 1277, or, according to Majmâ' ul-Fusaha, I, p. 98, in A H 676 = A D. 1277 He was a contemporary of the celebrated Sa'dî, and the noble Qâdî family of

Herat is said to be descended from him. See Bankipur Lib Cat., vol. i, No. 88

Beginning with a short biographical notice of the poet.—

ملک الفضلا امامی هروی از جملهٔ فضلا و ندمای خراسان است الخ *

The first folio of the dîwân is followed by a lacuna and the first line on the next folio runs thus —

در بن دندان مبارکش زهی دارو شود

ز استماع لفظ روی افرای انحضرت لعاب (Sic)

Contents —

Qasîdahs, fol 64^a; Muqatta'ât, fol 72^a; Gazals, fol 76^b; Rubâ'îs, fol 79^b The Rubâ'îs are followed by some Qit'ahs, Gazals and Qasîdahs all intermixed

IV Foll 84^b-107^a. دیوان مجد همگر Dîwân-i-Majd-i-Hamgar The diwân of Khwâjah Majd-ud-Din Hibat Ullah, better known as Majd-i-Hamgar خواجه مجد الدین هبت الله معروف به مجد همگر He was a contemporary and a fellow-citizen of the celebrated Sa'dî of Shîrâz, and was in high favour with Sa'd bin Abû Bakr bin Zingî, after whose death he became a warm friend of Khwâjah Bahâ-ud-Dîn, son of the great Sâhib-i-Dîwân Khwâjah Shams-ud-Din Muhammad of Isfahân He died in A H 686 = A D 1287 See Bankipur Lib Cat., vol i, No 90

Beginning —

چو عکس رویتو پرتو بر آسمان انداخت

زمانه را بدو خورشید در کمان انداخت

The dîwân begins with Qasîdahs which are followed by Muqatta'ât, Tarkîb bands, and Gazals intermixed, and ends with some Rubâ îs, the first of which runs thus on fol 106^b —

خرم بتو داشتم دل پرغم را الخ *

A biographical notice of the poet, copied from some Tadkirah by Muhammad Bakhsh Khân, and dated 15th Shawwâl, A.H 1277, is found on fol 84^a

V. Foll. 108^b-127^b. دیوان بدر چاچ Dîwân-i-Badr-i-Châch. The lyrical poems of Maulânâ Badr-ud-Dîn Muhammad مولانا بدر الدین محمد چاچی of Châch or Shâsh, the modern Tashkand, also called Banâkit, who came to India during the time of Sultân Muhammad bin Tuglaq (A.H 725-752 = A.D. 1325-1351), to whom

he was a panegyrist. He adopted the poetical title of Badr and also Châchî or Shâshî, and died A H. 754 = A D. 1353.

This copy of the dîwân consisting of Qasîdahs, Qit'ahs Tarkîb-bands, chronograms, Ġazals and Rubâ'îs, without any order, begins thus :—

حمد آن سلطان عالم را که عالم بنور است

انس او در راه ایمان انس و جان را رهبر است

The whole dîwân has been lithographed with glosses and vocabulary, Lucknow, A H 1261 The Qasîdahs have also been lithographed in Cawnpur, A H. 1261, and with a commentary in Râmpûr, A H 1289

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

Dated Friday, 3 Jumâdâ II, A H. 1023.

No. 473.

foll 54; lines 15, size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

دیوان حیدر کلوج

DÎWÂN-I-HAYDAR KALÛJ.

I. Foll. 1b-40b Selections from the dîwân of Haydar حیدر کلوج, a native of Herat, who in his early days took to the profession of baker, in consequence of which he became known as Haydar Kalûj Although illiterate, he excelled many poets of his age, and it is said that, whenever any verse occurred to him, he asked the passers-by to note it down. He died in A.H. 959 = A D. 1551

The present dîwân consists chiefly of Ġazals arranged in alphabetical order.

Beginning :—

ای در دو جهان دولت وصلت هوس ما

وصل تو بصد گونه هوس ملتمس ما

Written in ordinary Nasta'lîq.

The colophon runs thus .—

تمت هذ النسخة المتبركه مسمی دیوان حیدری بروز چهار شنبه بوقت نماز ظهر بتاریخ هژدهم شهر ربیع الثاني سنه ۱۲ جلوس معلای ظل الهي زاد رفعته و سلطنته و حشمته *

Apparently 19th century.

