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A DESCRIPTIVE CATALOGUE
OF THE
ARABIC AND PERSIAN
MANUSCRIPTS

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BY

MOHAMMED ASHRAFUL HUKK, M.B. (EDIN.),
OF HYDERABAD,

HERMANN ETHÉ, PH.D., M.A.,

late Professor of Oriental Languages at University College of Wales, Aberystwyth,

AND


EDWARD ROBERTSON, M.A., B.D., D.LITT.,

Professor of Semitic Languages at the University College of North Wales, Bangor.



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PREFACE.

IT was in the year 1904 that the Library Committee of the University of Edinburgh first took steps to provide a catalogue of the Arabic and Persian manuscripts in the University Library, and more particularly of the collection of Oriental MSS. formed by Lieut.-Col. John Baillie of Leys, and presented to the Library of the University in 1876 by his grandson, Mr. John B. Baillie, with a stipulation that a descriptive catalogue of them should be prepared in due course. The task of compiling such a catalogue was shortly afterwards entrusted to Mr. Mohammed Ashraful Hukk, of Hyderabad, who was then a student at the University, and by the beginning of 1906 Mr. Hukk, who had been assisted in his work by Mr. Mohammed Bey Badre, a student from Cairo, had catalogued the greater portion of the manuscripts. Printing was started without delay, and the catalogue, as prepared by Mr. Hukk, was in type before the end of the year. There were, however, certain difficulties in publishing the work at the time, and it was held over in consequence. In the year 1910 it was discovered that there were in the Library a considerable number of additional manuscripts which had not been included in Mr. Hukk's catalogue, and Professor Julius Eggeling, who was then acting as Curator of the University Library, undertook to arrange for their being catalogued. He secured for this part of the work the services of Professor Hermann Ethé, of Aberystwyth University, who furnished a catalogue of them in the course of the next two or three years, and by the spring of 1914 the work was regarded as virtually complete. Indeed, Professor Eggeling was occupied with the final proofs when he left Edinburgh in the summer of that year to pay a visit to Germany. The outbreak of the war in August prevented his return to this country, and he died in Germany in March, 1918.

Original Catalogue July 26 1918

Meanwhile the war had made it impracticable to proceed with the publication of the Catalogue, and it was not till the year 1921 that the Library Committee felt themselves in a position to take up the matter again. They asked Dr. Edward Robertson, who was then Lecturer in Arabic at the University of Edinburgh, if he would undertake the task of revising the Catalogue and were fortunate enough to obtain his consent. Dr. Robertson's appointment to the Chair of Semitic Languages at the University of Bangor in the same year and his removal from Edinburgh prevented him from making as rapid progress with the work as he had hoped to do, but he visited Edinburgh on several occasions in the course of the next two or three years, and subjected the Catalogue to a thorough revision, the results of which have been incorporated, so far as has been found practicable, in the appendices contained in this volume. Thanks to his care and zeal, the Catalogue which the University is at last able to issue will, it is hoped, prove to have suffered less than might have been expected from the various interruptions and vicissitudes to which it has been exposed in the course of its compilation.

FRANK C. NICHOLSON,
Librarian.

CONTENTS.

I. BAILLIE COLLECTION.

A. ARABIC MANUSCRIPTS.

	PAGE
I. Commentaries upon the Qurān	1
II. Traditions of the Prophet and Imām	2
III. Law	6
IV. General History	14
V. Biography	17
VI. Medicine	19
VII. Mathematics	20
VIII. Philosophy	24
IX. Ethics	24
X. Grammar	26
XI. Rhetoric	32
XII. Poetry	34
XIII. Elegant Prose	37
XIV. Tales	42
XV. Dictionary	43
XVI. Controversy	45
XVII. Prayers	46

B. PERSIAN MANUSCRIPTS.

I. Theology	47
II. History—	
(a) General	50
(b) Tīmūr	52
(c) India	54
(d) Persia	62
III. Biography	66
IV. Travel	68
V. Mathematics	70
VI. Astronomy	70
VII. Ethics	71
VIII. Poetry	76
IX. Music	97
X. Elegant Composition and Proverbs	99

	PAGE
XI. Tales and Romances	103
XII. Grammar	107
XIII. Farmāns and Official Letters	108
XIV. Dictionary	120
XV. Agriculture	123
XVI. War	124
XVII. MS. of Mixed Contents	125

II. MISCELLANEOUS COLLECTIONS.

A. ARABIC MANUSCRIPTS.

I. Theology—	
(a) Gospels	129
(b) Qurān	129
(c) Commentary upon the Qurān	133
II. Traditions of the Prophet	133
III. Law	134
IV. History—	
(a) General	136
(b) Muḥammad: the Companions: the <u>Khalifahs</u>	137
(c) Makkah	141
V. Biography	142
VI. Grammar	142
VII. Tales	143
VIII. Astronomy	143
IX. Dictionary	144
X. Prayers and Charms	145
XI. Miscellaneous	146

B. PERSIAN MANUSCRIPTS.

I. Theology	147
II. Law	149
III. History—	
(a) General	153
(b) Prophets	159
(c) <u>Khalifahs</u>	163
(d) Tīmūr	165
(e) India—	
(1) General	168
(2) Sulṭān of Dehli	175
(3) Moghul Emperors	178

(4) Provinces and Minor Dynasties—	
(i) Bengal	197
(ii) Kashmīr	199
(iii) Sūrath	200
(iv) Rohilla-Afghāns	201
(v) A'zamgarh	202
(f) Persia	203
IV. Biography	207
V. Geography	214
VI. Medicine	217
VII. Mathematics	228
VIII. Astronomy	228
IX. Ethics	229
X. Poetry	232
XI. Translations from Sanskrit	290
XII. Encyclopædia	296
XIII. Elegant Composition	301
XIV. Tales and Romances	307
XV. Grammar	319
XVI. Dictionary	320
XVII. Cosmography	321
XVIII. Astrology	322
XIX. Physiognomy	324
XX. Controversy	326
XXI. Art	329
XXII. MSS. of Mixed Contents	330
C. HINDŪSTĀNĪ MANUSCRIPTS.	
I. History of A'zamgarh	333
II. Poetry	333
III. Tales	334
IV. Astrology	335

APPENDIX—ADDITIONAL MANUSCRIPTS.

A. ARABIC.

I. Qurān	337
II. Muḥammadan Law—	
(a) Sunnite	338
(b) Shī'ite	339
III. History	343

	PAGE
IV. Mathematics	345
V. Philosophy and Ethics	346
VI. Proverbs	350
VII. Astronomy	351
VIII. Grammar and Dictionaries	353
IX. Poetry	357
X. Letter-writing	359

B. PERSIAN.

I. History, Topography, etc.—	
(a) General	360
(b) Prophets, <u>K</u> halifahs, and Imāms	361
(c) Timūr	362
(d) India	363
(e) Moghul Emperors	366
(f) Persia	366
II. Biography	368
III. Letter	369
IV. Medicine	369
V. Anatomy	374
VI. Astronomy	375
VII. Dictionary	377
VIII. Tales	378

FURTHER ADDITIONS.

I. Persian Manuscripts	381
II. Arabic Manuscript	383
Addenda et Corrigenda to the Arabic MSS.	385
Scheme of Transliteration	409
Subject Index of Arabic Works	410
Subject Index of Persian Works	412
Classification of Hindūstānī Works	416
General Index of all Works	417
General Index of Authors and Others	431
List of Rare, Illuminated, and Finely Written MSS.—	
(a) Arabic	449
(b) Persian	450
Chronological List of Old Dated MSS.	452
Index of Collectors of MSS. and their Donations	453

I.

BAILLIE COLLECTION.

A. ARABIC MANUSCRIPTS.

I. COMMENTARIES UPON THE QURĀN.

1.

أنوار التنزيل وأسرار التأويل

Anwār al-Tanzīl wa Asrār al-Ta'wīl.

Fols. 500; 9 in. by $5\frac{1}{4}$ in.; 29 lines, each $2\frac{3}{4}$ in. long; written in very neat and minute Naskh; gold-ruled margins; gold sprinkled on the paper; illuminated frontispiece; slightly injured by worms; not dated; it is stated that this excellent copy was made after the death of the author.

A well-known commentary on the Qurān. The name of the author does not appear, but the commentary is known to have been compiled by Nāṣir al-Dīn 'Abd-allāh b. 'Umar al-Baiḍāwī, who died, according to the notice of his life in Kitāb al-Aqālīm, at Tabrīz, A.H. 716 (A.D. 1316). Ḥamd-allāh Mustaufī, a contemporary, says he died in A.H. 710 (A.D. 1310). The text of the Qurān is written in red ink.

Begins:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِهِ نَسْتَعِينُ . . . الْحَمْدُ لِلَّهِ الَّذِي
نَزَلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا - النخ

Cf. B.M.A. Cat., p. 64*b*, and Suppl., 116; Loth (I.O. Cat.), 70; Dorn (St. Petersburg. Cat.), p. 17; Leyden Cat., iv, p. 31; Ahlwardt (Berlin Cat.), 517; Khed. Lib., i, p. 55; etc.

2-3.

الاسعاف في شرح شواهد القاضى والكشاف

Al-Is'āf fī Sharḥ Shawāhid al-Qādī w-al-Kashshāf.

Fols. 633; 12 in. by 8 in.; 30 lines, each 5 in. long; good Naskh; bound in plain leather; copyist, Āqā Bābā Iṣṣpāhānī; dated A.H. 1192 (A.D. 1778); two volumes.

A complete commentary on the proof verses cited by Jār-allāh Maḥmūd al-Zamakhsharī (d. A.H. 538, A.D. 1143), in his commentary on the Qurān called الكشاف (Al-Kashshāf, see Supplement), and Nāṣir al-Dīn 'Abd-allāh b. 'Umar al-Baiḍāwī in his commentary on the Qurān described above.

The present work was compiled by Ḥadr b. 'Atā-allāh (see the last verse on fol. 632b), according to a chronogram at the end of the book, in A.H. 974 (A.D. 1566).

All the verses adopted by Al-Zamakhsharī are inscribed in red, and those of Al-Baiḍāwī in yellow, and those common between them in green, but through age no such difference except in the case of red can now be detected.

Begins:

اللهم يا كشاف ضباية الاوهام بشموس شواهد العلوم . . . اما
بعد فان افضل ما يهتم بتحصيله - الخ

II. TRADITIONS OF THE PROPHET AND IMAM.

4.

الجامع الصحيح

Al-Jāmi' al-Ṣaḥīḥ.

Fols. 538; 8½ in. by 5½ in.; 29 lines, each 3¼ in. long; written in good Naskh with vowels in small hand; gold-lined round the pages; bound in gilt-stamped leather; dated A.H. 1109 (A.D. 1697).

The celebrated collection of traditions, by 'Abd-allāh Muḥammad b. Ismā'īl al-Bukhārī (d. A.H. 256, A.D. 869). The work is preceded in this case by a complete index.

Begins :

باب - كيف كان بدء الوحي الى رسول الله صلى الله عليه وسلم
وقول الله تعالى - النخ

See Hāj. Khal., ii, 512; B.M.A. Cat., pp. 111, 395, 539, and Supplt., 132; Khed. Lib., i, pp. 180-203; Ahlwardt (Berlin Cat.), 1146; Loth (I.O. Cat.), 117-131; etc. Printed at Bulāq, A.H. 1280 (A.D. 1863). Editions: Prof. Krehl's, Leyden, A.D. 1862; also Zeitschr. d. Deutsch. Morg. Ges., iv, p. 1 sq.

5.

الدر النشير (ملخص كتاب النهايه في غريب الحديث)

Al-Durr al-Naṣīr.

(Abridgement of the **Kitāb al-Nihāyah fī Ḡharīb al-Ḥadīṣ.**)

Fols. 192; 9½ in. by 5¾ in.; 18 lines, each 4 in. long; well written in small Naskh; soiled and much injured by insects; bound in plain leather; dated A.H. 907 (A.D. 1501).

This is an abridged form of the **Kitāb al-Nihāyah fī Ḡharīb al-Ḥadīṣ** (see Supplement), a dictionary to the Traditions.

The abridgement was made by Jalāl al-Dīn 'Abd al-Raḥmān Suyūṭī in A.H. 907 (A.D. 1501), about four years before his death; the **Nihāyah** (described in Supplement) itself was written by Majd al-Dīn Abū Sa'ādah Mubārak b. Abū al-Karam al-Jazarī, commonly known as Ibn al-Aṣīr (d. A.H. 606, A.D. 1209). The work also includes Suyūṭī's comments upon his abridgement.

Begins :

الحمد لله على ما انعم وصلى الله على سيدنا محمد واله وصحبه
وسلم - النخ

See Hāj. Khal., iii, 196; iv, 403; B.M.A. Cat., 756; Loth (I.O. Cat.), 1000; Bodl. Cat., ii, 177. Suyūṭī's commentary has been printed on the margins of the **Nihāyah** (see Supplement) at Cairo, A.H. 1311 (A.D. 1894).

6.

نهیج البلاغة

Nahj al-Balāghah.

Fols. 319; 12½ in. by 7¼ in.; 15 lines, each 4¼ in. long; written in beautiful Naskh on thick paper; headings are in red ink; the two first pages are richly illuminated and also the frontispieces to the second and third parts; thick gold lines round the text and thinner round the margins; the periods, which are large, are also illuminated throughout; numerous commentaries are written both under the lines and on the margins; badly soiled by damp, and slightly damaged by insects; the binding is of gilt-filled stamped leather; not dated; bears an inscription in Persian to the effect that the owner bought it in A.H. 1179 (A.D. 1765) in a soiled state.

This, evidently a valuable copy, consists of a collection of the speeches, mandates, educational works, wise sayings, and sermons of 'Alī b. Abī Ṭālib, son-in-law of the Prophet. It was compiled by Al-Sharīf al-Raḍī Abū al-Ḥasan Muḥammad b. al-Ḥusain b. Mūsā (d. A.H. 406, A.D. 1415). The work is divided into an introduction and three parts:—

- I. Al-Khuṭab w-al-Awāmir, fol. 6a.
- II. Al-Khuṭab w-al-Rasā'il, fol. 204b.
- III. Al-Hikam w-al-Mawā'iz, fol. 270b.

Begins:

اما بعد حمد الله الذي جعل الحمد ثمناً لنعماته - الخ

See B.M.A. Cat., p. 511b, and Suppl., 1238; etc.

It has been lithographed in Cairo with the commentary of the late Al-Shaikh Muḥammad 'Abdū, who was a celebrated philosopher, and besides several works wrote a commentary upon the Qurān.

7.

شرح نهیج البلاغة

Sharḥ Nahj al-Balāghah.

Fols. 651; 13 in. by 9 in.; 39 lines, each 5½ in. long; written in small excellent Naskh, headings in red; bound in gilt-stamped

leather ; gold-lined round the pages throughout ; numerous microscopic notes on the margins ; two uniform volumes in one.

A most elaborate commentary upon the work (see above) by the celebrated 'Abd al-Ḥamīd b. Hibat-allāh, b. Muḥammad b. Muḥammad b. Abī al-Ḥadīd (d. ا.ه. 655, A.D. 1257), who dedicated and submitted it a year before his death to Al-Wazīr Mu'ayyad al-Dīn Muḥammad b. al-Alqāmī, through his brother Muwaffaq al-Dīn Abū al-Ma'ālī.

The present good copy, which is in fair preservation, is divided into twenty *juz'* (parts), with an index at the beginning.

Begins :

الحمد لله الذى تفرد بالكمال فكل كامل سواء منقوص . . .
وبعد فان مراسم المولى الوزير الاعظم صاحب الصدر الكبير المعظم - الخ

Cf. B.M.A. Cat., p. 752*b* ; *Khed. Lib.*, iv, pp. 277, 341 ; etc. It has been lithographed at Ṭeherān, ا.ه. 1271 (A.D. 1854).

8.

غرر الحكم و درر الكلم

Ghurar al-Ḥikam wa Durar al-Kalim.

Fols. 244 ; 10 in. by 6½ in. ; 15 lines, each 3¾ in. long ; written in good Naskh ; the headings are in various colours ; slightly damaged by insects ; binding artistic ; retains traces of gilt both outside and inside ; copied at Herāt from a MS. in Najaf Ashraf, ا.ه. 1023 (A.D. 1614), by Al-Wāfi Muḥammad Jān b. Ḥusainī al-Harawī.

An excellent MS., which contains a collection of the numerous wise sayings of the same 'Alī b. Abī Ṭālib, the son-in-law of the Prophet. The apothegms were gathered and arranged by 'Abd al-Wāḥid b. Muḥammad b. 'Abd al-Wāḥid Amīdī Tamīmī in the sixth century Hijrah.

Begins :

الحمد لله الذى هدانا بنوفيقه الى جادة طريقه وفضلنا بتوفيقه - الخ

See Hāj. *Khal.*, ii, 646 sq., and iv, 318 ; B.M.A. Cat., 331 sq. ; Leyden Cat., 193 ; Loth (I.O. Cat.), 162 ; Brockelmann, i, p. 44 ; etc.

III. LAW.

9.

كنز الدقائق

Kanz al-Daqā'iq.

Fols. 304; 10½ in. by 8 in.; 7 lines, each 4½ in. long; well written in large Naskh on thin yellowish paper; numerous marginal as well as interlinear glosses in Persian; damaged by insects; bound in plain leather; not dated.

A work on Ḥanafī Law, by Abū al-Barakāt 'Abd-allāh b. Aḥmad b. Maḥmūd al-Nasafī (d. A.H. 710, A.D. 1310). It is an abridgement of his الوافی (Al-Wāfī), and is divided into 49 parts:—

I.	Folio	3a	كتاب الطهارة
II.	„	11a	الصلاة „
III.	„	42b	الصوم „
IV.	„	62a	النكاح „
V.	„	72a	الطلاق „
VI.	„	102a	الأئمان „
VII.	„	111b	الحدود „
VIII.	„	118b	السرقه „
IX.	„	123a	السير „
X.	„	134a	اللقيط „
XI.	„	134b	اللقطة „
XII.	„	135a	الأبعه „
XIII.	„	135b	المفقود „
XIV.	„	136a	الشركة „
XV.	„	139b	البيوع „
XVI.	„	160a	الكفالة „
XVII.	„	166b	القضاء „
XVIII.	„	174b	الشهادة „
XIX.	„	179b	الرجوع عن الشهادة „
XX.	„	181a	الوكالة „

XXI.	Folio 187 <i>b</i>	كتاب الدعوى
XXII.	„ 194 <i>b</i>	الاقرار
XXIII.	„ 199 <i>b</i>	الصلح
XXIV.	„ 203 <i>a</i>	المضاربة
XXV.	„ 208 <i>a</i>	الوديعة
XXVI.	„ 209 <i>b</i>	العارية
XXVII.	„ 211 <i>a</i>	الهبة
XXVIII.	„ 212 <i>a</i>	الرجوع في الهبة
XXIX.	„ 213 <i>b</i>	الاجارة
XXX.	„ 228 <i>a</i>	الولاء
XXXI.	„ 230 <i>b</i>	الحجر
XXXII.	„ 232 <i>b</i>	المادون
XXXIII.	„ 234 <i>a</i>	الغضب
XXXIV.	„ 237 <i>a</i>	الشفعة
XXXV.	„ 241 <i>b</i>	القسمة
XXXVI.	„ 245 <i>a</i>	المزارعة
XXXVII.	„ 246 <i>b</i>	المساقاة
XXXVIII.	„ 247 <i>a</i>	الذبايح
XXXIX.	„ 248 <i>b</i>	الاضحية
XL.	„ 249 <i>b</i>	الكراهية
XLI.	„ 255 <i>a</i>	الاشربة
XLII.	„ 256 <i>a</i>	الصيد
XLIII.	„ 257 <i>b</i>	الرهن
XLIV.	„ 263 <i>b</i>	المجنایات
XLV.	„ 270 <i>a</i>	الديات
XLVI.	„ 282 <i>b</i>	المعاقل
XLVII.	„ 283 <i>b</i>	الوجبايا
XLVIII.	„ 291 <i>b</i>	الخنثى
XLIX.	„ 298 <i>a</i>	الفرائض

Begins :

الحمد لله الذى اعز العلم فى الاعصار . . . قال مولانا الحمبر
التحرير مسمز قصابات السبق - الخ

See Hāj. Khal., 10,900; B.M.A. Cat., pp. 119*a* and 417*b*, and Suppl., 288-289; Leyden Cat., 1830; Ahlwardt (Berlin Cat.), 1013; Loth (I.O. Cat.), 255; Paris Cat., 891; Stewart's Descriptive Cat., 146; Brockelmann, ii, p. 196; Khed. Lib., iii, p. 105; etc. Persian translation of the same described in Ethé (I.O. Cat.), 2575-2579. It has been printed at Dehli, A.H. 1287 (A.D. 1870), Lucknow, A.H. 1291 (A.D. 1874), and Bombay, A.H. 1294 (A.D. 1876).

10.

الاشباه والنظائر الفقيهيه على مذهب الحنفيه

Al-Ashbāh w-al-Nazā'ir al-Fiqhiyyah 'Alā Mazhab al-Ḥanafīyyah.

Fols. 229; 10½ in. by 7¾ in.; 15 lines, each 4 in. long; written in clear Naskh on thin paper; not dated.

A work on the Ḥanafī mazhab (tenets and practice). The author is described as Zāin b. Najīm al-Ḥanafī, whose full name, as mentioned in other works, is Zāin al-'Ābidīn b. Ibrāhīm b. Najīm al-Miṣrī (d. A.H. 969 or 970, A.D. 1561 or 1562).