II. Foll. 41^b-47. اشعار نویدی Ash'âr-i-Nawîdî. A very small, but very rare, collection of some of the lyrical poems of Nawîdî of Nîshâpûr, who 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

Beginning with a preface by the poet —

حمد و سپاس بیقیاس واجب الوجودی را سزاوار هست که مشام جان زندهٔ دلانرا الخ *

The preface is followed by two short Masnawîs in praise of Humâyûn, the first of which begins thus on fol 43^b:—

شاهٔ عادل همای فرخ فال الخ *

Then follows a series of Gazals in which we find the peculiarity that in each of the Gazals the use of a certain letter of the alphabets is strictly avoided, that is to say, all the verses of a Gazal consist of such words as do not contain a particular letter For instance, the first Gazal in which the use of the letter الف is avoided, begins thus on fol. 44^a —

صد شکر که شد دولت وصل تو میسر گردید ز خورشید رخت دیدهٔ منور

In the preface, fol. 43^a, the poet says that the series consists of 29 Gazals, which he composed for the emperor Humâyûn

III. Foll 48^b-54^b دیوان وحشتی Dîwân-i-Wahshatî A very short collection of Gazals by a poet who adopts the takhallus Wahshatî وحشتی, arranged in alphabetical order.

Beginning:—

ای سوخته چون لاله ز عشقت دررون مرا
بر بسته عنچه وار دل خسته خون مرا

Written in ordinary Nasta'lîq on thin papers of bad quality. Not dated, apparently 19th century

No. 474.

foll. 111; lines (centre col. 21); (margl. col.) 28; size $9\frac{1}{2} \times 4\frac{3}{4}$; $8 \times 3\frac{1}{2}$.

I Centre col دیوان فغانی. Selections from the dîwân of Figânî (see No 352 in this catalogue), arranged alphabetically and beginning as usual.—

ای سرنامهٔ نام تو عقل گرهٔ کسای را الخ *

II. Margl col. دیوان وحشی. Dîwân-ı-Wahshî A collection of the lyrical poems of Maulânâ Kamâl-ud-Dîn Wahshî مولانا کمال الدین وحشی. He was born in Bâfiq, in Kirmân, but as he came to Yazd in boyhood, and spent there almost his whole life, he is known as Wahshî Yazdî He imitated the style of Figânî, and died in A H 991 = A.D. 1583

Beginning —

کشیدهٔ عشق در زنجیر جان تاشکیبا را الخ *

Ġazals in alphabetical order, fol. 1^b; Muqatta'ât, fol 79^b; Rubâ'îs, fol. 80^b, Qaṣîdahs, fol. 81^b; Tarkîb bands, fol. 92^b a Maṣnawî, entitled خلد برین Khuld-ı-Barîn, fol 96^b

Written in ordinary Nasta'lîq within red-ruled borders

Not dated, apparently 18th century.

A seal of one Muzaffar Husayn, dated A H 1277, is found on foll 1^b and 111^b.

No. 475.

foll 222, lines 11, size 6×4; 4×2

I Foll 1^b-156^a The four well-known prose treatises of Maulânâ Nûr-ud-Dîn Muhammad Zuhûrî of Turshîz in Khurâsân مولانا نور الدین محمد ظهوری ترشیزی, who came to India in A H. 988 = A D 1580, enjoyed the warm favour of Ibrâhîm 'Âdil Shâh II of Bîjâpûr, and died in A H 1025 = A D 1616 The four treatises are I دیباچهٔ نورس or Preface to the Nauras, a treatise on Indian music, composed by Ibrâhîm 'Adil Shâh II himself, but according to some the Kitâb-ı-Nauras was jointly composed by Zuhûrî and Malik Qummî It begins thus on fol. 1^b —

سرود سرایان عسرتکدهٔ فال که نورس سرا بستان حال کار کام و زبان ساخته اند الخ *

The colophon (fol. 24^a) is dated Thursday, 26 Jumâdâ II, A H 1237.

II. دیباچهٔ گلزار ابراهیم or Preface to the Gulzâr-i-Ibrâhîm, beginning on fol. 25^b :—

خرمی چمن سخن بطراوت حمد بهار پیرائیست الخ *

The colophon (fol. 49^a) is dated Sunday, the beginning of April, 1822.

III. دیباچهٔ خوان خلیل or the preface to the Khwân-ı-Khalîl, beginning on fol. 51^b :—

* ای ار تو بر اهل بخت و اکلیل سنبل

IV مینا بازار Mînâ Bâzâr, a description of the Bâzâr so called, built by Ibrâhîm ʿÂdil Shâh, beginning on fol. 100^b —

عصمتیان رو بوش حیا برور و خلوتیان عفت کوش چاک نظر را

* مژده باد

It has been lithographed with a commentary in Delhi, A H. 1265, and in Lucknow, A H 1282

Dated 23rd Rajab, A H 1237, corresponding with 17th April, 1822.

The above prefaces of Zuhûrî are all in homage of Ibrâhîm ʿÂdil Shâh II, and describe his noble character and the splendours of his court. The first three have been printed under the title سه در ظهوری in Lucknow, 1846, Cawnpore, A H 1269, and A D 1873, English translation, Calcutta, 1887.

The colophon (fol 99^b) is dated 26th March, 1822

II Foll. 158^b 222^b Extracts from the Jang Nâmah or Bazm Nâmah, an account of the war of A'zam Shâh and Bahâdur Shâh, by Ni'mat Khân ʿÂlî نعمت خان عالی originally called Mirzâ Nûr-ud-Dîn Muhammad, the well-known author of the Waqâi' Ni'mat Khân Âlî, who died in A H. 1121 = A D 1709

Beginning as in Rieu, p 1049 —

* زیب دیباچهٔ سخن نبایش نی نبار است

The account of the war begins on fol 164^a

An English abstract is noticed in Rieu, Add 30779.

The colophon is dated 21st May, 1822

Written in bold Indian Ta'liq

Some English meanings of difficult words written in pencil are found in the margins here and there

No. 476

foll 210, lines 13-15, size 9 × 5¼, 6½ × 3.

I. Foll. 1^b-21^b. ارشاد الطالبین Irshâd-ut-Tâlibîn.

An ethico-mystical treatise on the religious and moral doctrines of Islâm from a Sufic standpoint, by Jalâl-ud-Dîn bin Mahmûd Thânîsarî جلال الدین بن محمود تهانیسری.

Beginning :—

الحمد لله الذی اعطی الطالبین سوی لغایه و اجدی المستافین ذوق رضایه الخ *

The treatise contains 37 chapters, the first thirty-one of which occupy foll 1^b-21^b, and the last five, foll 23^a-30^b.

The colophon (fol 30^b) is dated Sunday, 9th Jumâdâ I The year given here as 2511 is evidently a mistake for 1152 The scribe of the copy did not know that Persian numerical figures, unlike Persian writing, run from right to left

Scribe :—محمد ابراهیم.

II. Foll 22^a, 137^a-139^b, 138^b A short tract on the mystical meaning of "love" by 'Azîz Muhammad un-Nasafî عزیز محمد النسفي.

Beginning :—

الحمد لله رب العالمین و العاقبة للمتقین ..... اما بعد چنین گوید اضعف ضعفا و خادم فقرا عزیز محمد النسفی *

III Foll 31^a-44^a. A defective treatise on the doctrine of Sufism and its subtilties. It is defective in the beginning, and opens abruptly thus :—

..... بلا و مسفت مبتلا میگردد اما باب اول در اثبات واجب الوجود الخ *

In a subscription at the end, due to a later hand, it is said that this treatise, entitled گیتی نما "Gitî Numâ," was finished on 17th Jumâdâ I, A H. 1133.

It is divided into five Bâbs, as follows —

Fol 31^a ..	..	باب اول در اثبات واجب الوجود
Fol. 33 ..	..	باب دوم در بیان نفس طبیعي و حیواني و انساني و نباتي
Fol 37^a..	.	باب سیوم در صدور موجودات
Fol. 39^b...	..	باب چهارم در سبب ایجاد عالم
Fol 40^b...	..	باب پنجم در مبداء و معاد ..

IV. Foll 45^b-105^a. لباب الاخبار Lubâb-ul-Akhbâr. A collection of 400 traditions of the Prophet on all points of theology and

law, translated, according to Ind. Office Lib No. 2639, from Ahmad bin 'Abd Ullah's original collection in Arabic, by Muhammad Mahmûd محمد محمود The present work contains the text with a Persian paraphrase.

Beginning —

* حمد بیحد و مدح ببعد مر خدای را عز و جل جلاله و عم نواله الخ

The work is divided into 40 Bâbs, each of which contains 10 traditions

An index of the 40 Bâbs is given on foll 46^a-47^a

It was printed in Bombay, A H 1280

The colophon (fol 105^a) says that this copy was transcribed for Muhammad Ibrâhîm by خلیفه زین العابدین بعلق آبادی فریسی on 25th Safar, A.H 1134

V. Foll 106^b-111^b and 145^a-164^a A treatise on the articles of Muhammadan faith and legal prayers, in the form of questions and answers intended for beginners

Beginning —

* حمد متواتر و ثنای منکاثر مر حضرت بی نیازی را

The title of the book and the name of the author are not given in the text In the colophon (fol 164^b) it is called جامع الغصوصات یعنی احکام الصلوٰة It is also said here that the copy was transcribed for Muhammad Ibrâhîm by خلیفه زین العابدین on 7th Dulhijjah, A H 1132

VI Foll 113^b-136^b. A Sufî treatise in which the nature and rules of the spiritual life are explained, and illustrated by anecdotes and sayings of holy-men

Beginning —

* بدانکه حضرت حق سبحانه تعالی را من حیث توجه الی عالم الظهور

The name of the author and the title of the work are not given, but a reference to Jâmî (fol. 114^a), who is spoken of in the past tense, suggests that it was written after his death (A H 898 = A D. 1492). The colophon (fol 136^b) is dated Sunday, 22nd Rabi' (?) The year, as in the first treatise, is 2511, which is a mistake for 1152 (A H).