Begins :

الحمد لله وسلام على الذين اصطفى - الخ

See Hāj. Khal., i, p. 309; B.M.A. Cat., p. 142*a*, and Suppl., 1252 (iii); Leyden Cat., 1878; Loth (I.O. Cat.), 272; Aumer (Munich Cat.), 323; Paris Cat., 967-968; Brockelmann, ii, p. 310; Gildemeister, Bonn, 11; Khed. Lib., iii, p. 5; Dorn (St. Petersburg Cat.), p. 42; etc. Printed at Calcutta, A.H. 1242 (A.D. 1826).

11-12.

شرح مفاتيح الشرائع

Sharḥ Mafātīḥ al-Sharā'ī'.

Fols. 793; 11½ in. by 8¼ in.; 29 lines, each 5¼ in. long; good Nasta'liq; binding much injured, retains traces of gilt; illuminated

lines round the pages; transcribed for the library of Sayyid Muḥammad Fāḍil, at Murshidābād, A.H. 1175 (A.D. 1761); two vols.

An extensive commentary upon the *Mafātīḥ al-Sharā'i'*. The latter was originally written by Maulānā Muḥammad Muḥsin Kāshānī (still alive in A.H. 1105). The present work, compiled in A.H. 1090 (A.D. 1679), is by the author's nephew, Muḥammad b. Muḥammad b. Murtaḍā, known as Al-Raḍī. It is divided into three *muqaddimahs* (introductions) and two *fanns* (parts):—

Fann I treats with العبادات والسياسات, and is subdivided into six books and a *khātimah* (epilogue):—

- | | |
|------------------|-----------------------|
| i. مفاتيح الصلاة | iv. مفاتيح الحج |
| ii. الزكاة ,, | v. الذور والعمود ,, |
| iii. الصوم ,, | vi. الحسبة والعمود ,, |

في الجنائز—*khātimah*

Fann II treats with المعاملات والعبادات, and is subdivided into six books and a *khātimah*:—

- | | |
|----------------------------|-----------------------------|
| i. مفاتيح المطاعم والمشارب | iv. مفاتيح العطايا والمردات |
| ii. المناكح والمواليد ,, | v. القضاء والشهادات ,, |
| iii. المعاش والمكاسب ,, | vi. الفرائض والموارث ,, |

في الحيل الشرعية—*khātimah*

Begins :

الحمد لله الذي من على عباده بما شرح لهم من شرائع الاسلام
 . . . اما بعد فان اولى الامور—الحج

For *Mafātīḥ al-Sharā'i'* see Brockelmann, ii, p. 406; etc.

13.

مختلف الشيعة في احكام الشريعة

Mukhtalif al-Shī'ah fī Ahkām al-Sharī'ah.

Fols. 301; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.; 21 lines, each 4 $\frac{1}{2}$ in. long; written in ordinary Naskh with titles in red; soiled by damp and slightly injured

by insects; bound in stamped leather; copyist, Muḥammad b. Hindū-Shāh al-Yasrī al-Astrābādī; dated A.H. 958 (A.D. 1551).

A digest of Shī'ah law, by the celebrated Al-'Allāmah, Jamāl al-Dīn Abū Maṣṣūr al-Ḥasan b. Yūsuf b. 'Alī b. al-Muṭahhar al-Ḥillī (d. aged 78, A.H. 726, A.D. 1325). The present incomplete copy consists of *juz'* or division 3 and 4, see another copy described below, and is divided into six *kitābs* or books:—

- | | | | | |
|------|--------|-----------|------------------|------------------------|
| I. | Folios | 1-96, | كتاب التجارة | (commerce). |
| II. | „ | 96b-142, | الديون وتوابعها | (debts, etc.). |
| III. | „ | 142b-164, | الوديعة وتوابعها | (trusts and deposits). |
| IV. | „ | 164b-198, | الاجارة وتوابعها | (rent, etc.). |
| V. | „ | 198b-256, | الهبات | (gifts). |
| VI. | „ | 256a-301, | النكاح | (marriage). |

Begins:

كتاب التجارة وفيه فصول الاول في وجوه الكتساب - النخ

Cf. Brockelmann, ii, 164, etc.

14.

مختلف الشيعة في احكام الشريعة

Mukhtalif al-Shī'ah fī Aḥkām al-Sharī'ah.

Fols. 351; 12 in. by 7½ in. long; 33 lines, each 4 in. long; clear Naskh; each of the three divisions possesses illuminated frontispiece; gold-lined round the pages, much injured by insects; bound in stamped leather; copyist, Mūsā b. Ḥasan b. Zaid b. 'Alī b. 'Abd-allāh al-Iḥsānī; dated A.H. 1087 (A.D. 1676).

This is an extensive part of the same work on Shī'ah law as above, comprising the 4th, 5th, 6th, and 7th *juz'* or division. It is divided into eleven books:—

- | | | | |
|------|-------|-----|-----------------------|
| I. | Folio | 1a | كتاب الوديعة وتوابعها |
| II. | „ | 15a | الاجارة وتوابعها |
| III. | „ | 68a | النكاح |

(The fourth *faṣl* or subdivision of this part has an illuminated frontispiece on fol. 101b.)

- IV. Folio 128*a* كتاب الطلاق
 V. ,, 164*a* العتق وتوابعها ,,
 VI. ,, 189*b* الايمان وتوابعها ,,
 VII. ,, 212*b* الصيد وتوابعها ,,

(This part has an illuminated frontispiece.)

- VIII. Folio 229*a* كتاب القضاء وتوابعها
 IX. ,, 264*a* الفرائض ,,
 X. ,, 288*b* الحدود ,,

(Also has frontispiece illuminated.)

- XI. Folio 314*a* كتاب القصص والديات

Begins :

كتاب الوديعه وتوابعها وفيه فصول الاول في الوديعه مشاله انه اذا
 سلم الوديعه بيده الى ظالم خوفا على نفسه - الخ

As will be seen from a comparison of the preceding work, the books i, ii, and iii of this are identical with iii, iv, and vi of the preceding work.

15.

فقه الاماميه

Fiqh al-Imāmiyyah.

Fols. 446 ; 9 in. by 6½ in. ; 10 lines, each 3½ in. long ; written in large and distinct Naskh in the same handwriting as *Kanz al-Daqa'iq* ; thin paper ; bound in gilt-stamped leather ; bears the name of the author ; dated A.H. 1205 (A.D. 1790).

This is a digest of Muhammadan law according to the sect of the twelve Imāms, and was written (so states a note at the beginning and another at the end in the hand of Col. John Baillie) by the direction of Sir William Jones. A translation of it (most probably in English) was commenced at Lucknow on the 16th March, 1798 (24th Ramaḍān, 1212), and completed on the 20th February, 1799 (13th Ramaḍān, 1213).

The author is Sirāj al-Haqq, who divided his work into eleven parts:—

I.	Folio	1	. . . . .	باب البيع وشروط وآدابه
II.	,,	85	. . . . .	الدين والقرض ,,
III.	,,	106	. . . . .	الرهن ,,
IV.	,,	133	. . . . .	الضمان ,,
V.	,,	149	. . . . .	الشركة ,,
VI.	,,	185	. . . . .	العارية ,,
VII.	,,	201	. . . . .	الاجارة والكراء ,,
VIII.	,,	220	. . . . .	الوكالة ,,
IX.	,,	260	. . . . .	الهبة ,,
X.	,,	272	. . . . .	حقوق الزواج ,,
XI.	,,	343	. . . . .	الفرائض ,,

Begins :

باب البيع وشروطه وآدابه فصل في عقد البيع قال الشيخ - الخ

16.

فقه السراجيه

Fiqh al-Sirājiyyah.

Fols. 275; 8½ in. by 6¼ in.; 9 lines, each 3¼ in. long; good Naskh; thin yellowish paper; bound in leather; written in the same handwriting as Kanz al-Daqa'iq; numerous notes; not dated.

The well-known treatise on the Law of Inheritance of the Muslims, by Muḥammad b. Muḥammad Sirāj al-Dīn al-Sajāwandī (about A.H. 600, A.D. 1203), whose name, however, does not appear in the present copy. It begins with the first book on التجارة, which is divided into 12 chapters.

This volume concludes:

اما لو استاجرته قبل ظهورها بها او ببعضها فانه لا يجوز -

For continuation of this work see below, and also see Hāj. Khal., iv, 399 sq.; B.M.A. Cat., p. 409, and Suppl., 275 (iii), 435, 1197 (iv); Loth (I.O. Cat.), 239; Leyden Cat., 423 sq.; etc. Edited by Sir W. Jones, Calcutta, A.H. 1207 (A.D. 1792).

17.

فقه السراجيه في المساقاة

Fiqh al-Sirājiyyah fī al-Musaqāh.

Fols. 198; $10\frac{1}{4}$ in. by $7\frac{1}{2}$ in.; 9 lines, each $4\frac{1}{2}$ in. long; good Naskh; written by the same hand as above; numerous notes; damaged by insects; some ten pages have been added bearing on the same subject, which are in a different hand; bound in leather; not dated.

This is a second volume to the above, and begins with the second *faṣl* on *المساقاة*, and concludes:

— ولو سلمها إلى بعضهم من غير أن الباقين ضمن حصص من لم ياذن —

18.

فقه في الحدود والتقصاص والتعزيرات

Fiqh fī al-Ḥudūd w-al-Qiṣās wa-al-Ta'zīrāt.

Fols. 124; $8\frac{1}{2}$ in. by 6 in.; 9 lines, each $3\frac{1}{4}$ in. long; clear Naskh; written in the same handwriting as the Kanz al-Daqa'iq and Fiqh al-Sirājiyyah; slightly stained by damp; bound in plain leather; not dated.

It is stated in the introduction (fols. 1-4) that this work, which treats of Legal Punishment, Retribution, and Penal Laws, was compiled in the time of Messrs. Henry Colbrooke and John Harris Harrington by a Muftī, whose name however does not appear, at the direction of Capt. (afterwards Lieut.-Col.) Baillie. Probably the Muftī was Nizām al-Dīn, a great-grandson of the famous Shāikh 'Abd al-Ḥaqq of Dehli, who, it is stated by his son Al-Muftī Ikrām al-Dīn

Khān, having accompanied Shāh-‘ālam in his memorable campaigns in the East, had settled down temporarily at Benāres, and was at the request of some English officials engaged in some similar work.

The introduction begins :

الحمد لمن قدّر وقضى وقوض ما مضى - الخ

IV. GENERAL HISTORY.

19.

تأريخ الامم والملوك

Ta'rikh al-Umam w-al-Mulūk.

Fols. 242 ; 10¼ in. by 6¼ in. ; 25 lines, each 3¾ in. long ; written in very neat small Naskh ; bound in plain leather ; dated A.H. 876 (A.D. 1471) ; bears signature in English of C. Gladwin.

A general history of the world, from the earliest times, by the celebrated Abū Ja'far Muḥammad b. Jazīr b. Yazīd al-Ṭabarī of Ṭabaristān, who was a famous Imām of Baghdād and a great author. He finished his history in A.H. 302 (A.D. 914), and at the request of his friends reduced his work of 30,000 sheets to a much more reasonable size. This work was translated into Persian and continued by Abū Muḥammad of Tabrīz. Al-Ṭabarī died, in great renown for learning and sanctity, at Baghdād in A.H. 310 (A.D. 922).

The present excellent MS. is an abridgement of the original extensive history, but nothing important has been omitted, and its contents extend from the Creation to the year A.H. 133 (A.D. 750), the closing scene of Khalīfah Marwān II b. Muḥammad b. Ḥakam, when he was slain at the battle of Kūfah.

Begins :

توكلت على الله حسبي الله وكفى به قال ابو جعفر محمد بن
 جرير الطبري رحمة الله عليه - الحمد لله الاول والاخر بعد كل
 آخر - الخ

See B.M.A. Cat., p. 142, and for Persian version see references in B.M. Pers. Cat., i, p. 69 sq. ; Morley (R.A.S. Cat.), p. 17 ; Hāj. Khal., ii, p. 36 ; etc.



20

Reproductions of illustrations :

Barrett (D.). Persian painting of the XIV cent.

Dermenghem (E.). Mahomet et la tradition islamique.
1955. 42^R, 43^V, 45^V, 57^R.

D. Talbot Rice. Two Islamic MSS in the Library of
Edinburgh University. Scottish Art Review
vol. VII, 1 (1959) pp. 4-7. Ill.

Dawson (C.). Le moyen age et les origines
de l'Europe. Paris, 1960.
42^R, 43^V, 45^V.

Brinyon (L.), Wilkinson (J.V.S.) and Gray (B.).
Persian miniature painting. Lond., 1933.

Gronbeaum (G.E. v.) Der Islam. [Propyläen -
Weltgeschichte. V] 1963. p. 144. 2 miniatures.
death of Mohammed.

Giines Inal, 'Some miniatures of the Jānu' al-
Tawārikh in Istanbul, Topkapı Museum,
Hazine Library No. 1654'. Arts Orientalis V
1963 pp 163-175.

See J.R. of the Royal Asiatic Soc.
Vol. 6, 1841, pp 33-39, for a description
of this ms



Persian note on f. 107^a (old folio - 155^a)
states that the book was written in
706 A.H. (= 1306/7 A.D.)

The portion in the Royal Asiatic Soc.
is dated 714 A.H. (1314-15 A.D.).

See Descriptive catalogue of the Arabic &
Persian mss in the library of the
Royal Asiatic Soc. By W.H. Muir
pp. 1-11.

* See Barnett (D). Persian painting of the XIV cent. F.75(55).
 " Gray (B). Persian paintings. F.75(55)

20.

جامع التواريخ

150

Jāmi' al-Tawārīkh.

Fols. 277; 17½ in. by 13½ in.; 35 lines, each 10 in. long; clear Naskh; headings and verses in red; the texts of the Qurān in larger hand; contains seventy illustrations; each part has an illuminated frontispiece; a very old copy, written in the lifetime of the author; dated A.H. 707 (A.D. 1306). ^{1307/08} [?] ^{roy. Hist. Soc.} ^{Fragment, dated 714 A.H. (1314 A.D.)}

An authentic general history of the world from the earliest times, by Amīr Faḍl-allāh Rashīd al-Dīn b. 'Imād al-Daulah Abū al-Khair b. Muwaffiq al-Daulah, d. A.H. 718 (A.D. 1318), aged 73 years, at Tabrīz. According to a note in Persian on fol. 105a, "this, the history of Al-Ṭabarī (?), was completed in A.H. 703 (A.D. 1306), but the whole work, including supplements on special history, was finished three years later." The author was a physician in Hamadān, the city of his birth, and it was on account of his skill in his profession that he rose in the favour of Tārtār kings of Persia. He commenced the present work by command of Ghāzān Khān, who was a patron of literature, and who had appointed him Wazīr in A.H. 697 (A.D. 1298), which post he held under Ghāzān's son and successor. He was charged with administering poison to his patron Uljāitū, by his son Abū Sa'īd, and executed. Besides the above work he wrote several others, e.g., Kitāb al-Tauzīhāt, Miftāḥ al-Tafāsīr and al-Risālah al-Sultāniyyah, etc.

The present MS., which is one of the oldest extant, has unfortunately fols. 1-8 and 70-108 missing, and is also incomplete at the end. It is divided into three principal parts:—

Part I, in two sections:—

Section i begins from an account of the reign of Shaddād: Prophet Hūd (Eber), the tribes of 'Ād and Ṣamūd, Prophet Sāliḥ; the Kings of Persia from Kayumarṣ to Yazdajird—these are treated in one *faṣl* and four *ṭabaqāt*:—

(1) Fols. 4a-13b. Al-Bishḍiyyah: Hūshang, Jamshīd, Daḥḥāk, Prophet Abraham, Farīdūn, Prophet Joseph, Zaww b. Ṭahmāsp, Prophet Jethro, Prophet Moses, Aaron, Minūchihr, Nūdar, Prophets Al-Khiḍr and Moses (continued), Ṭubbā's, Prophet Joshua, Zaww b. Ṭahmāsp b. Minūchihr.

5
 1R 102✓
 1V 101R
 2R 105✓
 2V(2) 111V
 3R 112R
 3V 114V
 6V 115V
 7V 116V
 8R 117V
 8V 118R
 9R 119R
 9V 20R
 10V 21R
 11R 122R
 12V 123V
 13V 124V
 14V 125V
 15V 126V
 16V 127V
 7R 27
 28
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 38
 39
 40
 41
 42
 43
 44
 45
 46
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 54
 55R
 57R

(2) Fols. 13*b*–21*b*. Al-Kayāniyyah: Kaiqubād, the Israelites, Prophets Ilyās and ‘Īsāiyyah, Luhrāsp, Suhrāb, Bukhtanassar, Gushtāsp b. Luhrāsp, the Kings of Yaman from the time of Kaikāwus to that of Bahman, Bahman b. Isfandiyyār, Kaikāwus b. Qubād, Prophets David and Solomon, Queen Humāi Chehr-zād, Darius b. Bahman, Darius b. Darius, Alexander the Great, Jama-Ashk b. Ashkān.

(3) Fols. 21*b*–26*b*. Al-Ashkāniyyah: Ashk b. Ashkān, the Kings of Greece, the Cæsars of Rūm after Alexander (Ptolemus), the Kings of the Arabs before Islām, Aṣḥāb al-Kahf (the seven sleepers), Prophet Jonah, Prophets George and Khālid.

(4) Fols. 26*b*–46*a*. Al-Sāsāniyyah: Ardashīr b. Bābak, his son Shāpūr, his son Hurmuz, his son Bahrām, his son Bahrām, his son Bahrām, his son Tarsī, his son Hurmuz, his son Shāpūr, his brother Ardashīr, Bahrām b. Shāpūr, Yazdajird al-Aṣīm, Bahrāmgūr, his son Yazdajird, his son Fīrūz, his son Balāsh, Qubād b. Fīrūz, the Kings of Yaman, Nūshīrwān the Just, Aṣḥāb al-Fīl (the owners of elephants), Nūshīrwān (continued), Ṣaif b. Zī al-Yazān, Hurmuz b. Nūshīrwān, his son Khusrāu Parwīz, death of Al-N‘umān b. al-Munzir, Shīrūyah b. Khusrū Parwīz, his son Ardashīr, Shahrzād, Būrān daughter of Khusrāu Parwīz, Parwīz b. Bahrām, Azarmī b. Khusrāu Parwīz, his brother Farrukhzād, Yazdajird b. Shahriyār b. Khusrāu Parwīz.

Section ii.—Fols. 46*a*–69*b*. ‘Adnān:—digging of a well called Zam - zam; marriage of ‘Abd-allāh with Amīnah; birth of Muḥammad, his childhood, genealogy, history of his life, of his companions. Here from the beginning of the era of Al-Hijrah the account breaks off till A.H. 122 (A.D. 739).

On fol. 108*a*, the history again begins with the events of the above year, describing the rule of the 11th Khalifah, Walīd b. Yazīd II, of the house of Umayyah, and his successors to Marwān II, who was the last of his race.

On fol. 110*b*, the history of the thirty-eight Khalifahs of the ‘Abbāsiyah dynasty begins with the reign of Abū al-‘Abbās ‘Abd-allāh al-Saffāh, A.H. 132 (A.D. 749), and goes down to the last Khalifah al-Musta‘ṣim bi-allāh, A.H. 656 (A.D. 1258), fol. 154*b*.

Part II.—Fol. 105⁵*b*, history of Sulṭān Maḥmūd b. Sabuktagīn, his ancestors and descendants, extending down to the death of Khusrau-Shāh. This portion also includes a history of the Dailamis, Āl-i Buwaih, and Āl-i Sāmān, for the same period.

Part III.—Fol. 185*b*, history of the Saljūq Turks from their first establishment to the death of Ṭugh̄ril b. Arslān in A.H. 590 (A.D. 1193). This is followed by a *zail* (supplement), which had been written, as it is stated, eight years and two months after the death of Ṭugh̄ril. The author of this portion calls himself Abū Ḥāmid Muḥammad b. Ibrāhīm. It treats in a *khātimah* on the last episode of the reign of Ṭugh̄ril.

Part IV.—Fol. 217, history of the Sulṭāns of Kh̄wārizm from the beginning to the end of the dynasty. This part abruptly comes to a close in the account of the relief of Fīrūzkūh and Ghaznī.

The introduction to the third part begins:

الحمد والشكر لله جل جلاله وتقدست اسماءه الموصوف ذاته با
البقاء والتقدم — الخ

This MS. is identical with the one of the five mentioned by Morley in the Royal Asiatic Society Cat., p. 5, I. Also cf. for the work in general, Ḥāj. Khal., ii, p. 509; Flügel (Vienna Cat.), ii, p. 179; Rieu (B.M.P. Cat.), i, p. 74; Aumer (Munich Cat.), p. 69; Dorn (St. Petersburg. Cat.), p. 279; D'Ohsson, *Histoire des Mongols*, i, pp. xxxiii–xliv; *Journal Royal Asiatic Society*, i, 1841. One of the Society's MSS., consisting of only a detached portion of the work, written in the same hand and dated A.H. 714 (A.D. 1314), is by no means the entire missing part of the present MS.

V. BIOGRAPHY.

21.

وفيات الاعيان

Wafayāt al-A'yān.

Fols. 896; 12 in. by 6 $\frac{3}{4}$ in.; 19 lines, each 5 $\frac{1}{2}$ in. long; written in fair Nasta'liq on reddish paper; one side of binding retains its gilt-filled stamps; slightly injured by damp; not dated.

These are the famous biographies commenced in Cairo, A.H. 654 (A.D. 1256), and completed there, A.H. 672 (A.D. 1274), by the celebrated scholar, poet, and historian, Aḥmad b. Muḥammad b. Ibrāhīm b. Abī Bakr b. Khallikān (d. A.H. 681, A.D. 1282). The work begins with the life of Abū 'Umṛān and Abū 'Ammār Ibrāhīm b. Yazīd, and ends with that of Al-Shaikh Abū al-Faḍl Yūnus.

Begins:

يقول الفقيه الفقيه رحمة الله تعالى احمد بن محمد بن ابراهيم
 . . . بعد حمد الله الذي تفرد بالبقاء - وحكم على عباده بالموت
 والفناء - الخ

See Hāj. Khal., 14,698; B.M.A. Cat. Suppl., 607-612; Loth (I.O. Cat.), 703; Browne (Camb. Cat.), p. 244; etc. This work was translated by Baron McGuckin De Slane, A.D. 1842-1871; and edited by Wüstenfeld, Göttingen, A.D. 1837-1843.

22.

وفيات الاعيان

Wafayāt al-A'yān.

Fols. 394; 11½ in. by 7¾ in.; 35 lines, each 5½ in. long; written in small Naskh; headings in red; bound in plain gilt-lined leather; much injured; bears names of owners, one of these is dated A.H. 1068 (A.D. 1658).

Another much older copy of the same work as above. A few pages at the end are missing. It ends in the middle of the life of Yūnus b. Ḥabīb (De Slane, iv, p. 586).

Begins like the preceding copy.

23.

المنهل الصافي والمستوفى بعد الوافى

Al-Manhal al-Ṣāfī w-al-Mustaufī ba'd al-Wāfī.

Fols. 319; 11½ in. by 7¾ in.; 29 lines, each 4½ in. long; written in distinct small Naskh; headings in red; stamped leather binding; slightly soiled; an old copy; not dated.

This is vol. i of the biographical dictionary of famous persons by Yūsuf b. Taghrī Birdī al-Mālikī al-Naṣīrī (d. A.H. 874, A.D. 1469). In all other descriptions he is called al-Zahīrī. It begins with an account of the life and reign of Al-Malik Mu'izz al-Dīn Aibak al-Turkmānī (fol. 2). The volume ends with the letter ط, with the notes of Ṭalḥāh al-Maghribī.

This work is a continuation of the Al-Wāfi of Al-Ṣafadī up to the time of the author.

Begins :

الحمد لله مدبر الدهور ومدور الاعمار والشهور - الخ

See Khed. Lib., v, 162; De Slane (Paris Cat.), 2068; Flügel, (Vienna Cat.), 1174; etc.

24.

كشف الظنون عن اسامي الكتب والفنون

Kashf al-Zunūn 'an Asāmī al-Kutub w-al-Funūn.

Fols. 363; 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.; 17 lines, each 3 in. long; good Naskh; bound in stamped leather; not dated.

An excellent MS. of an abridgement of the encyclopædic and biographical dictionary of the famous Muṣṭafā b. 'Abd-allāh Kātib Chalabī, known as Ḥājī Khalafah, who died (circ.) A.H. 1067 (A.D. 1657).

Begins :

ان ازهرنطق يلوح انوار الطافه من مطالع الكتب والصحائف - الخ

See B.M.A. Cat., p. 478*b*; Supplt., 719; Noble's Madrid Cat., 24-26; Leyden Cat., 25; etc. The work was printed for the Oriental Translation Fund in A.D. 1835 and 1850, together with a Latin translation by Prof. Flügel (see Supplement).

VI. MEDICINE.

25.

الجامع لقوى الادويه والاغذيه

Al-Jāmi' Liqūwa al-Adwiyah w-al-Aghziyah.

Fols. 103; 11 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$ in.; Naskh; much damaged by damp; incomplete; bears two seals of the owner, Yāsīn b. Maḥmūd,

A.H. 1177 (A.D. 1763); copied by Al-Ḥāj Ibrāhīm b. al-Shaikh 'Abd al-Raḥmān b. Naqīq, at Ark.

A dictionary of simple medicaments, originally compiled by Ḍiyā al-Dīn Abī Muḥammad b. 'Abd-allāh b. Aḥmad al-Mālikī al-Ashshāb, known as Ibn al-Baitār (d. A.H. 646, A.D. 1248). The MS. is incomplete, begins at the letter خ and ends with س. The last 15 folios are written in small hand.

Concludes :

في كل يوم اوقية بماء فاتر نفع من الريق وعسر النفس ومنافعه كمنافع
السكر مجرب -

See Ḥāj. Khal., vi, 34; and for MSS., see B.M.A. Cat., p. 691a; Supplt., 798; Loth (I.O. Cat.), 790; Leyden Cat., iii, p. 257; Pertsch (Berlin Cat.), 2001; Paris Cat., 2976-2989; Dorn (St. Petersburg. Cat.), 107; Noble (Madrid Cat.), 17, 22, and 54; Khed. Lib., vi, p. 12; etc. It has been printed in four vols., at Bulāq, A.H. 1291 (A.D. 1874). This work has been translated into German by Dr. Joseph von Sontheimer, Stuttgart, A.D. 1840-1842. Cf. Dozy in Zeitschr. d. Deutsch. morgenl. Ges., xxiii, 183.

VII. MATHEMATICS.

26.

مفتاح الحساب

Miftāḥ al-Ḥisāb.

Fols. 332; 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.; 13 lines, each 3 $\frac{1}{2}$ in. long; well written in mixed Naskh and Nasta'liq, with neat tables, diagrams, and notes in Persian; injured by insects; dated A.H. 1092 (A.D. 1681).

A treatise on general arithmetic by the celebrated astronomer Ghīyāṣ al-Dīn Jamshīd b. Mas'ūd b. Maḥmūd al-Ṭayyib al-Kāshī, commonly known as Al-Ghayyās, who dedicated the work to Mirzā Ulugh Beg, grandson of Tīmūr (see fol. 4b).

The author, who is reputed to have possessed rough manners, with little or no knowledge of the etiquette of the Court, was nevertheless a favourite with Ulugh Beg, who had appointed him one of the four keepers of his observatory, which had been built in the north-east of Samarqand in A.H. 823 (A.D. 1420). Al-Ghayyās wrote

a series of works on mathematics, chiefly astronomy, some of which are enumerated in the preface to the present work. He died probably much earlier than A.H. 887 (A.D. 1482), as stated in the St. Petersburg Catalogue, p. 118.

The subject is divided into a *muqaddimah* or introduction (في تعريف) (الحساب والعدد واقسام وبيان الموضوع) on fol. 8a, and five *maqālahs* or chapters:—

I (في حساب الصحاح بالارقام الهندية), in six *bābs* or sections, on fols. 8b, 9b, 12b, 18a, 23a, and 36b.

II (في حساب الكسور), in twelve *bābs*, on fols. 37b, 39b, 41b, 42b, 45b, 47b, 49a, 51a, 51b, 54b, and 56b.

III (في طريق حساب المنجمين), in six *bābs*, on fols. 58b, 60a, 62a, 67a, 70, and 74a.

IV (في المساحة), on fol. 79b, in eight *bābs*, on fols. 80b, 88a, 92b, 97a, 106a, 112a, 121b, and 124b.

V (في استخراج المعهولات بالجبر والمقابله والنخطائين وغيرهما من القواعد الحسابية), in four *bābs*, on fols. 139b, 153b, 155a, and 177a.

The preface begins:

الحمد لله الذي توحد بابداع الآحاد وتفرد بتأليف صنوف الأعداد
وصلوة على خير خلقه محمد - الخ

Cf. Hāj. Khal., vi, 12; B.M.A. Cat., p. 119; Leyden Cat., iii, 75; Dorn (St. Petersb. Cat.), loc. cit.; Bibl. Sprenger, 1824; Loth (I.O. Cat.), 756; etc.

27.

تحرير اقليدس

Tahrīr Uqlīdus.

Fols. 142; 6 $\frac{3}{4}$ in. by 4 in.; 21 lines, each 2 in. long; written in small hand in good Naskh; stamped leather binding; much damaged by insects; dated on fol. 140, Ramaḍān, A.H. 882 (A.D. 1477), and on fol. 142, Shawwāl, A.H. 982 (A.D. 1573).

This is a much more complete work of Euclid than the Greek text that has come down to us. It was translated from the Greek by the famous philosopher and astronomer Khwājah Naṣīr al-Dīn al-Ṭūsī (d. A.H. 672, A.D. 1274) b. Imām Fakhr al-Dīn, and was brought to Spain by the Arabs, thence a knowledge of its contents was diffused throughout Europe long before the Greek original was discovered. In this work Naṣīr al-Dīn proves most of the propositions, sometimes in two, three, and four ways, wholly different from the demonstrations of the Greek author.

This work on geometry consists of fifteen *maqālahs* (books), and is illustrated with numerous neat diagrams in red ink.

The *maqālahs* begin :—

I.	Folio	1a.	IX.	Folio	84a.
II.	„	28a.	X.	„	88b.
III.	„	34b.	XI.	„	108b.
IV.	„	47a.	XII.	„	119b.
V.	„	53b.	XIII.	„	128a.
VI.	„	60a.	XIV.	„	136b.
VII.	„	73a.	XV.	„	139b.
VIII.	„	79b.			

Begin :

الحمد لله الذى منه الابتداء واليه الانتهاء وببده ملكوت الاشياء - الخ

For the author and his works see Hāj. Khal., ii, 213; Beale, Orient. Biog. Dict., p. 297; B.M.A. Cat., pp. 443b, 618b; Aumer (Munich Cat.), 848; Paris Cat., 2465; Loth (I.O. Cat.), 736-740; Khed. Lib., v, p. 193; etc. It has been printed in Rome, A.D. 1594, and Constantinople, A.H. 996 (A.D. 1587), see Supplement.

28.

مخروطا ابلونيوس

Makhrūṭāt Ibloniyūs.

Fols. 98; 7½ in. by 5 in.; cursive Nasta'liq; 20 lines, each 2½ in. long; gold-lined round the page; diagrams in red ink; bears two '*arḡ-dīdahs* and four seals, one of the latter of the time of Emperor Ālamgīr; much soiled by damp and injured by insects; plain leather binding, which retains traces of gold lines round the margins; copyist, Muḥammad Bāqir Raqī.

The treatise on conic sections by Apollonius of Perga, who was born in the reign of Ptolemy Euergetes, and died during that of Ptolemy Philopater, who ruled 222–205 B.C. It is stated on fol. 52*b* that Apollonius dedicated the first three books of his conic sections to ابيديموس (Eudemus).

The treatise was originally in eight books, of which only the first four were known in Europe. About the middle of the seventeenth century the next three books were translated from an Arabic MS. dated A.D. 1250. The complete eighth book is still missing. In A.D. 1710 Edmund Halley, Savilian Professor of Geometry at Oxford, tried to restore the last book on the basis of the introductory lemmata of Pappus. The present MS. is divided into 8 parts:—

I.	Folio	1 <i>a</i> ,	contains	60	propositions.
II.	„	22 <i>a</i> ,	„	63	„
III.	„	34 <i>a</i> ,	„	55 ¹	„
IV.	„	53 <i>a</i> ,	„	53	„
V.	„	61 <i>b</i> ,	„	77	„
VI.	„	80 <i>a</i> ,	„	32	„
VII.	„	90 <i>a</i> ,	„	50	„

(The subject treated of in the above-mentioned books is very much the same as described in Florian Cajori's History of Mathematics, p. 48.)

~~VIII.~~ Folio 97*a*.

(This part, though written by the same hand, has a gap of a page separating it from the preceding book, hence it looks like a new portion.)

It may be observed also that there is no تم المخروطات (end of conic sections) written at the end of the 7th book. Much would be required to decipher this last part of the MS., since the handwriting is not only more cursive than in the preceding books, but also devoid of vowels and diacritical points. Only by a careful scrutiny of its contents can it be determined whether the portion is the 8th book of the treatise on conic sections or some other work of Apollonius; but as Mersenne (Synopsis Geometriæ) states that Aben Nedim (about 400 A.H.) mentioned that part of the 8th book of Apollonius's conics was known in Arabic, it is not improbable that this MS. contains the last missing part.

¹ It is stated that in some copies there are 56 propositions.

* It has been established that this is merely the last part of Book VII, beginning with Proposition 40.

The first part begins :

بسم الله . . . المقالة الاولى من كتاب ابلو نيوس في المنخر
وطات ستون شكلا . . . النخط الواصل من راي المنخر وطات واية
نقط - الخ

The eighth or last part begins :

بسم الله . . . واقول انه ان كان ادم ثلث منقبه - الخ

VIII. PHILOSOPHY.

29.

اخوان الصفا

Ikhwān al-Ṣafā.

Fols. 442; 9 in. by 5 $\frac{3}{4}$ in.; *Naskh*; printed at Calcutta, A.H. 1227 (A.D. 1812).

The first twenty of the treatises of the *Ikhwān al-Ṣafā* on the dispute between the animals and man. The authorship of this work has never been certainly discovered; but in the introduction, which is written by Aḥmad b. Muḥammad al-Anṣārī al-Shirwānī (d. A.H. 1227, A.D. 1812), the work is attributed to Ibn al-Juldī, whose full name, however, does not appear.

It has been translated into Persian and Urdū (both described elsewhere), and into German by Dieterici, Berlin, A.D. 1858. See Loth (I.O. Cat.), 474; Aumer (Munich Cat.), 295; etc.

Begins on page 5 :

يقال انه لما توالات اولاد بنى ادم - الخ

IX. ETHICS.

30.

موارد الكلام سلك درر الحكم

Mawārid al-Kilam wa silk Durar al-Ḥikam.

Fols. 90; 6 $\frac{1}{2}$ in. by 4 in.; 11 lines, each 2 $\frac{1}{2}$ in. long; gold-lined round the pages; written in good *Naskh* with vowels; headings in

red; worm-eaten; repaired, badly obliterating a few words; bears an *'arṣ-dīdah* and a seal of Nawwāb Āṣif al-Daulah of the year A.H. 1182 (A.D. 1768).

A work on ethics by the celebrated Shaikh Abū al-Faiḍ, eldest son of Shaikh Mubārak Nāgūrī, and brother of the equally celebrated Abū al-Faḍl. He was born at Āgra, A.H. 954 (A.D. 1547), and on account of his literary talents became a great favourite with Akbar, who upon the death of Ghazālī Mashhadī bestowed upon him the honorary title of ملك الشعراء (poet laureate), and also created him an Amīr. He wrote poetry under the name of Faiḍī, but subsequently, two months before his death, changed it to Fayyādī. Faiḍī was a most prolific writer, and in all is said to have composed 101 works. He was amongst the first Muslims to devote himself to the study of Sanskrit literature, and his knowledge of Arabic and Hebrew was also very profound. He died at Āgra, A.H. 1004 (A.D. 1595), leaving, according to Badā'ūnī, "a library of four thousand and six hundred volumes, some of them exquisitely copied with, what may be said to be, even unnecessary care and expense. Most of them were autographs of the respective authors, or at least copied by their contemporaries. They were all transferred to the king's library, after being catalogued and numbered in three different sections. The first included Poetry, Medicine, Astrology, and Music; the second, Philosophy, Sufyism, Astronomy, and Geometry; and the third, or lowest grade, included Commentaries, Traditions, Theology, and Law. There were also 101 different copies of his poem 'Nal-Daman.'"

In the composition of the present work, the author has made use of only thirteen out of the twenty-eight letters of the alphabet, which have no diacritical points (except in the last page, where the name فيضي occurs, every letter inscribed bears dot or dots). According to the index given on fols. 8b and 9, the work is divided into fifty *mawārid*, e.g. :

مورد الاسلام - مورد كلام الله - مورد علم الكلام - وخيرة

Faiḍī also compiled another work, a commentary upon the Qurān, similar in description to the present, and entitled "Sawāṭi' al-Ilhām."

The introduction begins :

الحمد لمنهم الكلام الصاعد وهو المحمود أولا والحمد

Cf. on the life and work of Faiḍī, Blochmann, *Ā'in-i Akbarī*, pp. 490 sq. and 548 sq.; Ouseley, *Biogr. Notices*, pp. 171-175; Elliot, *Bibl. Index*, i, p. 255 sq.; Flügel (*Vienna Cat.*), i, p. 318; etc.

X. GRAMMAR.

31.

المنصل في صنعة الاعراب

Al-Mufaṣṣal fī San'at al-I'rāb.

Fols. 274; 8 in. by 5½ in.; 13 lines, each 2½ in. long; clear *Naskh*; the last 6 fols. are written in a different hand; numerous notes, both interlinear and marginal; an old copy; bears a seal, A.H. 1185 (A.D. 1771).

A treatise on grammar, dealing chiefly and extensively with etymology and syntax, by the celebrated Abū al-Qāsim Maḥmūd b. 'Umar al-Zamakhsharī (d. A.H. 538, A.D. 1143), see Supplement.

It was composed in A.H. 515 (A.D. 1121), and is divided into four sections :

- i. Nouns, on fol. 8*b*.
- ii. Verbs, on fol. 142*b*.
- iii. Prepositions, conjunctions, etc., on fol. 181*b*.
- iv. Adjectives, on fol. 206.

No adjectives have been dealt with as the author promised, but the section is devoted entirely to *Al-Mushtarak*, and is written in a different hand. A couplet in Persian has been described round a margin by the hand of the copyist and also the '*Unwān*. This suggests that the work was written either in India or in Persia. It is interesting, however, to note the extensive insight which the author had into the subject. The authorities from whom he mostly derived materials are too numerous to be all noted, but we may mention a few : *Al-Akḥṭal*, Abū Jandal, Ibn al-'Abbās, *Al-Khālidain* (the two *Khālid*s), Ka'b b. Rabī', 'Amr b. Mālik b. Ja'far, 'Amr b. al-Tufail,

Qais b. 'Innāb, Qais b. Ḥamzah, Al-Qa'bain, Al-'Amrain (the two 'Amrs), Al-Qaisāin (the two Qais), Ibn Sa'd, Sibāwāhi (the most celebrated grammarian of his time), Oas, Al-Nu'mān, Al-Kisā'i, etc.

Begins :

الله احمد على ان جعلنى من علماء العربية - الخ

See B.M.A. Cat., p. 230*b*; Supplt., 925; Khed. Lib., iv, p. iii; Leyden Cat., p. 93; etc. It has been printed at Alexandria, A.H. 1291 (A.D. 1874), two editions at Christiania by J. B. Broch, A.D. 1879, and partly translated into German by Trumpp, A.D. 1878-1884.

32.

شرح الشافيه

Sharḥ al-Shāfiyah.

Fols. 231; 9 $\frac{2}{3}$ in. by 6 $\frac{1}{2}$ in.; 23 lines, each 3 $\frac{3}{4}$ in. long; written in small Nasta'liq; bound in stamped leather; bears a seal of Muḥammad Ikrām al-Haqq (A.H. 1167, A.D. 1753); slightly injured by insects.

A commentary upon the Al-Shāfiyah fī al-Ṣarf, a well-known treatise on inflection of Ibn Ḥājib (d. A.H. 646, A.D. 1248).

The author of the commentary is Raḍī al-Dīn Muḥammad b. al-Ḥasan al-Raḍī al-Astarābādī (d. A.H. 686, A.D. 1287), who also wrote a commentary upon the Al-Kāfiyah. Al-Raḍī has been confounded with Rukn al-Dīn Ḥasan b. Muḥammad al-Astarābādī, who was the author of three commentaries upon Al-Kāfiyah, and died in A.H. 715 or 717 (A.D. 1315 or 1317).

Begins :

اما بعد حمد الله والصلوة على محمد وعترته والمعصومين فقد
عزمت على ان اشرح مقدمة ابن الحاجب رح في التصريف والخط
وابسط الكلام في شرحها - الخ

For other copies see Rieu (B.M.A. Cat. Supplt.), 955; Loth (I.O. Cat.), 952-953. It has been printed at Lucknow, A.H. 1262 (A.D. 1845), and lithographed at Dehlī, A.H. 1283 (A.D. 1866). Ḥāj. Khal., iv, 5, confounds it with Rukn al-Dīn's commentary.

33.

الوافيه في شرح الكافيه

Al-Wāfiyah fī Sharḥ al-Kāfiyah.

Fols. 149 ; 8½ in. by 6 in. ; 17 lines, each 4 in. long ; clear Nasta'liq ; bound in stamped leather ; much damaged ; not dated ; an old copy.

A commentary upon the Kāfiyah (الكافيه), a well-known grammar of Ibn al-Ḥāḥib (d. A.H. 646, A.D. 1248). It is the middle-sized of the three commentaries. A few pages at the end are missing. The author was Sayyid Rukn al-Dīn Ḥasan b. Muḥammad al-Astarābādī (d. A.H. 715 or 717, A.D. 1315 or 1317).

Begins :

أحمد الله على عظمة جلاله حمد غريق - الخ

See Ḥāj. Khal., v, 7 ; Loth (I.O. Cat.), 917 ; Leyden Cat., i, 38 ; Aumer (Munich Cat.), 321 ; Fleischer (Leipzig Cat.), 341 ; Ahlwardt (Berlin Cat.), 6565, etc.

34.

معنى اللبيب عن كتب الاعراب

Mughnī al-Labīb 'an Kutub al-A'ārīb.

Fols. 296 ; 11¼ in. by 6¾ in. ; 17-18 lines, each 3¼ in. long. The binding is covered with green cloth stamped with gilt ; not dated ; bears two seals, of the third year of Emperor Muḥammad Shāh and A.H. 1210 (A.D. 1795) respectively ; the first half is written in good Naskh, and the second portion is nearer to Nasta'liq, and more condensed ; there are copious minute notes round the margins.

A famous treatise on grammar, by Jamāl al-Dīn 'Abd-allāh b. Yūsuf b. Hishām al-Anṣārī (d. A.H. 761, A.D. 1359). In the introduction the author states that he began a work on this subject, A.H. 749 (A.D. 1348), in Mecca, and after his return from Egypt he set to work at it again. It is divided into eight sections :—

- i. Words and their *aḥkāms*.
- ii. Sentences, their analysis and *aḥkāms*.
- iii. Prepositions, conjunctions, etc.