VII. Foll. 140^a.-144^b. مرغوب القلوب Margûb-ul-Qulûb. A Maṣnawî on the elements of asceticism and mysticism, commonly ascribed to Shams-i-Tabrîzî شمس تبریزی (d. A.H. 645 =

A.D. 1247), the spiritual guide of Maulânâ Jalâl-ud-Dîn Rûmî, composed, according to some copies, A.H 757 = A D 1356, i e. 112 years after Shams-i Tabrîzî's death—a fact which renders the statement absurd This copy does not give any date of composition. For further detail see Ind Office Lib. No 1840, etc.

It begins with a short preamble in prose, thus —

این کتاب مرغوب القلوب از گفتار شیخ المشایخ قطب المحققین و امام السالکین ..... شمس تبریز قدس سرہ العزیز *

The poem itself begins thus —

بگویم حمد رب العالمین را عطا کو کرد ترما عقل دین را

It is divided into 10 Fasls

VIII Foll 165^a-171^b. A theological tract on some of the religious duties of Islâm in form of Mas'alahs, by Qutb ud-Dîn Muhammad bin Ghyâs-ud-Dîn قطب الدین محمد بن غیاث الدین It seems to be identical with No 2627 in Ethé, Ind Office Lib. Cat

Beginning —

الحمد لله رب العالمین ..... بدانکه ..... حق سبحانه و تعالی کا ترهمه بندگان مکلف فرض عین است *

IX. Foll 172^a-198^a A mystical treatise on the doctrines of the Muhammadan faith from a Sufic standpoint The beginning is defective, and the treatise opens thus abruptly —

—— رنگی نیست —— زانرو که ز نقش عبر حق بیزارند *

The work is illustrated by sayings of eminent Shaykhs, mystics and holy men.

The colophon (fol 198^a) is dated Sunday, 11th Jumâdâ II, A.H 1134

X. Foll. 198^b-210^b رموزات Rumûzât. A treatise dealing with some questions on religious, philosophical and ethical topics of mystical tendency, by an anonymous author.—

Beginning:—

الحمد لله علی صانع القدرت و المحسنات الخ *

The colophon is dated 20th Jumâdî II, A.H. 1134.

The folios of this MS. are in great confusion. The right order seems to be foll. 1-21, 23-30, 22, 137-139, 31-111, 145-164, 113-136, 140-144, 165-210

Written in ordinary Indian Ta'lîq. Slightly damaged by worm holes.

No. 477.

foll. 145; lines 15, size $8\frac{1}{4} \times 5$; 6×3.

I درر المواعظ Durr-ul-Mawâ'iz, foll 1^b-8^a.

A short Maṣnawî on moral precepts, by Sayyid Husayn سید حسین, whose name appears on fol 7^b, line 15. According to the concluding verses, it was completed in A.H. 1203 = A D. 1788.

Beginning —

خدا را سپاسی کنم از نخست که این نامه گردد ز فیضش درست

II خرابات Kharâbât, foll 8^b-30^a

Another Maṣnawî, most probably by the preceding author, containing similar matter illustrated by anecdotes, etc The title of the poem, which expresses the date of its completion, A H 1204 = A D 1789, is given in the concluding line, on fol 30^a

Beginning :—

سپاس از لب جام حق را سزا ست الخ *

III Masnawîs مثنویات foll 30^b-37^b A collection of short Masnawîs of different metres and on different subjects, without the author's name The first begins thus —

ارہ بفرق سر دیو رجیم بسم الله الرحمن الرحیم

The author of this Masnawî flourished under Shâh 'Abbâs (II), who is eulogised on fol 32^a

IV. A dîwân by a poet who intentionally conceals his name, foll 38^a-145^b. In a Qit'ah on foll 66^a-66^b, the poet says that although his friends insisted that he should reveal his name in the dîwân, he did not like to acquire fame by composing poems. It is however evident that he flourished during the time of Kalb 'Alî Khân (A.H. 1287 = A D. 1870), whom he mentions on fol 66^a. The chronograms on foll 67^b-68^a range from A.H. 1201 to 1284

Beginning —

بفصل بہاران نسو در حدایق که حوش دادہ از سینه بیرون حقایق

The dîwân consists of Qasîdahs, Qit'ahs, fol. 65^a; chronograms, fol. 67^a; Rubâ'is, fol. 68^b, Ġazals in alphabetical order, fol 76^a.

The first Ġazal begins thus:—

بکن از خاکساران کد به عر و سروراری را
که ماه آسمان فرمان نود ماه حجاري را

Written in ordinary Nasta'liq
Not dated, 19th century

No. 478.

foll 137; lines 14, size $7\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

I رياض الصنائع Riyâd-us-Sanâ'i'. A versified treatise on metrical science and the art of rhyming, by Alfî bin Husaynî Sâwajî الفی بن حسینی ساوجی, dedicated to 'Abd Ullah Qutub Shâh of Golconda (A H. 1020-1083 = A D 1611-1672), after whose name the author entitled it رياض الصنايع قطب شاهی.