- iv. General information, which is frequently needed in parsing.
- v. Errors which occur in parsing.
- vi. List of some of the errors commonly regarded as correct.
- vii. How to parse.
- viii. Hints on the subject as a whole.

The marginal notes which have been copiously added in the first portion are quotations bearing on the subject from scores of famous grammarians, most of whom preceded the author, while some were his contemporaries.

Begins :

الحمد لله رب العالمين والصلاة والسلام - الخ

See Hāj. Khal., 655; B.M.A. Cat., 239; Loth (I.O. Cat.), 966; Aumer (Munich Cat.), 328; Ahlwardt (Berlin Cat.), 6725; Brockelmann, ii, p. 23; etc.

35.

معنى اللبیب عن كتب الاعراب

Mughnī al-Labīb 'an Kutub al-A'ārīb.

Fols. 327; 9½ in. by 5¾ in.; 15 lines, each 4 in. long; written in Nasta'liq; copious notes, both the marginal and interlinear; injured by insects; bears two seals of Hīmāyat Khān; not dated; an old copy.

Another complete copy of the preceding work is divided, like above, into eight *bābs* (chapters), see fol. 2*b* :

- I. في تفسير المفردات وذكر احكامها
- II. في تفسير الجمل وذكر اقسامها واحكامها
- III. في ذكر ما يتردد بين المفردات والجمل وهو الظرف والجار والمجرور وذكر احكامها
- IV. في ذكر احكام يكثرونها ويقبح بالمعرب جهلها
- V. في ذكر الاوجه التي يدخل على المعرب التحليل من جهتها
- VI. في التذكير من امور اشتهرت بين المعربين والصواب خلافها
- VII. في كيفية الاعراب
- VIII. في ذكر امور كليها يتخرج عليها ما لا يحصر من الصور الجزئية

Begins :

اما بعد حمد الله على افضاله والصلواة واللام على سيدنا محمد
واله - الخ

36.

رسالة في علم الاعراب
Risālat fī 'Ilm al-I'rāb.

Fols. 180 ; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in. ; 17 lines, each 3 in. long ; good Naskh ; dated in Persian, A.H. 1225 (A.D. 1810).

It is stated in the introduction that in Hindūstān some learned grammarian had written a work based on the grammar of Al-Shaikh al-'Allāmah Ib al-Hājib (d. A.H. 646, A.D. 1248), and because this MS. was getting much injured through age the present copy was made.

The work treats of etymology and syntax, in good readable style.

Begins :

محمد الله لآلائه الوافيه ونشكره لنعمانه . . . اما بعد فقد
صنفت طبقات الادباء والكتاب - الخ

37.

نادر البيان في علم النحو
Nādir al-Bayān fī 'Ilm al-Naḥw.

Fols. 157 ; 11 $\frac{5}{8}$ in. by 6 in. ; 20 lines, each 3 $\frac{5}{8}$ in. long ; Nasta'liq ; all important texts have been overlined with red ; bound in stamped leather ; injured by moths close to binding ; dated A.H. 1150 (A D. 1737).

A treatise on grammar by Aḥmad b. al-Mas'ūd al-Ḥusainī al-Harkāmī, who dedicated this work to Sayyid Ghulām Aḥmad Khān b. 'Izz al-Daulah Khān 'Ālam Bahādur b. 'Umdat al-Mulk Khān-Jahān Bahādur Zafar Jāng 'Ālamgīrī.

Begins :

الحمد لله الذي جعل الكلمة لفظ وضع لمعنى الايمان - الخ

38.

عباب اللباب في توضيح دقائق الاعراب

‘*U**ḡ**āb al-Lubāb fī Tawḡīḡ Daqā’iq al-I’rāb.*

Fols. 303; 10 in. by 6½ in.; first 8 fols. are written in good Nasta‘liq, thence to fol. 221 in bad Naskh, and in the last portion the writing is clear again; much injured by insects; dated ا.ه. 843 (A.D. 1434).

A commentary upon the Lubāb al-I’rāb of Tāj al-Dīn Muḡammad b. Muḡammad b. Aḡmad b. al-Saif Isfarā’inī Fāḡīl (محمد بن احمد سيف الاسفرائينى, see fol. 3a, last line), who flourished about the end of the seventh century ا.ه. The author is not mentioned. It begins with a preface:

الحمد لله المقتضى لاعراب وجوده برفع العباد و نصب
النجاد المتفرد بوصف الجلال المتعالى - الخ

and was compiled during the reign of Sulṡān Muḡammad b. Tuḡḡluq Shāh of Dehlī. The text of the Lubāb is written in red in the first few pages, and subsequently overlined; when combined they begin:

بسم الله الرحمن الرحيم - الحمد لله على ما ساءت من لعوب
انابه وتلاحقت بهواى احسانه - الخ

The minute notes written on the margins were compiled at a school in Nīshāpūr, in ا.ه. 736 (A.D. 1335), see last page.

At the end there are written a few instructions to prayers by Abū al-Lais Naṡr b. Muḡammad b. Ibrāhīm al-Samarqandī.

39-40.

المتداوله لدرس النحو

Al-Mutadāwilah li Dars al-Naḡw.

Fols. 252; 9¼ in. by 6½ in.; distinct Naskh; plain leather binding; gilt-lined; two vols.

An entire and correct edition of five famous books upon Arabic grammar collated with the most ancient MSS. in India by Lieut. (afterwards Col.) John Baillie.

Vol. I contains :

1. (Al-Mi'at 'Āmil) المايته عامل or (Al-'Awāmil fī al-Naḥw) العوامل في النحو (pp. 1-11), by 'Abd al-Qāhir b. 'Abd al-Raḥmān, known as al-Jurjānī (d. A.H. 471 or 472, A.D. 1078 or 1079).
2. (Sharḥ al-Mi'at 'Āmil) شرح المايته عامل (pp. 1-65), a commentary upon Al-Jurjānī's grammar, without author's name.
3. (Al-Miṣbāḥ) المصباح (pp. 1-79), a commentary upon Al-Jurjānī's grammar by Abū al-Faṭḥ Nāṣir b. 'Abd al-Sayyid al-Muṭarrizī (d. A.H. 610, A.D. 1213), see B.M.A. Cat. Suppl., 930 (ii).

Vol. II contains : (Hidāyat al-Naḥw) هدايته النحو (pp. 1-171), a short treatise on grammar, founded upon the (Kāfiyah) كافييه of Jamāl al-Dīn Abū 'Amr 'Uṣmān b. 'Umar Ibn al-Hāḥib (d. A.H. 646, A.D. 1248) by an unknown author. Cf. Stewart's Cat. and B.M. Cat., 643.

As promised in the advertisement, there were two more vols. to be added to this series, to contain the كافييه with a biographical sketch of the celebrated authors of the كافييه and the مصباح.

Begins :

العوامل في النحو على . . . الشيخ الامام الفاضل - النخ

XI. RHETORIC.

41.

المختصر في علم المعاني

Al-Mukhtaṣar fī 'Ilm al-Ma'ānī.

Fols. 152; 10¼ in. by 6 in.; 19 lines, each 3¼ in. long; neat Nasta'līq; copious notes written in minute Nasta'līq on the margins in zigzag fashion; gold-lined round the pages; plain gilt-lined

leather binding; bears an *'arz-dīdah* and several seals of the owners; copied, in A.H. 1109 (A.D. 1600), by Muḥammad 'Abd al-Qādir b. al-Makhdūm.

A treatise on rhetoric by the celebrated Mullā Sa'd al-Dīn Mas'ūd b. 'Umar, commonly known as "Al-Taftāzānī" (d. A.H. 791 or 792, A.D. 1388 or 1389).

The work is divided into three *fanns* (parts):—

I.	علم المعانى	folio 11a.
(1)	احوال الاسناد الخبرى	„ 13b.
(2)	احوال المسند اليه	„ 20a.
(3)	احوال المسند	„ 40a.
(4)	احوال متعلقات الفعل	„ 52a.
(5)	القصر	„ 57a.
(6)	الاشياء	„ 63b.
(7)	الفصل والوصل	„ 71a.
(8)	الايجاز والاطناب	„ 83a.
II.	علم البيان	„ 90a.
III.	علم البديع	„ 123a.
(1)	الكناية	„ 127b.
(2)	حسن الابتداء والانتها	„ 151a.

Begins:

بحمدك ييا من شرح صدورنا لتلخيص البيان أما بعد
 فيقول العبد الفقير الى الله الغنى مسعود بن عمر - الخ

Other works of the author have been described in almost all the principal collections.

42.

انوار الربيع في انواع البديع

Anwār al-Rabī' fī Anwā' al-Badī'.

Fols. 423; 9 in. by 5½ in.; 24 lines, each 3¼ in. long; neatly written in small Naskh; bound in gilt-stamped leather; slightly soiled; copied at the desire of Khāfī Khān, the Wazīr, in the 45th

year of the reign of Aurangzīb, A.H. 1113 (A.D. 1701), at *Mustaqarr al-Khilāfah* Akbarabād (Agra) by Muḥammad Ishāq Kāshī.

This is a commentary upon the Badī'iyah of 'Alī Ṣadr al-Dīn al-Madanī b. Aḥmad Niẓām al-Dīn al-Ḥusainī al-Ḥasanī (see Sulāfat al-'Aṣr, No. 48) by the author himself, who wrote it in India in A.H. 1077 (A.D. 1666).

The last ten folios are devoted to the description of the nine other Badī'iyahs and their authors; an index to this has been given at the beginning in the hand of Muḥammad, known as Al-Sa'īd, in A.H. 1130 (A.D. 1717).

Begins :

الحمد لله بديع السموات والارض والصلاة على - الخ

For other copies see B.M.A. Cat. Suppl., 990; *Khed. Lib.*, iv, p. 209; *Leyden Cat.*, 340; *Brockelmann*, ii, p. 421; etc.

XII. POETRY.

43.

قصيدة دعبل خزاعي

Qaṣīdat Di'bal Khuzā'ī.

Fols. 6; 11 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.; 16 lines in double columns, each 3 $\frac{1}{2}$ in. long; fair *Naskh*; paper covers; injured; not dated; probably copied in the eleventh century of the Hijrah.

This *qaṣīdah*, which consists of 133 lines in praise of the descendants of the Prophet, was copied from the history of Al-Ṭabarī. It is stated that Abū al-Salṭ al-Harawī was the person, probably the author of the *qaṣīdah*, who had dictated it to Al-Ṭabarī (see No. 19).

The *qaṣīdah* begins :

تجاوبن بالارنان والزفرات نوايخ عجم السلف والقطقات

44.

شرح لامية العجم

Sharḥ Lāmiyat al-'Ajam.

Fols. 370; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.; 25 lines, each 4 in. long; written in good *Naskh* in small hand; illuminated frontispiece; coloured lines

round the pages; slightly injured by insects; plain leather binding; bears an *'arṣ-dīdah*; dated A.H. 979 (A.D. 1571).

This is an elaborate commentary by Ṣalāḥ al-Dīn Khalīl b. Aibak al-Ṣafadī upon the *Lāmiyat al-'Ajam* of the celebrated poet Abū Ismā'īl al-Ḥusain b. 'Alī b. Muḥammad b. 'Abd al-Ṣamad al-Iṣfahānī al-Madanī, commonly known as "Al-Tuḡhrā'ī" (d. A.H. 515, A.D. 1121). The verses of the *Lāmiyat* are written in red ink.

The commentary begins:

الحمد لله الذى شرح صدر من تا دب ورفح قدر من تاهل للعلم - الخ

For other copies see B.M.A. Cat., p. 286a; Suppl., 1054-1055; Escorial, 322-323; Rosen, 289; Khed. Lib., iv, p. 288; etc. The work has been printed in two volumes, Cairo, A.H. 1290 (A.D. 1873), and again, A.H. 1305 (A.D. 1887).

45. (bound with 105).

قصيدة البردة مترجمة

Qaṣīdat al-Burdah Mutarjamah.

Fols. 28; 7½ in. by 5 in.; 12 lines, each 2 in. long; fair Naskh; stamped leather binding; dated A.H. 972 (A.D. 1564).

This *qaṣīdah*, written in praise of the Prophet Muḥammad after the battle fought at Badr, consists of 176 couplets. The Persian translation under each line, inscribed in red ink, is also in verse and rhymes with the Arabic verse. The author of the Arabic original was Muḥammad b. Sa'īd al Būṣīrī (d. A.H. 694, 696, or 697, A.D. 1294, 1296, or 1297).

The *qaṣīdah* begins:

امن تذكر جيران بذي سلم من جنته معاجرى من قصلة بدم

The anonymous metric Persian translation, which was written in A.H. 887 (A.D. 1482), begins:

گو بیا از ما بر آن همسایه‌های ذی سلم
خورد دل از راه چشم امیخت با اشکم بهم

Cf. Brockelmann, i, p. 247; etc.

46.

ديوان المتنبي

Printed book

Dīwān al-Mutanabbī.

Fols. 402; $9\frac{3}{4}$ in. by $6\frac{1}{2}$ in.; medium Naskh; printed at Calcutta, A.H. 1261 (A.D. 1843).

A complete collection of the poems in alphabetical order of the celebrated Abū al-Ṭayyib Aḥmad b. Ḥusain al-Mutanabbī (d. A.H. 354, A.D. 965).

The first *qaṣīdah* begins :

امن از ديارك في الدجى الرقيباً زر حيث كنت من الظلام ضياءً

For MSS. see B.M.A. Cat., p. 278*b*, and Suppl., 1038-1039; Loth (I.O. Cat.), 807; etc. For Dieterici's edition with Al-Wāḥidī's commentary see Supplement.

47.

ديوان شهاب الدين موسى

Dīwān Shihāb al-Dīn al-Mūsā.

Fols. 132; $7\frac{1}{2}$ in. by 5 in.; 17 lines, in double columns; headings in red; good Naskh; dated A.H. 1139 (A.D. 1726); copyist, Ibn 'Abd al-Wāḥid Muḥammad.

The introduction to the Dīwān is by the author's son, Ma'tūq, who collected and arranged it, and gives the date of his father's death, A.H. 1087 (A.D. 1676), aged 62; the Dīwān is complete in detail, and is divided into three parts:—

1st	.	.	.	.	.	المدايح
2nd	.	.	.	.	.	المراثي
3rd	.	.	.	.	.	انواع متفرقة

The introduction begins :

تباركت يا من دبّرت بحكمتك هذا النظام على نحو السداد . . .

The Dīwān begins :

هذا العميق وتلك شمّ رعانه فا فرج لجمين الدمع في عقيانه

48.

سلاطة العصر في محاسن اعيان العصر

Sulāfat al-‘Aṣr fī Maḥāsin A‘yān al-‘Aṣr.

Fols. 279; $10\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; 29 lines, in double columns; good *Naskh*; bound in strong leather; dated A.H. 1082 (A.D. 1671).

A collection of verses. The author is ‘Alī Ṣadr al-Dīn al-Madanī b. Aḥmad Niẓām al-Dīn al-Ḥusainī al-Ḥasanī, who accompanied his father to Ḥaidarābād. He was imprisoned by Sulṭān Abū al-Ḥasan, but was favoured by the Emperor ‘Ālamgīr. He died at *Shīrāz*, A.H. 1117 (A.D. 1705). His first *qaṣīdah* is dedicated to ‘Abd-allāh Muḥammad Qutb-*Shāh*.

The work is divided into five sections, one of which is devoted to the poets who flourished in the eleventh century A.H. in each of the following sets of countries:

- i. Mecca and Medīna.
- ii. Syria and Egypt.
- iii. Yemen.
- iv. Persia, Babylonia, and Asia Minor.
- v. Morocco, etc.

Begins:

يا من اودع جواهر الكلم حقايق الشفا - الخ

See Brockelmann, ii, p. 421; Ahlwardt (Berlin Cat.), 7418; etc.

XIII. ELEGANT PROSE.

49.

مقامات البديعى

Maqāmāt al-Badī‘ī.

Fols. 76; $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; 11 lines, each $3\frac{3}{8}$ in. long; written in clear *Nasta‘līq*; injured by insects close to binding; bound in plain leather; not dated, probably copied in the eleventh century A.H.

A collection of forty *maqāmahs* (discourses) and three additional novelettes, compiled by Badī‘ al-Zamān b. al-Ḥusain, better known

as Al-Hamadānī, a disciple of the celebrated scholar Abū al-Ḥasan b. Fāris al-Zanjānī. From his native place the author travelled to Gūrgan in A.H. 380 (A.D. 990), thence to Nīshāpūr, and finally settled in Ghaznī. He was one of the earliest to attempt to write pleasantries, to which the 'Abbaside Khalīfahs and nobles had begun to take a liking. He died at Herāt in A.H. 398 (A.D. 1007), when he was only 40 years of age.

In the present work, an imaginary person under the name of 'Īsā b. Hishām has been made a witness of all the adventures narrated in the *maqāmahs*.

Begins :

المقامته الاولى قال البديع رضى الله عنه حدثنا عيسى بن هشام
قال دخلت البصرة من سبئي في فناء - الخ

Cf. Brockelmann, i, pp. 93 (3)-95. The work has been published with a commentary at Beirūt in A.H. 1315 (A.D. 1889).

50.

مقامات الحريري

Maqāmāt al-Ḥarīrī.

Fols. 125 ; 12½ in. by 8 in. ; 17 lines, each 5 in. long ; written in splendid Naskh, with headings in red ink, on thin paper ; numerous notes in small and clear Nasta'liq ; slightly soiled and patched ; plain leather binding ; not dated ; bears an '*arḡ-dīdah*, and a seal of Fakhr al-Dīn Aḥmad Khān, A.H. 1188 (A.D. 1774).

These are the ever popular stories of Abū Muḥammad al-Qāsim b. 'Alī al-Ḥarīrī (d. A.H. 516, A.D. 1122), who was the most famous prose-writer of his time. The work is divided into 50 *maqāmahs* (discourses), and towards the end are the two treatises : Al-Risālah al-Sīmiyyah (fol. 123*b*) and Al-Risālah al-Shīniyyah (fol. 124). As the names of these Risālahs suggest, every word in the former, which was composed in A.H. 497 (A.D. 1103), contains the letter س (*s*), while the letter ش (*sh*) is contained in every word of the latter.

Begins :

بسم الله الرحمن الرحيم - اللهم انا محمدك على ما علمت من
البيان والنهت من التبيان - الخ

For other copies see *Khed. Lib.*, iv, p. 329; *Leyden Cat.*, 425; *B.M.A. Cat. Supplt.*, 1006-1011; *Loth (I.O. Cat.)*, 818-822; *Browne (Camb. Cat.)*, 1088-1090; etc. The oldest MSS. in Europe are the *Escorial* copy, dated A.H. 582 (A.D. 1186), and *Strassburg*, 5, dated A.H. 584 (A.D. 1188). For editions and glossary see Supplement.

51.

مقامات الحريري

Maqāmāt al-Ḥarīrī.

Fols. 274; 12 in. by 8 $\frac{3}{4}$ in.; *Naskh*; printed at Calcutta, A.H. 1225 (A.D. 1809).

This is vol. i of the same work as above, comprising the first thirty *maqāmahs*, collated with eight Arabian manuscript copies and corrected for the press by Maulawī Allāh-dād and Jān 'Alī.

52.

شرح مقامات الحريري

Sharḥ Maqāmāt al-Ḥarīrī.

Fols. 71; 10 in. by 6 $\frac{1}{2}$ in.; 17 lines, each 3 $\frac{3}{4}$ in. long; *Nasta'liq*; plain leather binding; not dated; transcribed at Lucknow.

An anonymous commentary upon the *Maqāmāt* of Al-Ḥarīrī, see above.

Begins:

الحمد لله على فضله العميم وصلاته على رسوله الهادي الى الصرات
المتقيم - الخ

53.

المستطرف من كل فن مستظرف

Al-Mustatraf min Kulli fannin Mustazraf.

Fols. 248; 14 in. by 9 $\frac{1}{2}$ in.; 27 lines, each 7 in. long; first portion is written in neater and smaller, the latter half in larger and more

distinct Naskh, with headings in red ink; bound in plain leather; stained by damp; dated Bisrah, A.H. 1093 (A.D. 1681); copyist, 'Abd-allāh b. Ja'far al-Jazā'irī.

The famous anthology in prose and verse of Muḥammad al-Khaṭīb al-Abshihī (about A.H. 800, A.D. 1397). It is stated that material for this work was mostly taken from the Rabī' al-Abrār, by Al-Zamakhsharī (d. A.H. 538, A.D. 1143), and the Al-Iqd al-Farīd, by Shihāb al-Dīn Aḥmad, commonly known as Ibn 'Abd Rabboh al-Andalūsī. The latter work has been ascribed by Hājī Khalfah (iv, 232) to Al-Wazīr Abū Salīm Muḥammad b. Ṭalḥah Qurashī (d. A.H. 652, A.D. 1254), while Casiri (i, 215) calls him Shams al-Dīn Abū 'Abd-allāh Muḥammad b. Ṭalḥah Miṣrī Shāfi'ī.

The present work is divided into eighty-four *bābs* (chapters), see index at the beginning.

Begins:

قال فقير عفرت الراجيه لمغفره ذنبه محمد الخطيب - الخ

The work has been described by Nicoll (Bodl. Cat.), ii, p. 97 sq.; by Hummer, Handschriften, 76; and by Ahlwardt (Berlin Cat.), 1143. For other copies see B.M.A. Cat., pp. 335*a*, 654*a*, 754*b*, and Supplt., 1114-1115; Loth (I.O. Cat.), 830-832; Khed. Lib., iv, p. 323; Pertsch (Gotha Cat.), 2142; Flügel (Vienna Cat.), i, 374; etc. Printed at Būlāq, A.H. 1268 (A.D. 1851).

54.

الكشكول

Al-Kashkūl.

Fols. 529; 10 in. by 7 $\frac{3}{4}$ in.; 20 lines, each 4 in. long; written in clear Naskh on paper of various colours, but of the same quality throughout; bound in stamped leather; not dated; a note on page 1 shows that it changed hands in A.H. 1199 (A.D. 1784).

The well-known Kashkūl, a collection of a variety of poetry and elegant prose, by Shaiḫ Bahā al-Dīn Muḥammad 'Āmilī b. Shaiḫ Ḥusain, who flourished during the reign of Shāh 'Abbās the Great,

and died at Ispahān A.H. 1030 or 1031 (A.D. 1621 or 1622). His poetical name was Bahā'ī. He was the author of several works. (For his Maṣnawī, Nān-u Ḥalwā, see the Persian part.)

The present MS. is divided into 5 parts, which are all complete.

I. Folio 1, begins :

الحمد لله الواحد المعين وصلى الله على سيدنا محمد وآله اجمعين
وبعد . . .

II. Folio 110*b*.

III. ,, 196*b*.

IV. ,, 339*b*.

V. ,, 433*b*, and concludes :

الينا ولجميع المؤمنين والمؤمنات برحمتك يا ارحم الراحمين -

For Bahā'ī and his works see Elliot, Hist. of India; Beale, Orient. Biog. Dict., pp. 64-65; Flügel (Vienna Cat.), i, p. 409; Loth (I.O. Cat.), 834; Ethé (I.O. Cat.), 1517 and 2251.

55.

نسخة اليمن

Nafḥat al-Yaman.

Pp. 603; 12¼ in. by 9 in.; Naskh; printed at Calcutta, A.H. 1226 (A.D. 1811).

An Arabic miscellany of compositions in prose and verse, selected or original, by Aḥmad b. Muḥammad al-Anṣārī al-Yamanī al-Shirwānī, who compiled it in Calcutta at the desire of Matthew M. Lumsden, and died there, A.H. 1227 (A.D. 1812).

Begins :

الحمد لله الذى . . . وبعد فان هذا المجموع قد اشتمل - الخ

56.

العجب العجاب فيما يفيد الكتاب

Al-'Ajab al-'Ujāb Fimā Yufīd al-Kuttāb.

Pp. 401; 9¼ in. by 6¼ in.; Naskh; printed at Calcutta, A.H. 1229 (A.D. 1813).

A complete introduction to the art of letter-writing, being a collection of letters upon various subjects, compiled by the same Shaikh Aḥmad b. Muḥammad b. 'Alī b. Ibrāhīm al-Anṣārī al-Yamanī al-Shirwānī, the author of the work described above.

Begins :

الحمد لله منشى النعم الوافرة لعباده - الخ

XIV. TALES.

57.

مجنون ليلى العامريه

Majnūn Lailā al-Āmiriyyah.

Fols. 50 ; 9½ in. by 5¾ in. ; 15 lines, each 3¼ in. long ; clear Nasta'liq ; the verses have vowels added ; bound in plain leather ; slightly damaged by insects ; not dated.

A love story. The hero is the celebrated Qais b. Mu'ād, better known as Ibn al-Mulawwah and Lailā al-Āmiriyyah the heroine. Majnūn was the name given to Qais after he had fallen in love with Lailā. He lived in the time of the Khalifah Hishām of the Umayyāh dynasty about the year A.H. 103 (A.D. 721).

The story is in prose, probably written by Ḥabīb b. Rabboh ; the numerous verses with which the composition is interspersed are attributed to the Majnūn himself. (Cf. Brockelmann, i, p. 48.)

Begins :

ذكرو الله اعلم بغيبه واحكم واعز واكرم والطف وارحم - الخ

For the Persian version of the above story see "Lailā-u Majnūn," described in the Persian part.

58-59.

الف ليله و ليله

Alf Lillah-u Lillah.

Pp. 888 ; 9¼ in. by 6 in. ; Naskh ; printed at Calcutta, A.H. 1229-1233 (A.D. 1814-1818) ; two vols.

The "Arabian Nights" in the original Arabic; the two volumes contain the stories of 200 nights. The work has been edited by Shaikh Aḥmad b. Muḥammad al-Shirwānī al-Yamanī (see Nos. 55-56).

Begins:

الحمد لله الملك الجواد خالق الخلق والعباد - الخ

XV. DICTIONARY.

60.

فقه اللغات

Fiqh al-Lughāt.

Fols. 69; 10 in. by 7½ in.; 21 lines, each 4¼ in.; written in Nasta'liq; no date; bears signature of C. Gladwin in English.

This is an Arabic glossary arranged according to subjects, by Abū Maṣṣūr 'Abd al-Malik b. Muḥammad b. Ismā'il al-Ṣa'ālabī (d. A.H. 429, A.D. 1037). In the preface there is a long eulogy of the governor, Abū al-Faḍl 'Ubaid-allāh b. Aḥmad al-Mīqālī, at whose request the author composed this work. The book is divided into 30 *bābs* (parts).

Begins:

من احب الله احب رسوله محمد صلى الله عليه واله وسلم
ومن احب الرسول العربي احب العرب ومن احب العرب احب
العربية - الخ

See B.M.A. Cat., p. 755, and Suppl., 853; Flügel (Vienna Cat.), i, p. 210. Also see Camb. Cat., 8, p. 38, where a second part of this work is described, called *سر العربية*, and all the known MSS. of *فقه اللغات* are enumerated. It has been published at Paris, A.D. 1861; Beirut, A.H. 1272 (A.D. 1855); Cairo, A.H. 1284 (A.D. 1867).

61.

تاج المصادر وتاج الاسامى

Tāju al-Maṣādir wa Tāju al-Asāmī.

Fols. 335; 9½ in. by 8½ in.; 21 lines, each 6½ in. long; the first page is written in good, but the rest in ordinary, Nasta'liq; margins

and binding damaged by insects; dated A.H. 842 (A.D. 1438); copyist, Dā'ūd b. 'Alī b. Jamāl.

A dictionary of Arabic nouns and infinitives, including their derivations and equivalents in Persian by Abū Ja'far Aḥmad b. 'Alī Muqrī Baiḥaqī (nicknamed Ja'farak), d. A.H. 544 (A.D. 1159).

It is stated by the author that this work refers in the first place to the Qurān, next to the traditions, and finally to ancient poetry.

Begins:

الحمد لله الممدوح بجميع الاوصاف والاسماء الممدوح بانواع الكرم
والنعماء والصلاة والسلام على رسول محمد ندى الدرجة الشماء - الخ

See Hāj. Khal., ii, 93; Bodl. Cat., i, 234; ii, 608; Stewart's Descriptive Cat., 134; Loth (I.O. Cat.), 994-996; Bodl. Persian Cat., 1635; etc.

62.

حياة الحيوان

Ḥayāt al-Ḥaiawān.

Fols. 357; 11½ in. by 6¾ in.; 33 lines, each 4¼ in. long; written in small clear Naskh; headings in red ink; gilt-stamped binding; much damaged; dated A.H. 805 (A.D. 1402).

A famous zoological dictionary, but it is something more. The work contains chapters on the history of the Arab rulers, on religion and law, annotations on the Qurān, and dissertations on science, poetry, diction, etc. The author was Kamāl al-Dīn Muḥammad b. Mūsā b. 'Īsā b. 'Alī al-Damīrī (d. A.H. 808, A.D. 1406), who compiled it in A.H. 773 (A.D. 1371).

At the beginning a bibliography of 560 books in prose and 197 in verse has been added, which indicates the sources from which the author gathered material for his work.

The dictionary begins with the lion and ends with the bee.

Begins: الحمد لله الذى شرف نوع الانسان - الخ

See Hāj. Khal., 4663; B.M.A. Cat., i, pp. 215-216, 460, 635, and 691; Loth (I.O. Cat.), 1003-1004; Flügel (Vienna Cat.), ii, p. 250 sq.

63.

قاموس المحيط

Qāmūs al-Muḥīṭ.

Fols. 741; $12\frac{3}{4}$ in. by $6\frac{3}{4}$ in.; 27 lines, each $4\frac{1}{2}$ in. long; clear Naskh; illuminated frontispiece; gold and coloured lines round the pages, bound in gilt-stamped leather; bears several seals of the owners; transcribed in Mecca, A.H. 1030 (A.D. 1620).

The MS. is in good preservation and complete. A very famous dictionary of the Arabic language, by Shaikh al-Islām Majd al-Dīn Abū Ṭāḥir Muḥammad b. Ya'qūb al-Firūzābādī (d. A.H. 817, A.D. 1414), who extracted material for it chiefly from his earlier work entitled as Al-'Ubāb wa-al-Muḥkam, which was in 65 vols.

Begins :

الحمد لله منق البلغاء - الخ

See B.M.A. Cat., i, pp. 229, 468, 640, 692; ii, pp. 588-590; Loth (I.O. Cat.), 1005-1014; etc. It has been printed in two volumes, Calcutta, A.H. 1233 (A.D. 1817).

64.

قاموس المحيط

Qāmūs al-Muḥīṭ.

Fols. 658; $13\frac{3}{4}$ in. by $7\frac{3}{4}$ in.; 29 lines, each $4\frac{1}{2}$ in. long; written in good Naskh, with headings in red; bound in gilt-stamped leather; bears several 'arḻ-dīdahs, the oldest is dated A.H. 1091 (A.D. 1680).

Another good copy of the preceding work; unfortunately it has a few folios missing at the end. It begins like above.

XVI. CONTROVERSY.

65.

رسالة باسيفين

Risālat Bā-Saifain.

Fols. 141; $8\frac{1}{4}$ in. by $5\frac{1}{2}$ in.; 15 lines, each 4 in. long; good Nasta'liq; paper covers; dated A.H. 1229 (A.D. 1813).

A treatise on religious controversy between Christians and Muslims, by Jawwād Sabāt Bā-Saifain, who dedicated it to the Wazīr As'ad Pāshā, son of Sulaimān Pāshā, Governor of Baghdād.

An index to the work is given at the beginning. At the end there is a *qaṣīdah* consisting of 88 lines, composed in extolling the virtues of Abī 'Abd al-Razzāq 'Abd al-Qādir and the praises of the beauties of Baghdād.

Begins :

لايستوى القاعدون من المؤمنين غير اولى الضرر - الخ

XVII. PRAYERS.

66.

اسماء الله المحسنى

Asmā' Allāh al-Ḥusnā.

Fols. 4; 6 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.; 6 lines in three columns, each 2 in. long; not dated.

These are the 99 names of God in Arabic, written in bold *Naskh*, with their meaning in Persian in *Nasta'liq*, in red ink.

B. PERSIAN MANUSCRIPTS.

I. THEOLOGY.

67.

انجيل مقدس

Injil-i Muqaddas.

Fols. 108 ; 12½ in. by 8 in. ; 17 lines, each 4¾ in. long ; written in clear Nasta'liq on thick paper with headings in red ink ; bears signature of the Hon. A. Seton ; probably copied in the twelfth century A.H.

The Persian version of the New Testament.

Begins :

كتاب ميلاد يسوع المسيح ابن داؤد ابن ابراهيم (ر) ابراهيم ولد اسحاق
بود - الخ

Other translations are described elsewhere, and for editions see Supplement.

68.

آئینه حق نما

Ā'īna-i Haqnumā'.

Fols. 127 ; 11¾ in. by 9 in. ; 29 lines, each 6½ in. long ; written in Nasta'liq-shikastah-āmiz ; bound in plain leather ; copyist, Jagan-Nāth ; bears signature of J. W. Urquhart.

A work on the doctrines and ethics of the Christian religion, differences between its tenets and those of Islām, containing evidences to prove its superiority over other religions. It was written and completed in A.H. 1018 (A.D. 1609) and dedicated to the Emperor Jahāngīr, by Geronimo, or, as some write it, Hieronymo Xavier, a native of Navarre, and a Jesuit, who came from Goa, where he was

attached to the Catholic mission from A.D. 1571 till his death at the same place in A.D. 1617. He was the author of several other works, e.g., a Life of Christ, a translation into Persian of the Psalms, a history of St. Peter, a Guide to Kings, Lives of the Apostles, etc.

On the flyleaf is found the following note in English:—

“The Gospel of Geronimo Xavier:—

“The Mogul Emperor Akbar, who was fixed to no religion, wrote to the King of Portugal in 1552 (?) asking him for a translation of the Scriptures into Arabic or Persian, and at the same time one who was capable of explaining to him the Christian religion. One Geronimo Xavier, a Jesuit, and relation of the famous St. Francis Xavier, was appointed for this purpose, having learned, as he says, the Persian language in eight years, composed this book, and presented it to the Great Mogul in April, 1562 (?).”

Probably this account is more appropriate to the Life of Christ, which the author had written and dedicated to Akbar in the 47th year of his reign, A.H. 1011 (A.D. 1602); even then the dates could never be reconciled.

The present work, which is in the form of a dialogue between the author as exponent of the Christian dogmas and a Ḥakīm (philosopher) or Mullā (Muḥammadan priest), consists of five *bābs* or chapters with numerous subdivisions (see index on fols. 4*b*–5*a*):

Bāb I. در بیان احتیاج آدمیان بدین خدا

in five *faṣls* (sections): fols. 5*a*, 8*b*, 11*a*, 14*b*, and 18*b*.

Bāb II. در آنچه دین عیسویان از خدای آموزد

in eight *faṣls*: fols. 20*b*, 24*a*, 29*b*, 34*b*, 38*a*, 41*b*, 45*a*, and 48*a*.

Bāb III. در الوهیت عیسی صاحب ما

in nine *faṣls*: fols. 51*a*, 54*a*, 57*b*, 60*b*, 65*a*, and 68*b* (the rubrics from fifth, seventh, and eighth *faṣls* are absent).

Bāb IV. در تفاوت احکام دین عیسویان و محمدیان

in eight *faṣls*: fols. 73*a*, 76*b*, 81*b*, 84*b*, 88*a*, 93*a*, 96*a*, and 99*b*.

Bāb V. در بیان تأییدات دین عیسویان و فضیلت آن بر دیگر ادیان

in eight *faṣls*: fols. 102*b*, 107*a*, 110*a*, 112*b*, 113*b*, 116*b*, 120*a*, and 123*a*.

The preface begins :

که در آن گزارش می باید آنچه دین عیسویان می آموزد اسرار
خاص الحجیل مبارک بیان می شود - الخ

Cf. Rieu (B.M.P. Cat.), i, p. 4; etc. A reply to the work was written a little after in A.H. 1031 (A.D. 1622) by Aḥmad b. Zain al-‘Ābidīn al-‘Alawī.

69.

دبستان مذاهب

Dabistān-i Mazāhib.

Fols. 239; 10½ in. by 7¾ in.; 15 lines, each 4⅘ in. long; written in Nasta‘līq-shikastah; headings in red; illuminated frontispiece; bound in gilt-stamped leather; copied by Dānā-Rām, A.H. 1215 (A.D. 1800).

An exposition of the religious creeds and philosophical systems of the East. The author’s name does not appear, but the work is probably due to Mubād-Shāh, who completed it shortly after A.H. 1063 (A.D. 1653).

Comprising fifteen sections with numerous subsections, it gives a fair insight into the beliefs of the Pārsīs, Hindūs, Buddhists, Jews, Christians, Muslims, Muwaḥḥids (unitarians), Philosophers, Ṣūfis (theosophists), and several others.

Begins :

ای نام تو سرد فتر اطفال دبستان یاد تو ببالغ خردان شمع شبستان

Cf. Rieu (B.M.P. Cat.), i, p. 141 sq.; Bodl. Cat., 791; Pertsch (Berlin Cat.), pp. 271-272; Ethé (I.O. Cat.), 2542-2547; Aumer (Munich Cat.), p. 126; Browne (Camb. Cat.), 120-122; etc. It has been completely translated into English for the Oriental Translation Fund by D. Shea and A. Troyar, Paris, A.D. 1843. The work has also been published at Calcutta, A.H. 1224 (A.D. 1809); Ṭeherān, A.H. 1260 (A.D. 1844); Bombay, A.H. 1264-1277 and 1279 (A.D. 1847-1860 and 1862).

70.

علامات نجوم الفرقان

'Alāmāt-i-Nujūm al-Furqān.

Pp. 313; 10 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.; Nasta'liq; printed at Calcutta, A.H. 1226 (A.D. 1811).

This work on the تجويد, or the correct reading and reciting of the Qurān, was originally compiled in the 34th year of the reign of 'Ālamgīr (A.H. 1093, A.D. 1682) by Ibn Muḥammad Sa'īd Muṣṭafā.

First there is (pp. 1-20) a description of the words of the various Sūrah's of the Qurān, grouped in 30 sections, then the words follow arranged alphabetically.

The introduction begins;

حمد و سپاس متعالی از مقیاس قیاس سزاوار جناب احدیت
است - الخ

II. HISTORY.

(a) GENERAL HISTORY.

71.

روضة الصفاء

Rauzat al-Ṣafā'.

Fols. 628; 16 $\frac{1}{4}$ in. by 10 $\frac{1}{2}$ in.; 35-6 lines, each 6 $\frac{3}{4}$ in. long; written in fine Nasta'liq-shikastah-āmīz; some parts are very neatly written; headings in red; the frontispieces to the seven parts are superbly illuminated with gold; bound in thick leather, which is gilt-lined round the margins; dated A.H. 1057 (A.D. 1647); seven vols. bound in one.

An excellent copy in good preservation of the famous work on general history by Mīr K̄hwānd, containing seven volumes: I, on fol. 1b; II, fol. 103b; III, fol. 233b; IV, fol. 310b; V, fol. 402b; VI, fol. 486b; VII, fol. 607b.

For details of this work see another copy described elsewhere. No 166-168.

72.

حبيب السیر فی اخبار افراد البشر

Ḥabīb al-Siyar fī Akhbār Afrād al-Bashar.

Fols. 325; 14 $\frac{3}{4}$ in. by 9 $\frac{1}{4}$ in.; 21 lines, each 6 $\frac{5}{8}$ in. long; written in clear Nasta'liq, with headings in red; bound in plain leather; probably copied about the beginning of the thirteenth century A.H.; bears signature of C. Gladwin.

This MS. comprises the first two *juz'* or part of the third volume of the well-known general history, which was originally written, A.H. 927–930 (A.D. 1521–1524), by the same grandson of Mīr Khwānd (see No. 71), Ghīyāṣ al-Dīn, called Khwānd-Amīr, who had completed the *Rauzat al-Ṣafā'* (see above). The present work was undertaken by the author at the desire of his patron, Sayyid Ghīyāṣ al-Dīn Muḥammad b. Yūsuf al-Ḥusainī, who was a favourite on account of his learning with Sulṭān Ḥusain and his successors, and was appointed first a teacher in the College at Herāt, and subsequently rose to the judgeship of Herāt and Khurāsān under Shāh Ismā'īl Ṣafawī, but was mercilessly deprived of life in A.H. 927 (A.D. 1521) by the Governor, Amīr Khān.

The first *juz'* of the present volume, fols. 1–193, contains history of the Khāns of Turkeṣtān, an account of Chingīz Khān and his descendants in Persia and Turkeṣtān.

The second *juz'*, fols. 193*b*–end, comprises a history of the royal dynasties contemporary with Chingīz Khān and successors.

The third volume begins:

یارب بشنای خویش دم سازم کن درگشن حمد نغمه پر لازم کن

Ḥabīb al-Siyar has been printed at Teherān, A.H. 1271 (A.D. 1854), and lithographed at Bombay, A.H. 1273 (A.D. 1856), see this edition described in the Supplement. Cf. Morley (R.A.S. Cat.), pp. 42–50, where contents are fully described; Rieu (B.M.P. Cat.), i, p. 98 sq.; Bodl. Cat., 70–82; Ethé (I.O. Cat.), 79–100; Flügel (Vienna Cat.), ii, p. 70; Aumer (Munich Cat.), p. 75 sq.; Browne (Camb. Cat.), pp. 114–115; Ḥāj. Khal., iii, p. 4; Elliot, Bibliogr. Index, pp. 106–110 and 121–127, and Hist. of India, iv, pp. 154–158; Quatremère, Journal des Savants, A.D. 1843, p. 386 sq.; etc.



(b) HISTORY OF TĪMŪR.

73.

ظفرنامه

Z̤afar-nāmah.

Fols. 632; 9¼ in. by 6 in.; 15 lines, each 2¾ in. long; written in excellent small Nasta'liq; frontispiece illuminated with gold; gold lines round the pages; headings in gold and red ink; bound in red velvet; probably transcribed in the ninth century of the Hijrah; new margins have been pasted; bears an inscription at the end "That this copy was read for a few days by Sulṭān Muḥammad Mirzā Ṣafawī."

An authentic history of the great conqueror Tīmūr (Tamerlane) from his birth, A.H. 736 (A.D. 1336), to his death, A.H. 807 (A.D. 1405), collected from official records, by Maulānā Sharaf al-Dīn 'Alī Yazdī (d. A.H. 858, A.D. 1454), who was attached to the court of Sulṭān Shāhrukh Mirzā and subsequently of his son, Sulṭān Ibrāhīm Mirzā, at whose desire the present work was compiled at Shīrāz in four years and dedicated to Shāhrukh in A.H. 828 (A.D. 1425). The Z̤afar-nāmah, or, as it is often called, Tīmūr-nāmah, is written in such a style that it is considered a very model of elegance in Persian prose composition. Sharaf al-Dīn, besides other works, wrote the Sharḥ or commentary on the Qaṣīdah Burdah (see No. 45). He also wrote poetry and used as poetical name "Sharaf."