Beginning with a prose preface —

حمد وافر و ثنای کامل مبدع و صانعی را شایاست الخ *

Each metre is illustrated by a distich containing its name, and followed by its scansion

Dated Tuesday, 25th Dulhijjah, A H 1222

II Fol 58a Another versified treatise on the same subject without any title In the colophon, fol 64b, the composition is ascribed to the celebrated Ġulâm Alî Âzâd of Bilgrâm (d A H. 1200 = A D 1785) علام علی آزاد بلگرامي.

Beginning —

عرب هم عجم نوزده بحر دارد *

The colophon says that the transcription was completed on Monday, 14th Rabî' I, A H 1221 at Basrah, in the monastery of 'Abbâs son of 'Alî the fourth Khalîfah, in a hasty manner within four hours

Foll 65a-68b blank

III. Fol 69a A collection of Rubâ'îs, Ġazals, Masnawîs, single verses, etc from various poets

Beginning with Rubâ'îs.—

نام تو مي بارد عشق از نامه و پیغام تو مي بارد عشق ——

After 27 Rubâ'îs begin the quatrains of the famous Abû Sa'îd Abul Khayr ابو سعید ابو الخیر (d A.H. 440 = A.D 1048) fol. 71b.

The total number of Rubâ'îs is 165, and a great many of them, belonging to different poets, are, as usual, ascribed to Abul Khayr. The first Rubâ'î under the heading رباعیات سلطان ابو سعید ابو الخیر قدس سرہ runs thus —

من نی نو دمی قرار نتوانم کرد الخ *

This section is not dated
Written in ordinary Ta'lîq.
The MS. is injured in many places

No. 479.

foll 101; lines 19, size $11\frac{1}{4} \times 7$, $8\frac{1}{2} \times 4\frac{3}{4}$

I. Foll. 1^b-24^b. قیامت نامه Qiyâmat Nâmah

An account of the events which are to take place at the approach of the Day of Resurrection, and of the world to come, by Maulavî Rafî'-ud-Dîn مولوی رفیع الدین, a popular Indian scholar of the 19th century

Beginning —

حمد و شکر رب العزت را بر گوناگون نعم ظاهری و باطنی و دینی و دنیوی *

II Foll. 24^b-26^b. Commentary on the initial verse of the Qurân بسم الله الرحمن الرحیم and on the کلمهٔ تمجید, viz. سبحان الله و الحمد لله ولا اله الا الله و الله اکبر ولا حول و لا قوة الا بالله العلی العظیم, by an anonymous author

Beginning —

بدانکه شیون کمالات الهی هر چند نی انتها ست، الخ *

III Foll 27^a-54^b سراج الابرار و منهاج الانوار Sirâj-ul-Abrâr wa Minhâj-ul-Anwâr A theological treatise on religious obligations, consisting of selections from the work entitled غرر و درر Ġurar wa Durar, which is a Persian translation of Abul Layṣ Samarqandî's (d. A H 375 = A D. 985) Tanbîh-ul Ġâfilîn, by 'Alî bin Muhammad bin 'Alî Isfahânî علی بن محمد بن علی اصفهانی

Beginning :—

الحمد لله رب العالمین ..... بدانکه این مختصریست در علم تذکیر و وعظ و حکایات از احادیث صحیح الخ *

The work is divided into 20 short chapters enumerated at the beginning.

IV. Foll 56^a-75^b ضرور المكلف Durûr-ul-Mukallif Another treatise on Muhammadan theology and law, by Muhammad Amjad bin Muhammad Arshad محمد امجد بن محمد ارشد with copious notes on the margins.

Beginning:—

بحمد الله على ما انعمنا الايمان هو خير الانعام و وعدنا بدخول الجنة الاسلام .....

V Foll 76^a-80^b تهديب الميت Tahdîb-ul-Mayyat. Another theological treatise dealing especially with legal precepts for funeral rites and ceremonies according to the Hanafite School, by 'Abd-ush-Shukûr Ansârî عبد السكور انصارى.

Beginning —

* الحمد لوليه العليم و الصلواة على نبى الكريم و اصحابه اجمعين

VI Foll. 81^a-98^b. ترجمهٔ سراجيه Tarjumah-i Sirâjiyah

A Persian translation of Sirâj ud-Dîn Muhammad bin Muhammad bin 'Abd ur-Rashîd Sajâwandî's (who flourished about A H. 600 = A D 1203) well-known treatise on the Muhammadan Law of Inheritance, commonly called السراجيه, by the same Muhammad Amjad bin Muhammad Arshad who has been mentioned above (Art. IV) as the author of a theological treatise entitled ضرور المكلف.