Begins:

حمداً كثيراً مباركاً لمن يؤتى الملك من يشاء وينزع الملك ممن
يشاء وصلوة طيبة وإيمّة على خاتم الأنبياء وسيد الأولياء - الخ

Cf. Rieu (B.M.P. Cat.), i, p. 173 sq.; Flügel (Vienna Cat.), ii, p. 189; Morley (R.A.S. Cat.), p. 94 sq.; Bodl. Cat., 153-159; Ethé (I.O. Cat.), 173-191 and 2831-2832; Aumer (Munich Cat.), p. 86; Mehren (Copenhagen Cat.), p. 19; Browne (Camb. Cat.), 143-144; also see Hāj. Khal., iv, p. 175; Stewart's descriptive Cat., p. 23 sq.; Elliot, Hist. of India, iii, p. 478; etc. Gibbon has spoken highly of this work in the 65th chapter of his "Decline and Fall of the Roman Empire." An English version of the work is by D. Darby, London, A.D. 1723. It was completely translated into French by Petis de la Croix, "Histoire de Timur-Bec," Paris, A.D. 1722.

74.

ظفرنامه

Zafar-nāmāh.

Fols. 483; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.; 21 lines, each 3 $\frac{1}{2}$ in. long; clear Nasta'liq; headings in red; illuminated frontispiece; coloured lines round the pages; bound in plain leather; much injured by insects; bears an 'arṣ-dīdah and several seals; copied (in Tattah) in a.н. 1090 (A.D. 1679).

Another complete copy of the history of Tīmūr. It agrees with the copy described above.

75.

تیمورنامه

Tīmūr-nāmāh.

Fols. 220; 12 $\frac{1}{2}$ in. by 10 in.; 17 lines, each 5 in. long; written in fair Nasta'liq; bound in plain leather; slightly soiled by damp; bears seal of Naubat-Rāi; copied for Nawwāb Majd al-Daulah, a.н. 1191 (A.D. 1776).

A Persian version of the autobiographical institutes, political and military, of Tīmūr. It is to be noted that these memoirs are usually named ملفوظات تیموری (Malfūzāt-i Tīmūrī), and were first translated and presented to the Emperor Shāhjahān about a.н. 1047 (A.D. 1637)—see preface—by Abū Ṭālib al-Ḥusainī Khurāsānī, from a copy in Turkī in the library of the Pāshā of Yemen.

Begins:

حمد بلیغ سبحانی را که بمقتضای کریمه انا جعلناک خلیفه فی
الارض عنقای بقای صاحبقرانی را - الخ

Cf. for the memoirs generally, Elliot, Hist. of India, iii, p. 389 sq., and iv, p. 559 sq.; Erskine, Memoirs of Babar, pp. 2-3; Morley (R.A.S. Cat.), pp. 95-96; Bodl. Cat., 150-152; Ethé (I.O. Cat.), 196-203; etc. The institutes were translated into English by Major Davy, and published by J. White, Oxford, A.D. 1783, and the memoirs were translated by Major Stewart and published by the Oriental

Translation Fund, London, A.D. 1830. The institutes were also rendered into French with the Persian text by Langlès, Paris, A.D. 1787.

(c) HISTORY OF INDIA.

76.

واقعات بابری

Wāqi'āt-i Bābarī.

Fols. 194; $11\frac{1}{4}$ in. by $7\frac{1}{2}$ in.; 21 lines, each $4\frac{1}{8}$ in. long; written in clear Nasta'liq; bound in stamped leather; copied by Ḥasan 'Alī b. Faṭḥ 'Alī Khān of Merv, in the province of Khurāsān (Persia); dated A.H. 1215 (A.D. 1798).

A complete copy of the Persian version of the Memoirs of the Emperor Bābar, transcribed under the instructions of Sulṭān Muḥammad Mirzā, for the reading of Prince Mirzā Muḥammad Sulaimānshikūh.

A few lines have been added at the beginning by way of preface, which begin:

قال اللهم مالك الملك توتى (يوتى) الملك من تشاء (يشاء) وتمنع
(ينزع) الملك ممن تشاء (يشاء) - الخ

For details of this work see an older copy described elsewhere.

77.

طبقات اكبرشاهى

Ṭabaqāt-i Akbar-Shāhī.

Fols. 752; $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; 19 lines, each $3\frac{1}{4}$ in. long; written in beautiful Nasta'liq, mostly on gold-sprinkled paper; gilt and coloured lines round the pages; headings in red; slightly injured and repaired; an old copy.

A most celebrated general history of India from the time of the Muslim conquest (A.H. 367, A.D. 977) to the 38th year of

Akbar's reign (A.H. 1002, A.D. 1593). The work, which is the earliest pertaining exclusively to India, is also known under the titles of *Ṭabaqāt-i Akbarī*, *Ta'rikh-i Niẓāmī*, and *Ta'rikh-i Sulṭān-i Niẓāmī*. It was compiled by Niẓām al-Dīn Aḥmad b. Muḥammad Muqīm al-Harawī (d. aged 45 years, A.H. 1003, A.D. 1594), whom Akbar had appointed *Bakhshī* of Gujarāt in the 19th year of his reign, and subsequently in the 37th year *Bakhshī* of the whole empire. The author claimed descent from the celebrated saint *Khawājah 'Abd-allāh al-Anṣārī al-Harawī*; and his father, *Khawājah Muqīm*, in the latter part of Bābar's reign was raised to the *Dīwān*-ship of the Emperor's household, and after Bābar's death, when Gujarāt was conquered by Humāyūn, and Mirzā 'Askarī was entrusted with the government of the province of Aḥmadābād, Muqīm was appointed *Wazīr* to the Mirzā. The *Khawājah* also held high military command under Akbar.

In the preface the author quotes 29 standard authorities (see fol. 2*b*) for his work. Most of the histories which followed have made copious extracts from the *Ṭabaqāt*, which is divided into a *muqaddimah* (introduction), nine *ṭabaqāt* (books), and a *khātimah* (conclusion).

Muqaddimah, on fol. 3*b*: History of the Ghaznavides, from Nāṣir al-Dīn Sabuktagīn, who was raised to the throne in A.H. 367 (A.D. 977), to the death of *Khusrau-Malik*, Sulṭān of Lahore, in A.H. 583 (A.D. 1187).

Ṭabaqah I, on fol. 17*b*: History of the Sulṭāns of Dehlī, from Mu'izz al-Dīn Muḥammad Sām Ghūrī, known as *Shihāb al-Dīn*, to Akbar, A.H. 574–1002 (A.D. 1178–1593). This book comprises notices of Quṭb al-Dīn Aibak, fol. 20*a*; Tāj al-Dīn Yaldūz, fol. 21*a*; Nāṣir al-Dīn Qubāchah, fol. 22*a*; Bahā al-Dīn Ṭughril, fol. 22*b*; Malik Bakhtiyār al-Dīn *Khiljī*, prince of *Lakhnautī*, and his three successors, fol. 22*b*; Ārām-Shāh, son of Quṭb al-Dīn, and his successors, fol. 26*b*; Sulṭān Jalāl al-Dīn *Khiljī* and successors, fol. 68*b*; Ghīyāṣ al-Dīn *Tughluq* and successors, fol. 94*b*; the Sayyids, from *Khizr Khān*, fol. 130*b*; the house of Afghān kings, from *Bahlūl Lūdī*, fol. 145*a*, to the defeat at *Pānīpat* of *Ibrāhīm* by Bābar in A.H. 932 (A.D. 1525); Bābar, fol. 173*b*; Humāyūn, fol. 187*b*; *Shīr-Shāh Sūr* and successors, to their final overthrow, fol. 215*a*; a concise history of the reign of Akbar, fol. 231*b*; the Amīrs who flourished in Akbar's reign,

fol. 374*b*; 'Ulamā' and Fuḏalā' (literary men), fol. 382*b*; Mashā'ikh (holy persons), fol. 386*a*; Hukamā' (physicians), fol. 388*b*; Shu'arā' (poets), fol. 389*b*.

Ṭabaqah II, on fol. 395: History of the Sultāns of the Deccan, A.H. 748-1002 (A.D. 1347-1593): the Bahamanīs, fol. 400*b*; the Niḡām al-Mulkīs, fol. 433*a*; the 'Ādil Khānīs, fol. 438*a*; the Quṭb al-Mulkīs, fol. 439*b* (here a few rubrics are missing).

Ṭabaqah III, fol. 440*a*: History of the kingdom of Guḡarāt, from A.H. 793 (A.D. 1390) to its annexation to the Moghul Empire, A.H. 980 (A.D. 1572).

Ṭabaqah IV, fol. 519*a*: The kingdom of Bengal and Lakhnautī, from Sultān Fakhr al-Dīn, A.H. 741 (A.D. 1340) to A.H. 984 (A.D. 1576), when Dā'ūd Khān was slain by Khān-Khānān, commander of Akbar's forces, and his kingdom annexed.

Ṭabaqah V, fol. 523*a*: History of the Sharqī Kings of Jaunpūr, from Khawājah Jahān, A.H. 784 (A.D. 1382), to the defeat of Sultān Ḥusain after a reign of 19 years by Sikandar b. Bahlūl, Sultān of Dehlī, A.H. 881 (A.D. 1476).

Ṭabaqah VI, fol. 529: History of the kingdom of Mālwah, from A.H. 809 (A.D. 1406), comprising an account of its amalgamation with Guḡarāt in A.H. 937 (A.D. 1530), to the surrender of Bāz-Bahādur b. Shujā' Khān, fol. 595*b*, to Akbar, A.H. 977 (A.D. 1569).

Ṭabaqah VII, fol. 597*a*: The Sultāns of Kashmīr, from its conquest by Shāh-Mīr, who assumed the title of Shams al-Dīn, A.H. 747 (A.D. 1346) to A.H. 995 (A.D. 1587), when Yūsuf b. 'Alī-Shāh submitted to pay tribute to Akbar.

Ṭabaqah VIII, fol. 633*b*: The kingdom of Sind from A.H. 86 (A.D. 705), the time of its conquest by the Arabs during the reign of Khalifah Walīd b. 'Abd al-Malik, to A.H. 1001 (A.D. 1592), when Mirzā Jānī Beg submitted to Akbar and his kingdom was annexed to the Moghul Empire.

Ṭabaqah IX, fol. 641*a*: History of the Sultāns of Multān, from its first conquest by the Muslims under Muḡammad Qāsīm during the governorship of the Arab, Ḥajjāj b. Yūsuf, but more especially from the time of Shaikh Yūsuf, A.H. 847 (A.D. 1443), to the annexation of the kingdom by the Moghuls in A.H. 932 (A.D. 1525).

Khātimah, on fol. 651*b*: Short geographical sketch consisting of eleven lines and confined merely to the area of the empire under Akbar, and the number of its cities and villages; it breaks off abruptly with the following words:—

والحال سنه هزار وبست قصبه دارد که بهر قصبه صدوبست و پانصد

The preface begins:

سپاس رفعت اساس بادشاه حقیقی را سزد که حل و عقد نظام عالم
و ضبط و ربط بنی آدم در وجود عالی ورود - الخ

Cf. Morley (R.A.S. Cat.), p. 58 sq.; Rieu (B.M.P. Cat.), p. 220 sq.; Elliot, *Bibl. Index*, p. 178 sq., and *Hist. of India*, v, pp. 177-476 (where a complete translation of Humāyūn's and Akbar's reigns is given); Bodl. Cat., 184-191; Ethé (I.O. Cat.), 225-232; Aumer (Munich Cat.), p. 83; etc. Also see Blochmann's version of the *Ā'in-i Akbarī*, i, pp. 420, 514.

78.

اکبرنامه

Akbar-nāmah.

Fols. 694; 11½ in. by 7½ in.; 23 lines, each 4¾ in. long; written in fair Nasta'liq by different hands; bound in plain leather; repaired at many places; injured; an old copy.

The well-known history of the Emperor Akbar the Great, by his favourite Prime Minister and Secretary, Shaiḫ Abū al-Faḏl "Allāmī" b. Shaiḫ Mubāarak Nāgūrī. The author was in his time the most learned and elegant writer in the East. Abū al-Faḏl was first brought to the notice of the Emperor in the 20th year of his reign, A.H. 982 (A.D. 1574), by his equally celebrated elder brother Faizī (see No. 30). For nearly twenty-eight years Abū al-Faḏl remained a favourite with Akbar and held his offices with great distinction. He was the author of several works: the *Ā'in-i Akbarī*, the *Maktūbāt*, the *‘Iyār-i Dānīsh*, etc. He was also a Sanskrit scholar, and under his supervision several translations were made: the *Mahābhārata*, the *Rāmāyana*, the *Jog Bāshisht*, etc. (All these works except the last but one are described

in this catalogue.) Abū al-Faẓl, when he was returning from the Deccan, whither he had been sent as Commander-in-Chief of the Imperial Troops for five years, was assassinated, though he defended himself with great valour up to the last, by Rājah Narsingh-Deo Bundela, as is alleged at the instigation of Prince Salim (afterwards Jahāngīr), near Gwālior, A.H. 1011 (A.D. 1602).

The Akbar-nāmah comprises a history of Akbar from his birth to the beginning of the 47th year of his reign, to which is appended an account of his ancestors. It was continued down to within a year of the author's death, and the whole work was from time to time modified with a view to secure complete accuracy by Akbar himself.

In other catalogues of MSS. this work has been conveniently divided into three different volumes, of which the Ā'in-i Akbarī forms the last, but the present copy is one uniform whole, and does not contain the last work.

Begins :

اللّٰه اکبر این چه دریا فتی است ژرف وشناختیت شکر ف که
حقیقت پذیران - الخ

Large extracts with an account of the work are given in Elliot, *Hist. of India*, iv, pp. 1-102. See also Morley (*R.A.S. Cat.*), p. 108 sq.; Rieu (*B.M.P. Cat.*), i, p. 247 sq.; Bodl. *Cat.*, 200-212; Aumer (*Munich Cat.*), pp. 89-90; Ethé (*I.O. Cat.*), 235-263; De Saey, *Notices et Extraits*, x, p. 199 sq.; Mehren (*Copenhagen Cat.*), p. 20; Browne (*Camb. Cat.*), pp. 162-166; etc. The work was lithographed at Lucknow, A.H. 1284 (A.D. 1867), and has been published in three volumes in the *Bibliotheca Indica*, Calcutta Series (see Supplement).

79.

دستور العمل اکبری

Dastūr al-'Amal-i-Akbarī.

Fols. 106; 9½ in. by 6 in.; written in Nasta'liq-shikastah-āmīz; bound in plain leather; copied by K̄hiyālī-Rām in A.H. 1230 (A.D. 1814).

An account of the 22 *ṣūbahs* or provinces of the Indian Empire, their subdivisions and revenue in the time of the Moghul sovereignty, compiled by Ṭhākūr-La'ī Munshī, son of Chhatarbhūj-Dās of Burhānpūr. It is stated on fol. 104*b* that the notices in regard to the *ṣūbahs* in the Deccan were taken and enlarged from the notes of Rāi Braj Ishwar-Dās. (Rieu in B.M.P. Cat., i, p. 404*b*, has Rāi Braj b. Ishrī-Dās.)

The book contains no preface. Tables of Arabic, Persian, and Hindī days, months, and years are appended at the beginning. In the case of the *ṣūbahs* of Hindūstān only their subdivisions into *sarkārs*, etc., are mentioned:—Shāhjahanābād (Dehlī), fol. 4*b*; Akbarābād (Agra), fol. 6*a*; Lahore, fol. 7*b*; Kābul, fol. 8*b*; Kāshmir, fol. 9*b*; Multān, fol. 9*b*; Tattah, fol. 10*b*; Aḥmadābād (Gujarāt), fol. 11*a*; Ajmere, fol. 12*a*; Mālwah, fol. 13*a*; Orissa, fol. 14*a*; Bihār (Patna), fol. 14*a*; Bengal, fol. 15*b*; Oudh, fol. 16*a*; Allahābād, fol. 16*b*.

Of the provinces of the Deccan brief historical accounts from the origin of Muḥammadan dynasties to the time of Muḥammad-Shāh are also given:—Khāndes, fol. 18*a*; Berār, fol. 32*a*; Aurangābād, fol. 50*a*; Bījāpūr, fol. 69*a*; Haidarābād, fol. 85*a*; Karnātic, fol. 97*b*.

This is followed by a chronology of the Moghul Emperors (fol. 108*a*) from Akbar to Muḥammad-Shāh.

The MS. has been carelessly written, but the mistakes have been corrected in pencil. Fol. 1 should be included in Bengal.

Cf. Rieu (loc. cit.).

80.

اقبال نامہ جہانگیری

Iqbāl-nāma-i Jahāngīrī.

Fols. 162; 9 in. by 3 $\frac{3}{4}$ in.; 17 lines, each 4 $\frac{1}{4}$ in. long; written in Nasta'liq-shikastah-āmīz; bound in stamped leather; copied at Shāhjahanābād (Dehlī), in the 16th year of the Emperor Shāh-Ālam's reign, A.H. 1189 (A.D. 1775).

A history of the life and reign of the Emperor Jahāngīr.

For details see another copy described in this Catalogue.

81.

عمل صالح
'Amal-i Ṣāliḥ.

Fols. 245; $8\frac{3}{4}$ in. by $4\frac{7}{8}$ in.; 14 lines, each $2\frac{7}{8}$ in. long; written in clear Nasta'liq; bound in stamped leather; copyist, Muḥammad 'Alī; dated A.H. 1224 (A.D. 1809).

A history of the Emperor Shāhjahān's life and reign, and containing a short history of his predecessors, beginning with Tīmūr. On the flyleaf the work is entitled "Ikhtisār-i Shāhjahān-nāmah," and in the colophon it is stated that the original copy was in the possession of Sultān Muḥammad Ṣafawī Bahādur Khān Irānī, but contained neither the name of the author nor the usual Praise to the Almighty. At the request of an Englishman, who did not wish his name to be inserted, the present copy was transcribed with brief Praise added by the Sultān Muḥammad Ṣafawī himself. It is written in plain readable style, and begins:

الحمد لله رافع الدرجات لمن عظم جلاله و فايض البركات لمن كرم
كماله اما بعد توالدو تناسب و جلوس طبعته تيموريه
برينمنوالست - امير تيمور گورگان شب سه شب بيست و پنج ماه
شعبان - الخ

The work apparently is an abridgement of Muḥammad Ṣāliḥ's history of Shāhjahān entitled "'Amal-i Ṣāliḥ." The following short extract taken from the biographies of the literary men of the reign (fol. 219a, l. 7) may serve to identify the work:

مولانا عبد الحق دهلوی کہ مظہر فیض حق و مہیبت نور و مطلق است
از خاکپاک دہلی بیایہ ظہور وسیلہ و جمع علم و جامع گردیدہ در فقہ
تفسیر و حدیث ممتاز است و در منطق و معانی و کلام بی انبار در مبادی
جوانی در مقدمہ زندگانی بتحصیل علوم دینیہ پرداخت انگاہ بافادہ
و اضافہ مشغول گردید و یکصد و چند کتاب از تصانیف
مختصر و مطول روزگار گذارندہ از دامگاہ فنا بارام گاہ عالم بقاشتاقت
و پس از رحلتش خلف الصدق کہ در فضل و علم شہرہ آفاق بود مدتی
مدید صدر راہ مدرسہ استفادہ گشتہ اونیز - الخ

In the present copy only a few rubrics are present, and in most part the work is written without spacing or punctuation.

The author, Muḥammad Ṣāliḥ, has been mentioned in the work, *Bahār-i Dānīsh* (described elsewhere), of his elder brother, Shaikh 'Ināyat-allāh Kanbū. He completed this work A.H. 1070 (A.D. 1659-60).

Cf. Morley (R.A.S. Cat.), p. 124; Rieu (B.M.P. Cat.), i, p. 263; Mehren (Copenhagen Cat.), p. 21; Elliot, *Hist. of India*, vii, p. 123 sq.; Ethé (I.O. Cat.), 332-336; etc.

82.

وقائع حیدرآباد

Waqā'i' Ḥaidarābād.

Fols. 55; 9 in. by 5 $\frac{3}{4}$ in.; 15 lines, each 2 $\frac{3}{4}$ in. long; written in good Nasta'liq, with headings in red; bound in plain leather; slightly injured by insects.

A diary of the siege and conquest of Golkundah, near Ḥaidarābād, by the Emperor 'Ālamgīr in A.H. 1107 (A.D. 1695). It was compiled by Mirzā Nūr al-Dīn Muḥammad, who was descended from a Persian family of physicians in Dehlī. He was Comptroller of the Royal Kitchen, and received the title of Ni'mat Khān from the same Emperor 'Ālamgīr, and near the end of the reign, on account of his constant attendance upon that monarch, he received the title of Muqarrab Khān. Bahādur-Shāh also conferred upon him the title of Dānīshmand Khān. Ni'mat Khān wrote several works, both in prose and verse. As a poet he signed himself "Ālī," and his compositions exhibit rare wit and satire. He died in A.H. 1121 (A.D. 1710).

The present work, which is written in mixed prose and verse in the usual satirical style, is also popular under the titles of *Waqā'i' Ni'mat Khān-i 'Ālī* and *Wāqī'āt-i Ḥaidarābād*. It is divided into six chapters, called *waqā'i'* or events of the 13th, 14th, 15th Rajab, 14th Sha'bān, and two more which do not bear dates (on fols. 1*b*, 7*a*, 13*b*, 17*a*, 36*b*, and 42*b*), beginning:

روز نامه وقایع ایام محاصره دار الجهاد حیدرآباد تا تاریخ سیزدهم
رجب سنه ۳۰ جلوس - دمیکه مدرس کشف صبح در صقه صدق
وصفا - الخ

The work has been lithographed (together with an allegorical story in prose and verse called *Husn-u 'Ishq* of the same author) in India without name of place, A.H. 1248 (A.D. 1832), and Cawnpore, A.H. 1287 (A.D. 1870), and printed with marginal notes by Maulawī Maqbūl Aḥmad at Lucknow, A.H. 1259 (A.D. 1843).

For other copies cf. Rieu (B.M.P. Cat.), i, p. 268; ii, pp. 745*a*, 796*a*, and 850*b*; iii, p. 1049*a*; Bodl. Cat., 1157 (5), 1159 (1), and 1160; Pertsch (Berlin Cat.), p. 492; Ethé (I.O. Cat.), 1659 (2), 1660 (4), 1661 (1), 1662 (2), 1663-1668; etc. Also see Elliot, *Hist. of India*, vii, p. 200.

83.

دستور العمل سرشتجات

Dastūr al-'Amal-i-Sarrishtajāt.

Fols. 56; 10½ in. by 7⅝ in.; written in Nasta'liq-*shikastah*; not dated.

A collection of useful instructions and tables for the education of those who work in the revenue offices. It gives a fair insight into the sort of departmental work carried on during the times of the Moghul sovereignty. Copies of a few *farmāns* and dispatches of the Premiers have also been added. The author is Udai-Chand of Salīmābād (Bengal), who compiled it during the reign of the Emperor Aurangzīb.

Begins:

دستور العمل عمل دستور و دستورات حسابات و هنر امورات
سرشتجات دفاتر روزگار عالم - الخ

(d) HISTORY OF PERSIA.

84.

عالم آرای عباسی

'Ālamārā-i 'Abbāsī.

Fols. 411; 8¾ in. by 5¾ in.; 13-14 lines, each 3 in. long; written in Nasta'liq, which becomes *shikastah-āmīz* in the last two-thirds; headings in red; probably copied in the twelfth century of the Hijrah.

A complete copy of the history of the life and reign of Shāh-‘Abbās the Great. For details of the work see another copy described elsewhere in this Catalogue.

The MS. differs from others in a few minor details. It begins :

چگونگی نشر محمد کبریای الهی که بیرون از دایرهٔ عقول وافهام
است در خوررتبه و حالت بشر و مدارک انسان نیست - الخ

85.

تحفته العالم

Tuḥfat al-‘Ālam.

Fols. 206 ; 10 in. by 5 $\frac{3}{4}$ in. ; 22 lines, each 3 $\frac{3}{4}$ in. long ; written in small Nasta‘liq, with headings in red ; dated A.H. 1222 (A.D. 1807) ; transcribed by the author’s cousin, Luṭf-allāh b. Bahā al-Dīn Muḥammad b. ‘Abd-allāh b. Nūr al-Dīn Muḥammad b. Ni‘mat-allāh al-Mūsawī al-Jazā’irī al-Shūstarī.

A descriptive account of the city of Shūstar, to which is appended a story of the life and travels of the author, ‘Abd al-Laṭīf b. Abī Ṭālib b. Nūr al-Dīn b. Ni‘mat-allāh al-Ḥusainī al-Mūsawī al-Shūstarī.

The author compiled this work in India, dedicated to, and named it after, the Sayyid Abū al-Qāsim b. Sayyid Razī-al-Dīn, entitled Mir ‘Ālam Khān (d. A.H. 1223, A.D. 1808), the Prime Minister of Haidarābād (see fol. 1*a*).

The historical part of this work is based upon the work of Sayyid ‘Abd-allāh b. Nūr al-Dīn, most probably an uncle of the author, as his name frequently occurs.

The work is divided into numerous *faṣls* (chapters), which are not numbered, and their contents are much mixed :—

The ancient kings of Persia, the Pīshdādians, fol. 2*b*, and the Kayānians, fol. 6*a* ; the boundaries of Shūstar, fol. 7*a* ; the Sāsānians, fol. 7*b* ; the climate of Shūstar, fol. 11*a* ; its buildings, etc., fol. 14*a* ; its mosques, fol. 20*a* ; its cities, fol. 22*a* ; its forests, fol. 26*b* ; account of the Nūrī Sayyids, from the time of Sayyid Ni‘mat-allāh, born A.H. 1050 (A.D. 1641), to the author’s time, including an account of Mir ‘Ālam Khān at Haidarābād, fol. 29*b* ; the life of the author, his

birth in A.H. 1172 (A.D. 1758), and early pursuits, fol. 64a; his journeys to Ispahān, Shīrāz, Kirmanshāhān, Baghdād, and other places, including notices on numerous learned men with whom he came in contact in those places (the names of these are written in red on the margins), fol. 68b; his journey to Bengal in A.H. 1202 (A.D. 1787), fol. 90b; account of the continents, beginning with Europe; notes on British arts, sciences, manners, customs, cities, etc., fol. 95a; the early settlements and the rise of the British power in India, fol. 109a; account of America and some of the important European states, fol. 139a; account of India, its divisions, ancient religious services, etc., fol. 145a; description of Bengal and Calcutta, fol. 151b; account of Lord Cornwallis, Tafazzul Husain Khān, Abū Tālib Khān, and others, fol. 155b; his journey to Murshidābād, and notes on some Hindū customs, fol. 161a; account of Pegū, fol. 166b; the author's illness at Calcutta; his journey to Lucknow in A.H. 1211 (A.D. 1796), fol. 172b; account of Rājmaḥall, Bhāgalpūr, Monghīr, 'Aẓīmābād, Benāres, Jaunpūr, Lucknow, Pabīpūr, and Shāhjāhānābād (Dehli), etc., fol. 175a; his journey from Bengal to the Deccan, fol. 195b; account of Jaggannāth, fol. 196a; Haidarābād, fol. 200a; notes on the Moghul Emperors descendants of Bābar, and the invasion of Nādir-Shāh, fol. 202b.

Begins:

دلکش صفیری کہ عندلیب داستان سرای خامہ نغمہ پردازی - الخ

Cf. Rieu (B.M.P. Cat.), i, p. 383.

At the end of the book there are two bands of a *marṣīyah* or poem in mourning for Imām Husain, the son of Khalīfah 'Alī. It is written in large Naskh, and has no connection with the main work.

Begins:

یارانِ ہلالِ ماہِ محرمِ نظرکنید این ناخنِ غم است جگر را خیرکنید

86.

فوائد صفویہ

Fawā'id-i Ṣafawīyyah.

Fols. 34; 5 $\frac{3}{4}$ in. by 3 in.; 12 lines, each 1 $\frac{1}{2}$ in. long; written in excellent small Nasta'liq, with headings in red; bound in plain leather; copied for the donor in A.H. 1223 (A.D. 1808).

This is only the fifth *maqālah* or chapter of the *Fawā'id-i Şafawīyyah*, a history of the Şafawī dynasty of Persia, which was originally written, according to the chronogram “تأريخ,” A.H. 1211 (A.D. 1796), and dedicated to Abū al-Faḥḥ Sulṭān Muḥammad Mirzā Khān Bahādur, the last of the Şafawī dynasty, who lived as an exile at Lucknow and received a pension from the East India Company. The author is Abū al-Ḥasan b. Ibrāhīm Qazwīnī, who had come over to his royal patron from Persia in A.H. 1205 (A.D. 1790).

The present *maqālah*, which was copied for Colonel Baillie from the original copy by the author himself, contains (ذکر طبقه رفیعہ) (قاجاریہ قزلباشیہ) a brief account of the Qajārs, the present rulers of Persia, and the events go down to the end of A.H. 1219 (A.D. 1801-4805).

Begins :

مفصل انساب عبودت مآب فرقه جلیلہ قزلباشیہ حوالہ تاریخ
فضلاً متقدمین و متاخرین - الخ

For details of the whole work see Rieu (B.M.P. Cat.), i, p. 133 sq. ; Morley (R.A.S. Cat.), p. 137 ; Ethé (I.O. Cat.), 567 ; Pertsch (Berlin Cat.), p. 515 sq. ; Browne (Camb. Cat.), pp. 119-120.

87.

ظہوریہ صفویہ

Zuhūriyya-i Şafawīyyah.

Fols. 11 ; 8½ in. by 5 in. ; 15 lines, each 2¾ in. long ; written in clear Nasta'liq, with headings in red, in the same handwriting as the Mi'rāj al-Tauḥīd ; bound in plain leather ; dated A.H. 1222 (A.D. 1807).

A treatise on the rise and rule of the Wahābīs in Najaf Aşhraf, containing a few prophecies connected with their expulsion from that region and the restoration of the holy places to the descendants of the martyrs. The author probably is Abū al-Faḥḥ Sulṭān Muḥammad Şafawī (see No. 86). At the end there is given a copy of a letter complaining that the practice of grave-worship among the people was not in accordance with the laws of Islām.

The letter, which is addressed to Sulṭān Faṭḥ 'Alī Shāh Qājār of Persia, was sent by Shaiḫh 'Abd al-'Azīz, the chief of the Wahābīs.

Begins :

لله الحمد في كل اوان وحين صلوة الله وسلامه وتحية على سيد الاولين
 اما بعد چون درين اوان كه قتل مجاورين - الخ

III. BIOGRAPHY.

88.

تذكرة طاهر نصيرآبادی

Tazkira-i Ṭāhir Naṣīrābādī.

Fols. 161 ; 10 in. by 6½ in. ; 23 lines, each 4 in. long ; written in fair Nasta'liq, with headings in red ; bound in thin stamped leather ; dated A.H. 1118 (A.D. 1706) ; incomplete.

Notices on the Persian poets, who flourished in the eleventh century of the Hijrah. It was compiled in A.H. 1083 (A.D. 1672), and enlarged six years and even nine years later by Muḥammad Ṭāhir Naṣīrābādī, who dedicated it to Shāh Sulaimān Ṣafawī, King of Persia. The whole work is divided into a *muqaddimah* (introduction), five *ṣaff* (books), and a *khātimah* (appendix). In the present copy fols. 1-15 and 157-163 are wanting. The first notice on fol. 1*a* (which is numbered in red ink "16") is that of Qilān Beg in the first *firqah* or chapter of the first *ṣaff* ; the second *firqah*, on the Amīrs and Khāns, etc., of Hindūstān, begins on fol. 17*a* ; and the third, containing notices on the *wazīrs*, writers, and secretaries, on fol. 21*a*. *Ṣaff* II, on Sayyids and nobles, fol. 29*b*. *Ṣaff* III, in three *firqahs* : (1) Scholars and men of letters, fol. 48*a* ; (2) Calligraphers, fol. 68*a* ; (3) Darwīshes, fol. 69*a*. *Ṣaff* IV, in three *firqahs*, on professional poets : (1) Poets of 'Irāq and Khurāsān, fol. 70*a* (not numbered) ; (2) Poets of Māwarā al-Nahr, fol. 142*b* ; (3) Poets of Hindūstān, fol. 147*a*. *Ṣaff* V, account of the author and his relations, fol. 149*a*. *Khātimah*, fol. 155*b*, in two *dafa'āt* (sections) with numerous *ḥarfs* or subsections, on chronograms, enigmas, riddles, by ancient and modern poets.

The following interesting riddle, when worked out correctly according to the method described on p. 159, will give the name of the celebrated poet **عمر خیام** ('Umar Khayyām):

چیزی نه ماند درره دین شیخ سادہ را
جز دامن ردا کہ کند صاف بادہ را

Cf. Sprenger (Oude Cat.), pp. 88-108, where extracts have been given; Rieu (B.M.P. Cat.), i, p. 368*b*; Bland, Journal of R.A. Society, ix, p. 137 sq.; etc.

89.

احوال اولادو جائداد سید احمد ساندوی

Aḥwāl-i Aulād-u Jā'idād-i Sayyid Aḥmad Sāndwī.

Fols. 159; 10 in. by 6½ in.; 14 lines, each 4 in. long; written in ordinary Nasta'liq; bound in gilt-stamped leather; dated A.H. 1230 (A.D. 1814).

This work was compiled by 'Alī Naqī Khān, under instructions from the Governor-General of India, to clear up certain complications which had arisen in regard to the disposal of the estate in Oudh in the possession of the descendants of Sayyid Aḥmad Sāndwī. It is divided into two parts:

I. The preface, followed by a history of the descendants of Sayyid Aḥmad Sāndwī, in twelve *maqālahs* (chapters) and a *khātimah* (conclusion).

II. Contains besides other matter the copy of a *farmān* of the Emperor Shāhjahān, which was issued in the twenty-fifth year of his reign, A.H. 1062 (A.D. 1652).

At the beginning there is given a family tree, and a large coloured map of Fath Ganj at the end.

The preface begins:

بعد حمد خدا وثنای برگزیده ها اظهار آنکه - الخ

IV. TRAVEL.

90.

مسیر طالبی

Masīr-i Ṭālibī.

Fols. 298 ; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in. ; 15 lines, each 3 $\frac{1}{4}$ in. long ; coloured lines round the pages ; written in clear Nasta'liq ; headings in red ; bound in plain leather ; according to a note on the flyleaf the book was presented, probably to the donor's library, in A.H. 1227 (A.D. 1812), by Mirzā Ja'far.

An account of the travels in Europe, A.H. 1213–1218 (A.D. 1798–1803), of Mirzā Abū Ṭālib Khān b. Hājī Muḥammad Beg Khān Hindī Ispahānī (d. A.H. 1220 or 1221, A.D. 1805–1806) written by himself. The author, who was a Turk by descent, was born and brought up at Lucknow. Mukhtār al-Daulah, the Prime Minister of Nawwāb Āṣif al-Daulah, had appointed him 'Amal-dār of Etāwah and several other districts, but after the death of his patron he was superseded in his military command and pensioned. Later he succeeded, under the employment of Mr. Middleton, British resident at Lucknow, in suppressing the rebellion raised by Rāja Balbhaddar-Singh. He was well known in London during his visit there. Abū Ṭālib also wrote several other works, e.g., Notices on ancient and modern Persian poets, called خلاصة الافكار (the *Khulāṣat al-Afkār*), and a poem in praise of London, styled مشنوی سرور افزا (the *Maṣṣnawī-i Surūr Afzā'*), described elsewhere ; his poems have been edited with an English translation by G. Swinton, London, A.D. 1807.

The present work was written soon after the author's return to Calcutta, and completed, according to a chronogram, in A.H. 1219 (A.D. 1804).

Begins :

بعد حمد خداوند عالم که بخشنده هم بنوع بنی آدم و تتمم - الخ

The present work has been translated into English by Charles Stewart, and published in London, A.D. 1810. The text has been printed by the author's son at Calcutta, A.H. 1228 (A.D. 1812). A Persian abridgement has been edited by Dr. Macfarlane, Calcutta, A.H. 1243 (A.D. 1827).

Cf. for the author and his work, Elliot, *Hist. of India*, vii, p. 298; Bland, in *Journal of the Royal Asiatic Society*, ix, p. 153 sq.; Rieu (*B.M.P. Cat.*), i, p. 384*a*, 378*b*; Sprenger (*Oude Cat.*), p. 163; Bodl. *Cat.*, 1855, 391, 1994; Ethé (*I.O. Cat.*), 696, 2727; Browne (*Camb. Cat.*), p. 194; etc.

91.

سفر نامۀ میر عزت اللہ

Safar-nāma-i Mīr 'Izzat-allāh.

Fols. 181; 11 in. by 7 in.; written in *Shikastah-āmīz-Nasta'liq*; gold-lined round the columns; bound in gilt-stamped leather; not dated.

The author, Mīr 'Izzat-allāh (died at Kabul, A.H. 1241, A.D. 1825), states that under instructions from William Moorcroft he started from *Shāhjahānābād* (Dehlī) on the 7th of Rajab, A.H. 1227 (20th April, A.D. 1812), and travelled through *Kashmīr*, Tibet, *Tāshqand*, *Kāshghar*, *Bhājan*, *Qoqan*, *Samarqand*, *Peshāwar*, and returned to Atak in *Zulhijjah*, A.H. 1228 (16th December, A.D. 1813). He was assisted in compiling an account of his travels by his companion, *Hāfiz Fāzil Khān*, whom he had sent from Atak to *Bukhārā*. 'Izzat-allāh again accompanied (A.D. 1819-1824) Mr. William Moorcroft to Central Asia.

The work contains a record of the distances between the places visited, with brief references to the towns, country, inhabitants, climate, etc. An index is given at the beginning.

Begins:

احوال سفر بخارا وتفصیل منازل از اٹک تا کشمیر۔ الخ

Cf. Rieu (*B.M.P. Cat.*), p. 982, and *Suppl.*, p. 97*b*; Ethé (*I.O. Cat.*), 2728-2729; Bodl. *Cat.*, 1858; etc. See also "Travels in the Himalayan Provinces of Hindustan and the Panjab, etc.," by William Moorcroft and George Trebeck, edited and published by H. H. Wilson, London, A.D. 1841 (i, preface, p. xviii). Partly translated into English by H. H. Wilson, *Calcutta Quarterly Magazine and Review*, vols. iii and iv, A.D. 1825; retranslated into French, *Magasin Asiatique*, A.D. 1826; into German in Ritter, *Geographie von Asien*, ii. Complete English translation by Captain Henderson, "Travels in Central Asia by Meer Izzut Oollah," *Calcutta*, A.H. 1289 (A.D. 1872).

V. MATHEMATICS.

92.

رسالة ارثماطيقى (يعنى خواص اعداد)

Risāla-i Irsmāṭiqī (ya'nī Khawāṣ-i A'dād).

Fols. 30 ; 11 $\frac{1}{8}$ in. by 6 in. ; 19 lines, each 3 $\frac{1}{2}$ in. long ; written in Nasta'liq-shikastah-āmīz ; badly injured by insects close to binding ; not dated, probably a work of the eleventh century A.H.

This is only the third *fann* or part of apparently a large work on arithmetic. The author's name is not given. In its present form it treats with that branch of the Theory of Numbers which is called زوج السَّوَج (the Zauju al-Zauj), illustrated by numerous tables, and divided as follows :—

مقاله دوم از فن سیوم	Fol. 9a.
مقاله سیوم از فن سیوم	Fol. 15a.
مقاله چهارم از فن سیوم	Fol. 20b.
فن سیوم از جمله چهارم	Fol. 26b.

The rubric at the commencement is absent, and the work begins :

که در خواص اعداد از آن روی که در نفس خویش کم کند - الخ

VI. ASTRONOMY.

93.

معراج التوحید

Mi'rāj al-Tauhīd.

Fols. 22 ; 8 $\frac{1}{2}$ in. by 5 in. ; 15 lines, each 2 $\frac{3}{4}$ in. long ; written in clear Nasta'liq, with headings in red ; bound in plain leather ; slightly injured by insects ; dated A.H. 1222 (A.D. 1807).

A treatise in verse on the knowledge of the stars with a commentary upon the same in prose, by Mirzā Abū Ṭālib Hindī al-Ispahānī (see No. 90). The author in the introduction states that he was

requested on his return from Europe by a friend to write his latest observations in the science of astronomy; the present treatise was accordingly compiled after a labour of two months in A.H. 1219 (A.D. 1804), and dedicated to Abū al-Faṭḥ Sulṭān Muḥammad Ṣafawī (see Nos. 86 and 87).

Begins:

الحمد لله رب العالمين اما بعد بر ضمير منير شايقان
 اخبار وآثار عالم واضح بان كه در سنه ۱۲۱۹ هجری چون كمترين - الخ

VII. ETHICS.

94.

تحفة الملوك

Tuḥfat al-Mulūk.

Fols. 14; 12½ in. by 7½ in.; eight lines, each 3¾ in. long; richly illuminated throughout; written in excellent Nasta'liq on gold-sprinkled paper; not dated, probably copied in the early part of the thirteenth century of the Hijrah.

This MS. was transcribed for Colonel John Baillie by the royal calligrapher Muḥammad Sa'd al-Dīn of Lucknow. The work is a short treatise intended for the instruction of princes and rulers, and consists of forty chapters, each containing four different pieces of advice. The author, whose name in this instance is not mentioned, was 'Abd-allāh Muḥammad al-Anṣārī of Herāt (d. A.H. 481, A.D. 1088). From the preface it would appear that the work is a compilation of the wise sayings of old philosophers and statesmen. At the end there is a beautiful *qiṭ'ah* or quatrain, transcribed by the same hand, in praise of Colonel John Baillie, and complimenting him upon the three titles, "Arslān Jang, 'Imād al-Daulah, and Afzal al-Mulk," received by him, A.H. 1223 (A.D. 1804), from the Emperor Akbar II.

Begins:

الحمد لله رب العالمين والصلواة اما بعد بدانكه اين
 رساله ايست مشتملبر آنكه حكماء از كتب قدما اختيار كردند - الخ

95.

اخلاق ناصری

Akhlāq-i Nāsirī.

Fols. 235; $7\frac{3}{4}$ in. by 5 in.; 13 lines, each $3\frac{1}{2}$ in. long; written in Nasta'liq, with a few notes in Shikastah round the margins; stamped leather binding; dated A.H. 1146 (A.D. 1735); copyist, Muḥammad Ja'far, who also was the owner.

A famous treatise on ethics, by Naṣīr al-Dīn Muḥammad b. Muḥammad b. al-Ḥasan al-Ṭūsī, known as Naṣīr-i Ṭūsī, who was born, A.H. 597 (A.D. 1201) and died, A.H. 672 (A.D. 1274). He also wrote several other works on philosophy, and was considered one of the greatest astronomers of his time (see No. 27).

It is stated in the chapter following the preface (fol. 3), that the work was compiled at the desire of King Nāṣir al-Dīn 'Abd al-Raḥīm b. Abī Maṅṣūr, hence called after his name. It was based on a valuable work in Arabic, the Kitāb Ṭahārat al-Nafs of Abū 'Alī Aḥmad b. Muḥammad Ya'qūb b. Miskawaih (d. A.H. 421, A.D. 1030).