Beginning —

* لله مبراث السموات و الارض اصناف نبعياس حمد و سپاس الخ

VII Fol 99 contains a list of names of the saints taken from the Tadkirat-ul-Auliyâ of Farîd-ud-Dîn 'Attâr

VIII. Foll 100^a-101^a. A Sufic genealogy by one Sayyid Ahmad سيد احمد, who calls himself a disciple of Shaykh 'Abd-ul-'Azîz (d A H. 1239 = A D. 1823) bin Shâh Walî Ullah (d A H 1176 = A D 1762) The genealogy begins with the name of the author and ends with that of the Prophet.

Written in ordinary Indian Ta'lîq.

Not dated; 19th century

No. 480.

foll. 88; lines 17; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$

I. Foll 1^b-56^b. تحفه الودائع فی حل دقائق الوقائع Tuhfat-ul-Wadâ'ı' fî Hall-ı-Daqâ'ıq-ul-Waqâ'ı' Explanation of the Quranic verses used in Nı'mat Khân 'Âlî's well-known work "Waqâ'ı'-ı-Haidarâbâd," better known as "Waqâ'ı'-ı-Ni'mat Khân 'Âlî"

Beginning —

حمد وافر و ثناء منکاثر حالقی را سزا ست که بقدرت کامله حویش شاهدان حجله ایجاد الخ *

We learn from the preface that the author, who calls himself کمال الدین احمد صدیقی Kamâl-ud-Dîn Ahmad Sıddîqî, was born in Âtashpârah, Parganah Naldî, District Râjshâhî, and that he wrote this work A H 1204 = A D 1789 during his student life in the Calcutta Madrasah. He adds that as from the time of composition of the Waqâ'ı'-ı-Nı'mat Khân 'Âlî (A H 1097 = A D 1685) down to A H 1204 nobody had attempted to elucidate the meanings of the Quranic verses used in the Waqâ'ı', and as it was difficult for readers to have a just idea of the said work without possessing a clear knowledge of the Quranic verses in it, he (the author) thought it desirable to write the present work His literary occupations did not however permit him to proceed with the work until the outbreak of the Hindu disturbance in the beginning of A H 1204, which seriously affected the working of the Madrasah for three successive years The author thus obtained leisure, which enabled him to write this work He further adds that the meanings and explanations given by him are generally based on the Tafsîr-ı-Husaynî (a well-known commentary upon the Qurân by Husayn Wâ'ız Kâshifî, composed, A H 899 = A D 1493), and that for the facility of readers he has mentioned the names of the Sipârah, the Sûrah and the Rukû' at the beginning of each verse explained by him, and has also arranged the verses in the order in which they stand in the Waqâ'ı'.

Fol 57 blank.

II. Foll 58^a-88^b. پند نامه The popular Pand Nâmah of Farîd-ud-Dîn 'Attâr (d. A H 627 = A D 1229), beginning as usual.

The Tuhfat-ul-Wadâ'i' is written in a neat Nasta'lîq without the scribe's name, and the Pand Nâmah in an ugly and careless Indian Ta'lîq by one Ġulâm Najaf علام نجف

Not dated; 19th century

Some worm holes towards the end.

No. 481.

foll 84; lines 23, size $8\frac{1}{2} \times 4\frac{1}{2}$; 6×3

I. Foll. 1^b-33^b A treatise on the theoretical and practical doctrines of Sufism, interspersed with verses and quotations from the Qur'ân and the sayings of holy men.

Beginning —

و درود بیحدود و ظهود که شهود ذات و معصود صفات است *

The title of the work and the name of the author could not be traced A note on the last folio of the MS reads "this volume consists of six treatises, viz. (1) عونده (2) گلسن راز در حاشیه لمعات (3) وصلت نامه (4) عسغیه (5) شرح مرعوب القلوب (6) ابیس العربا", but we got here only three treatises, viz the last two mentioned, preceded by the present It is therefore probable that the title عسغیه is intended for the present treatise

It breaks off abruptly thus —

مساهدهٔ دوست بعلِ میکند ازین معنی است که خواجه حافظ .....

II. Foll 34^b-58^a در نامهٔ اشرف خانی Dur Nâmah-i-Ashraf Khânî. A commentary upon the mystical treatise مرعوب القلوب noticed under No 476

Beginning —

حمد مر خداوندی که ایوان حقیقت را بلند افراخت *

The text consists of eleven Fasls in this copy A quotation from Jâmî at the end suggests that the commentary was written after his death (A H 898 = A D 1492).

III. Foll 59^a-84^a. ابیس العربا Anîs-ul-Ġurabâ. A Sufî tract interspersed with quotations from the Qurân, Hadîṣ, etc, identical with the copy noticed in Dr Ethé, India Office Lib No 1880, in the colophon of which the author is called 'Abd-uṣ-Ṣamad عبد الصمد, who, according to the learned doctor, is probably identical with the author of the اخبار الاصفیا, and the editor of the مکاتبات علامی. The subscription in this copy says that it was completed A.H. 148, probably meant for 1048.

Written in careless Naskh, with many clerical errors.
Not dated, probably 18th century.

No. 482.

foll. 79; lines 14, size $8\frac{3}{4} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{1}{2}$.

جواهر العجائب

JAWÂHIR-UL-'AJÂ'IB

I Foll 1-16 A Tadkirah of female poets by Fakhrî فخري, who wrote it in Sind at the court of Muhammad 'Îsâ Tarkhân (d. A H 974 = A D 1566)

The MS. opens abruptly thus :—

جنت مكانى شاه حسن مرزا انار الله برهانه از جهان فاني بسراى جاوداني رحلت نمود *

The author was a panegyrist of Shâh Tahmâsp, and left, besides this work, a Persian translation of Mîr 'Alî Shîr Nawâ'îs, Majâlis-un-Nafâ'is (see Rieu, p 365), and two collections of Ġazals entitled Bustân-ul-Khayâl and Tuhfat-ul-Habîb

II Foll 16-79 The Jawâhir-ul-'Aja'ib is followed by the last section (نمود چهارم) of the Mir'ât-ul-'Âlam, treating of the biographical notices of the Persian poets This portion corresponds with fol 276^b-291^a of the copy of the Mir'ât-ul-'Âlam, No 11 in this catalogue

Written in ordinary Indian Ta'lîq with the headings in red.

Not dated, apparently 19th century

No. 483.

foll. 79; lines 13-22, size $9\frac{3}{4} \times 6$; $8\frac{1}{4} \times 4$

Foll. 1^b-45^b. A history of the first five years of Aurangzîb's reign, containing a detailed account of the period during which he was occupied in crushing his competitors, and securing the throne.

Beginning .—

ابو المظفر محي الدين محمد اورنگ زيب بهادر عالمگير بادشاه غازى آن قطب فلك سلطنت و جهانداري مركز دايرهٔ عظمت و بختيارى *

The author, who does not reveal his name anywhere, flourished during the time of Aurangzîb, of whom he speaks in the present tense. The history begins with the praises of Aurangzîb, his birth and minority, followed by his campaigns in the Deccan, his struggles with his brothers, etc., etc., and ends with the death and burial of Shâh Jahân in Rajab, A.H. 1076.

A copy of the work, exactly agreeing with the present, is noticed in Rieu 1, p. 265, where the contents are described.

The subscription says that the MS belonged to one Sayyid Safdar 'Alî, better known as Sayyid Fakhr-ud-Dîn Husayn, bin Sayyid Amjad 'Alî

II. Foll. 48^a-79^b Biographical notices of Persian poets, without beginning or end. It begins without any preface with an account of 'Abd-ur-Rahîm Khân Khânân, thus —

نواب عبد الرحيم مرزا خانخانان سپه سالار رحيم تخلص خلف ارشد محمد بيرامخان *

and breaks off in the middle of the notice on the poet Sâdiq The poets mentioned are mostly those who flourished in Akbar, Jahângîr, Shâh Jahân and Aurangzîb's time

Written in careless Indian Ta'lîq

Not dated, apparently 19th century

Foll. 72^a-79^b are written diagonally

No. 484

foll. 66, lines 15, size $8\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{3}{4} \times 2\frac{1}{2}$

I. Foll 1^b-36^a گلشن راز Gulshan-i-Râz The famous mystic Masnawî, composed in answer to fifteen metaphysical questions propounded by Amîr Husaynî Sâdât (the author of the well-known Sufistic Maṣnawî Zâd-ul-Musâfirîn, who died about A H 729 = A D 1328) by Shaykh Mahmûd Shabistarî شيخ محمود شبستری, who died in A H 720 = A D 1320

Beginning —

بنام آنکه جانرا فکرت آموخت الخ *

For editions, translations and other particulars see Bankîpûr Library Catalogue, vol 1, pp 170-173

II Foll 36^b-66^a. وصلت نامه Waslat Nâmah The Waslat Nâmah of Farîd-ud-Dîn 'Attâr, for which see No 299 in this catalogue

III. Foll 1^b-20^b (Margin) رسالهٔ شاهد Risâlah-i-Shâhid. A mystical prose treatise on love and its various stages, by the same Mahmûd Shabistarî, who wrote it for one Shaykh Ibrâhîm, a relation of Ismâ'îl Sîsî, for whom Mahmûd entertained an admiration bordering on madness, see Sprenger, p. 478. It is divided into several Lam'ahs.

Beginning —

الحمد لله الذی نور وجه حبیب بتجلیات الجمال الخ

Written in ordinary Naskh within coloured-ruled borders
Dated A H 1036, see fol 36*a*

Scribe — قاسم حسینی

Foll. 21*b*-27*b* (margin) Some selected poems and verses from other poets, written in a later Indian Ta'lîq

No. 485.

foll 28, lines 13, size $7\frac{1}{2} \times 5$, $6 \times 3\frac{1}{2}$

I Foll 1*b*-16*b* سراج الوهاج Sirâj-ul-Wahhâj A discursive commentary on a verse of Hâfiz, by Sirâj-ud-Dîn 'Alî Khân *Arzu* آرزو سراج الدین علی خان (d A H 1169 = A D 1755), the author of the well-known biographical work Majma'-un-Nafâ'is, etc

Beginning —

کستی دسبدان سخن را شرط بحر حمد واحب تعالی بدست

The verse commented upon is —

کستی شکستگانیم ای باد شرطه بر حمر باشد که باز بینیم آن یار آشنا را

The colophon, fol 16*b*, is dated Calcutta, Tuesday, 25th Shawwal The year is not given

II Foll 17*a*-28*b* A treatise in mixed prose and verse on the prerogatives of 'Alî, based on the Qurân

Beginning —

بعد از محامد حق و اوصاف مصطفی
دارم هوای مدحت سلطان اولیا

Written in ordinary Indian Ta'lîq
The colophon of this treatise is dated Friday, 29th Rabî' II, A H. 1221

CLASSIFIED INDEX.

The works are classified according to subjects, and arranged under each heading, as far as possible in chronological order A number within a parenthesis after the title of a work denotes the Hijrah date of its composition, or, when preceded by d , the year in which the author died The last number given refers to the page in this work

I History

General History

Târîkh i Guzîdah, by Hamd Ullah Mustaufî (730) 1
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ADDITIONS AND CORRECTIONS

Page	23, line 19	Read *Hadiq* instead of Hâdiq
,,	52, ,, 13	Read *Mu'tamad* instead of Mu'tamid
,,	67, ,, 29	Read *Haydarâbâd* instead of Haydarâbad
,,	77, No 102	See the article on this work by H Beveridge in the J A S B for 1895, pp 194 ff A copy of the portion of this work dealing with Bengal is in the Library of the Asiatic Society of Bengal and there catalogued as Tawarikh-i-Bangalah This is the extract on which Beveridge's article is based See the Catalogue of the Persian Books and Manuscripts in the Library of the Asiatic Society of Bengal Calcutta, 1895, p 182, No D 331
,,	78, line 22	Read *Polynesia* instead of Polinisia
,,	,, 32	Read *architectural* instead of architecteral
,,	97, ,, 9	Read *qudâr* instead of guzâr
,,	101, ,, 15	Read *Nasafi* instead of Nasafî.
,,	102, ,, 27	Read *Gadanfariyah* instead of Gazantariyah
,,	109, ,, 8	Read *Husayn* حسين instead of Hasan حسن
,,	122, ,, 23	Read *Ibn-i Khâtum* instead of Ibn-i Khâtim
,,	136, ,, 32	Read *are* instead of is
,,	147, ,, 28	Read *Yûsuf* instead of Yusuf
,,	148, ,, 13	Read *Safawi* instead of Safawî
	176, ,, 24	Read *Harîri's* instead of Harîri's
,,	190, ,, 23	Read *Rudâ* instead of Rida
,,	194, ,, 20	Read *Guftâr* instead of Guftar The same correction applies to line 22 on the same page
,,	219, ,, 31	After 700*b* add *See also p 119 in this Catalogue*
,,	236, ,, 12	Read *Mahmûd* instead of Mahmud
,,	249, ,, 9	Read *Maulavi* instead of Maulawî The same correction applies to p 252, line 5, p 254, line 10
,,	253, ,, 6	Read *Bankipur* instead of Bankipûr The same correction applies to p 254, line 5
,,	273, ,, 28	Read *Faydi* instead of Faidî
,,	275, ,, 11	Read *Tahm rs-p* instead of Tahmasp
,,	276, ,, 6	Read *Delhi* instead of Delhî
,,	280, ,, 29	Read *Hârisi* instead of Harisî
,,	281, ,, 18	Read *Kamrah* instead of Kamran
,,	285, ,, 6	Read *Qit'ahs* instead of Qit'abs
,,	302, ,, 17	Read *Wâsukhts* instead of Wâsûkhts
,,	303, ,, 23	Read *Jauhari* instead of Jawharî
,,	312, ,, 10	Read *Ahli* instead of Ahlî
,,	,, ,, 11	Read *Rudâ* instead of Riqâ
,,	317, ,, 24	Read الطوائف instead of الطوائف
,,	320, ,, 21	Read *Ahmadâbâd* instead of Ahmadâbâd
,,	321, ,, 22	Read *Shâhzâdah Mu'izz-ud-Dîn* instead of Shâhzâdah Mu'izz-ud-Dîn
,,	329, ,, 30	Read *Hûshrubâ* instead of Hûshrulea
,,	343, ,, 3	After the word "work," add, *like the one mentioned, p 106 in this Catalogue*
,,	353, ,, 12	Read *Árzû* instead of *Arzu*
,,	,, ,, 19	Read *Shawwâl* instead of Shawwal

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