A chapter (fol. 4) treats of the science of philosophy, and the index to the work may be found on fols. 7 and 8, according to which the work is divided into 3 *maqālahs* (sections) and 30 *faṣls* (subsections).

M. I. The Cultivation of Character (fol. 9), under two *qisms* or heads.

i. The Knowledge of the Origins, fol. 9a, subdivided into 7 *faṣls*, on fols. 9a, 15a, 17a, 22a, 24b, 32a, and 38b.

ii. The Inclination of the Mind, fol. 47a, in 10 *faṣls*, on fols. 47a, 50b, 51b, 54b, 58b, 62a, 69a, 84a, 89a, and 100a.

M. II. Family and Household Management (fol. 130a), subdivided into 5 *faṣls*, on fols. 130a, 134a, 138a, 142b, and 157a. Here is found another *faṣl* (fol. 153b), which was added in A.H. 663 (A.D. 1266), fully thirty years after the completion of the work, and at the suggestion of 'Abd al-'Azīz Īlehī. A.H. 633 (A.D. 1235) is thus indicated as the date of the original work.

M. III. The Management of Cities and States (fol. 160a), consisting of 8 *faṣls*, on fols. 160a, 168b, 186a, 203a, 213a, 218a, 228b, and 233a.

Begins :

حمد بیجد ومدح بیعد لایق حضرت عزت مالک الملکی باشد که
هم چنان در برد و فطرت اولی وهو الذی بیدء الخلق - الخ

For other copies see Rieu (B.M.P. Cat.), ii, pp. 441 and 856; Suppl., p. 107; Bodl. Cat., 1435-1443; Ethé (I.O. Cat.), 2155-2172, 2949-2950; Pertsch (Berlin Cat.), pp. 49 and 364; Browne (Camb. Cat.), pp. 205-207; Fleischer, 343; Rosen (Persian MSS.), p. 290; etc. Editions: Bombay, A.H. 1266 (A.D. 1850); Calcutta, A.H. 1264 (A.D. 1852); Lahore, A.H. 1282 (A.D. 1865); and Lucknow, A.H. 1286 (A.D. 1869).

96.

منهاج الطالبین

Minhāj al-Ṭālibīn.

Fols. 5; 7 $\frac{3}{4}$ in. by 5 in.; 13 lines, each 3 $\frac{1}{8}$ in. long; written in Nasta'liq, in the same handwriting as the preceding work; bound in stamped leather; dated A.H. 1146 (A.D. 1735); copyist, Muḥammad Ja'far, who also was the owner.

A short treatise containing 145 selected pieces of advice in religious, moral, social, and political matters, by the same Naṣīr al-Dīn Ṭūsī (see above).

Begins:

حمد بپسند و ثنای بیعد مر خداوندی را بدان ای
یار عزیز که بغیر از کرم سبحانه تعالی بر کسی اعتماد ممکن تا دولت
دارین حاصل کنی - الخ

97.

اخلاق محسنی

Akhlāq-i Muḥsinī.

Fols. 239; 7 $\frac{3}{4}$ in. by 5 in.; 13 lines, each 3 $\frac{1}{4}$ in. long; written in clear Nasta'liq; dated A.H. 1216 (A.D. 1801); copyist, Muḥammad 'Alī.

This is a well-known work on ethics, by the author of the Anwār-i Suhaili in Persian (see this work described elsewhere): Maulānā Ḥusain b. 'Alī al-Wā'iz, surnamed "Kāshifi" (d. A.H. 910, A.D. 1505).

It was completed in A.H. 900 (A.D. 1495), during the reign of Sultān Ḥusain, to whom it was dedicated.

The work is divided into forty chapters :

1	عبادت	(Devotion)	. . . . .	Folio 7a.
2	اخلاص	(Sincerity)	. . . . .	„ 8a.
3	دعاء	(Prayer)	. . . . .	„ 9a.
4	شكر	(Thanksgiving)	. . . . .	„ 10b.
5	صبر	(Patience)	. . . . .	„ 13a.
6	رضاء	(Contentment)	. . . . .	„ 14b.
7	توكل	(Confidence in God)	. . . . .	„ 15a.
8	حياء	(Modesty)	. . . . .	„ 16a.
9	عفت	(Chastity)	. . . . .	„ 19b.
10	ادب	(Good Manners)	. . . . .	„ 20b.
11	علوهمت	(Ambition)	. . . . .	„ 22a.
12	عزم	(Enterprise)	. . . . .	„ 24a.
13	جد وجهد	(Exertion)	. . . . .	„ 25b.
14	ثبات واستقامت	(Firmness)	. . . . .	„ 26b.
15	عدل	(Justice)	. . . . .	„ 30a.
16	عفو	(Forgiving)	. . . . .	„ 43b.
17	حلم	(Meekness)	. . . . .	„ 46b.
18	خلق ورفق	(Gentleness)	. . . . .	„ 50a.
19	شفقت ورحمت	(Kindness)	. . . . .	„ 53a.
20	خيرات وصبوات	(Charity)	. . . . .	„ 56b.
21	سخاوت واحسان	(Generosity and Benevolence)	. . . . .	„ 61a.
22	تواضع واحترام	(Humility)	. . . . .	„ 72b.
23	امانت وديانت	(Integrity and Justness)	. . . . .	„ 77a.
24	وفابعهد	(Good Faith)	. . . . .	„ 81a.
25	صدق	(Truth)	. . . . .	„ 86a.
26	انجام حاجات	(Relieving the wants of others)	. . . . .	„ 88a.

27 . . .	تانی وتامل (Deliberation)	Folio 90a.
28 . . .	مشاورت وتدبیر (Council)	„ 93a.
29 . . .	جزم ودوران‌دیشی (Prudence)	„ 97b.
30 . . .	شجاعت (Bravery)	„ 100a.
31 . . .	غیرت (Sense of Honour)	„ 115b.
32 . . .	سیاست (Management and Chastisement) „	116b.
33 . . .	تقیظ وخبرت (Vigilance)	„ 122a.
34 . . .	فراست (Penetration)	„ 134a.
35 . . .	کتمان اسرار (Preservation of Secrets) . .	„ 138b.
36	اغتنام فرصت وطلب نیک‌نامی (Employment of Time) . . .	„ 140b.
37 . . .	رعایت حقوق (Duties of Kindred) . . .	„ 146a.
38 . . .	صحبت اختیار (Good Company)	„ 163a.
39 . . .	دفع اشرار (Shunning the Wicked) . . .	„ 168b.
40	تربیت خدم وحشم وآداب ایشان (Management of Servants) . .	„ 188b.

Begins :

حضرت پادشاه علی الاطلاق عزت کلمته وجلت عظمت منشور
دولت سلطان المرسلین - الخ

Cf. Rieu (B.M.P. Cat.), ii, p. 443; Bodl. Cat., 1460-1462; Pertsch (Berlin Cat.), p. 308; Aumer (Munich Cat.), p. 63; Ethé (I.O. Cat.), 2188-2200; Krafft, p. 183; Rosen (Persian MSS.), p. 291; Browne (Camb. Cat.), pp. 207-208; Dorn (St. Petersburg. Cat.), p. 287; etc. A Turkish version of the work, called انیس العارفین (the Anīs al-‘Ārifin), was made by Pīr Muḥammad ‘Aẓmī b. Pīr Aḥmad b. Khalīl of Brūsa, A.H. 974 (A.D. 1567-1568). The English translation, by H. G. Keene, was published at Hertford, A.D. 1851. Editions: Hertford, A.D. 1823 and 1850; Calcutta, A.H. 1267 (A.D. 1850); Lucknow, A.H. 1269 (A.D. 1862), reprinted A.H. 1307 (A.D. 1889); Cawnpore, A.H. 1306 (A.D. 1888); etc.

VIII. POETRY.

98.

شادنامه

Shāh-nāmah.

Pp. 618 ; 12½ in. by 8 in. ; Nasta'liq ; printed at Calcutta, A.H. 1226 (A.D. 1811).

This is vol. i of the Shāh-nāmah of the celebrated Firdausī (for details see MSS. described elsewhere). This edition was made by Matthew Lumsden, assisted by Maulawī Allāhdād, Mirzā Mahdī, and others. It is stated that some twenty-seven reliable MSS. were collated for the express purpose of this publication, which contains an introduction and an index.

99.

کلیات خاقانی

Kulliyāt-i Khāqānī.

Fols. 447 ; 9¼ in. by 5¼ in. ; 17 lines in gold-ruled double columns, each 2½ in. long ; illuminated frontispieces ; written in fair Nasta'liq ; bound in plain black leather which is lined in yellow tint round the margins ; bears a seal of Al-Muḥammad-allāh ; and an inscription of the owner, who received it through Ḥuẓūr-allāh in A.H. 1172 (A.D. 1758).

The poetical compositions of the celebrated Imām Afzal al-Dīn Badil Ibrāhīm b. 'Alī Najjār "Khāqānī" of Shīrwān, who originally wrote poetry under the name of Haqā'iqī, but subsequently, at the suggestion of his spiritual guide Abū al-'Alā al-Ganjawī, changed it to Khāqānī, out of respect to Khāqān-i Kabīr Minūchihr and his son Akhtasān, the two successive Sultāns of Shīrwān, under whom the poet flourished. According to Daulat-Shāh, the Haft Iqlīm, the Ātashkadah, and the Ta'rīkh-i Guzīdah, Khāqānī died at Tabrīz in A.H. 582 (A.D. 1186) and is buried at Surkhāb, close to the tombs of Zahīr al-Dīn Faryābī and Shāh Ghafūr Nīshāpūrī. In the Mukhbīr al-Wāsilīn and the Ḥabīb al-Siyar, however, he lived longer and died in A.H. 595 (A.D. 1199). He was called "Badil" by his father on account of his being a great mystic and a substitute for Ḥakīm Sanā'ī, who had died in A.H. 525 (A.D. 1131).

Khāqānī was the author of the *Tuḥfat al-‘Irāqain*, a poetical description of ‘Irāq-i ‘Arab and ‘Irāq-i ‘Ajam, which is described elsewhere.

The contents of the present copy, which are miscellaneous, incomplete, and somewhat wanting in order, may be classified as follows:—

I. The *Na‘t* (Praise) begins on fol. 1*b* :

ای پنج نوبه کوفته در دار ملک لا لا در چهار بالش وحدت کشد ترا

II. The named *qaṣīdahs*, on fol. 14*a*, beginning :

زد نفس سر دمهر صبح ملامع نقاب خیمهٔ روحانیان گشت معنبر طناب

III. The *qaṣīdahs* in praise of Sultāns, etc., fol. 56*a* :

رخسار صبح را نگر از برقع زرش کردست شاه جامهٔ عید است در برش

IV. The *muqatta‘āt*, poems on unitarianism, the Praise, complaints, satires, pleasantries, etc., fol. 303*b* :

پا کا ملکا قد فلک را جز بهر سجود خم نکردی

V. The *marāṣī*, or mourning poems, on fol. 343*a*, beginning :

آد و در داکه شب بخون اجل در ز دآنش بشبستان اسد

VI. The *majāzīyāt* or metaphoric *ghazals*, and *haqīqāt* or spiritual *ghazals*, on fol. 352*a*, beginning :

آنها که محققان راهند در مسند فقر باد شاهند

VII. The *rubā‘īyyāt* or quatrains, on fol. 429*a*, beginning :

ساقی رخ من رنگ نمی کرداند ناله زدل آهنگ نمی کرداند

Cf. on the life and work of Khāqānī, Khanykov, “Mémoire sur Khacani,” *Journal Asiatique*, 6^e série, iv, p. 137 sq. ; and v, p. 296 sq. ; Saleman’s introduction to his Russian edition of Khāqānī’s *Rubā‘īs*, St. Petersburg, A.D. 1875 ; *Mélanges Asiatiques*, iii, p. 114 sq. ; see also Bodl. Cat., 560–581 ; Pertsch (Berlin Cat.), p. 768 sq. ; Rieu (B.M.P. Cat.), ii, p. 558 sq. ; Sprenger (Oude Cat.), p. 461 ; Ethé (I.O. Cat.), 950–970 ; Flügel (Vienna Cat.), i, p. 508 ; Ouseley (Biogr. Notices), p. 157 ; Leyden Cat., p. 329 ; Browne (Camb. Cat.), p. 387 ; etc. Khāqānī’s poetical works have been lithographed at Lucknow, A.H. 1297 (A.D. 1879) ; etc.

100.

قصائد خاقانی

Qaṣā'id-i Khāqānī.

Fols. 170; 10½ in. by 6¾ in.; 17 lines in double columns, each about 3¾ in. long; written in Nasta'liq, with numerous glosses, both marginal and interlinear; not dated; bears inscriptions in Hindī at the end; the name of the Emperor Muḥammad-Shāh is written on fol. 25; much injured and pasted with patches all through; bound in stamped leather.

A collection of eighty-eight *qaṣīdahs* by the same Khāqānī (see above). The Qaṣīdah I, on fol. 1*b*, begins:

دل من پیر تعلیم است و من طفل زیاندانش
دم تسلیم سر عشر و سرز انود بستانش

101.

اسکندر نامه بیری

Iskandar-nāma-i Barrī.

Fols. 226; 9¾ in. by 6¾ in.; 15 lines in two central columns, each 2½ in. long; written in fair Nasta'liq; in a few parts the rubrics are absent; bound in plain leather; probably copied in the twelfth century A.H.; copyist, Mahdī. []

A complete MS., in good preservation, of the first part of one of the most celebrated romances of the East. It contains an account of the exploits of Alexander the Great as a conqueror, and was written in admirable verse by the famous Shaikh Jamāl al-Dīn Abū Muḥammad Ilyās b. Mu'ayyad Niẓām al-Dīn, poetically named "Niẓāmī," of Ganjah (now called Elisabetpol), who was born at Qum, A.H. 535 (A.D. 1140), and probably died A.H. 599 (A.D. 1203), though the dates of his death are variously described, A.H. 576-607 (A.D. 1180-1210). Iskandar-nāmah, probably composed, A.H. 597-598 (A.D. 1200-1202), was the last work of the poet, and this, the first part, he dedicated to the nephew and successor in Tabrīz of Atābak Qizil Arslān, Atābak Nuṣrat al-Dīn Abū Bakr b. Jahān Pahlawān Muḥammad, who died after reigning over 20 years, A.H. 607 (A.D. 1210).

Begins :

خدا یا جهان بادشاهی تراست ز ما خدمت آید خدای تراست

Cf. for this first part, Rieu (B.M.P. Cat.), ii, p. 568 sq.; Bodl. Cat., 585, 5a; Ethé (I.O. Cat.), 972, 5a; Browne (Camb. Cat.), pp. 304-305; etc. It has been edited with a selected commentary by Badr 'Alī and Mīr Ḥusain 'Alī, Calcutta, A.H. 1227 (A.D. 1812), and reprinted A.H. 1241 (A.D. 1825). The text has been printed at Calcutta, A.H. 1269 (A.D. 1852); and lithographed at Lucknow, A.H. 1266, 1282 (A.D. 1849, 1865), with marginal notes, A.H. 1297, 1306 (A.D. 1879, 1888); also at Bombay, A.H. 1277, 1292 (A.D. 1860, 1875); at Lahore with the commentary of Ghufrān, A.H. 1307 (A.D. 1889). Extracts in German translation, by Fr. Rückert, in "Frauentaschenbuch," Nürnberg, A.D. 1824; also in Franz von Erdmann's "De Expeditione Russorum Berdaam versus," Kasan, A.D. 1826-1832; in Charmoy's "Expédition d'Alexandre contre les Russes," St. Petersburg, A.D. 1829; F. Spiegel, "Die Alexandersage bei den Orientalen," Leipzig, A.D. 1851, p. 33 sq.; etc. English translation by H. W. Clarke, London, A.D. 1881.

For Nizāmī's life and works in general, cf. W. Bacher, Nizāmī's Leben and Werke, Leipzig, A.D. 1871; English translation, A.D. 1873, reprinted in Robinson's "Persian Poetry for English Readers," A.D. 1883, p. 103 sq.; Ethé, "Die höfische und romantische Poesie der Perser," Hamburg, A.D. 1887, p. 39 sq.; "Neupersische Li Heratur," Strassburg, A.D. 1896, pp. 241-244. See also Rieu (B.M.P. Cat.), ii, p. 564 sq.; Bodl. Cat., 585-619 and 1981; Ethé (I.O. Cat.), 972-1027; Sprenger (Oude Cat.), p. 519; Pertsch (Gotha Cat.), p. 67, and Berlin Cat., 751; Flügel (Vienna Cat.), i, p. 503; Leyden Cat., ii, p. 109; Aumer (Munich Cat.), p. 10; Rosen (Persian MSS.), pp. 171-173 and 203; Browne (Camb. Cat.), pp. 303-310 and 341; Ouseley, Notices of Persian Poets, p. 43; etc.

102.

مخزن الاسرار

Makhzan al-Asrār.

Fols. 78; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.; 15 lines, in two central columns, each 2 $\frac{3}{4}$ in. long; written in fair Nasta'liq, in the same handwriting as the above work, by Mahdī.

A mystic poem by the same Nizāmī (see above) on the Ṣūfīs. It is divided into twenty *maqālahs* (chapters), and illustrated by means of short instructive anecdotes. Various MSS. of this poem bear different dates of the composition, ranging between A.H. 552 and 582 (A.D. 1157–1186), but A.H. 572 or 573 (A.D. 1176–1178) is the probable one. It was dedicated to Bahrām-Shāh b. Dā'ūd, Sulṭān of Armenia.

Begins :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ - هست کلید در گنج حکیم

Cf. Rieu (B.M.P. Cat.), ii, p. 565*a*; Bodl. Cat., 585, i; Ethé (I.O. Cat.), 972, i; etc. The poem has been edited by Nathaniel Bland, London, A.D. 1844 (with an account of Nizāmī from Daulat-Shāh's and Luṭf 'Alī Beg's biographies prefixed); lithographed at Lucknow, A.H. 1286, 1289 (A.D. 1869, 1872), and with a commentary, A.H. 1299 (A.D. 1881); Cawnpore, A.H. 1286 (A.D. 1869). Shāmī (d. A.H. 1009 or 1010, A.D. 1600–1602) wrote a commentary upon it in Turkish.

103.

خسرو و شیرین

Khusrau-u Shīrīn.

Fols. 225; 9¾ in. by 6¼ in.; 15 lines in two central columns, each 2¼ in. long; written in fair Nasta'liq, in the same handwriting as the above work, by Mahdī.

A celebrated poem on the loves of Khusrau and Shīrīn, by the same Nizāmī (see above). It contains eulogies on Sulṭān Sa'īd Tughrul b. Arslān, who ascended the throne in A.H. 573 (A.D. 1177–1178), Atābak Abū Ja'far Muḥammad, and his brother and successor Qizil Arslān (A.H. 582–587, A.D. 1186–1191).

Begins :

خداوندا در توفیق بکشای - نظامی را ره تحقیق بنما

For description of its contents see Hammer's "Schirin, ein perisches romantisches Gedicht nach morgenländischen Quellen," Leipzig, A.D. 1809. It has been lithographed at Lahore, A.H. 1288 (A.D. 1871).

104.

کلیات سعدی

Kulliyāt-i Sa'dī.

Fols. 497; $11\frac{1}{4}$ in. by $7\frac{3}{4}$ in.; 10 lines in the centre of page, each $2\frac{5}{8}$ in. long, with 24 lines written on the margins, each $1\frac{1}{4}$ in. long; written on gold-sprinkled paper in elegant Nasta'liq; the first four pages are richly illuminated in gold and blue colour; all the headings are ornamental, and each part possesses an illuminated frontispiece; gold lined round the pages, with three triangular ornaments in each page; bound in highly-gilt leather; contains 17 miniatures, mostly full-page, on fols. 35*b*, 103*b*, 123*b*, 142*a*, 178*b*, 196*a*, 216*b*, 224*b*, 235*b*, 244*a*, 252*b*, 300*b*, 316*b*, 339*b*, 385*a*, 328*a*, and 342*a*; bears an 'arḡ-dīdah; transcribed, A.H. 964 (A.D. 1556), by 'Ināyat-allāh Shīrāzī.

A magnificent copy of the complete collected works of pre-eminently the most popular of Persian authors, Sa'dī, whose full appellation was Shaikh Musharraf al-Dīn (according to the oldest copy extant and several others transcribed directly from the author's autograph, and in the preface to the present copy, fol. 2*b*, l. 8, the author is called by the honorific title of

مشرف الملتة والحق والدين مصلح الاسلام والمسلمين شيخ سعدی
شیرازی

b. Muṣliḡ al-Dīn Shīrāzī. He used "Sa'dī" as poetical name out of respect for his father's patron, Atābak Sa'd b. Zingī of Fārs (d. A.H. 623, A.D. 1226). Sa'dī received his early education as a man both of letters and the sword at Baghdād, and in religious tendencies he had adopted the opinions of the venerated Shaikh 'Abd al-Qādir Jilānī. Sa'dī was also one of the greatest travellers of his time. He died at the advanced age of 110 years, A.H. 690 (A.D. 1291), or, according to Daulat-Shāh, Jāmī, and others, a year later.

Sa'dī's works were collected and arranged by 'Alī b. Aḡmad b. Abū Naṣr b. Bīsūtūn (fol. 4*a*, l. 9), who, as is stated, having eight years previously arranged the *ghazals*, compiled an index to the same, A.H. 734 (A.D. 1333).

Contents.

I. The collector's preface, fol. 3*b*, begins :

شکر و سپاس معبودی را جلّت قدرته که آفریننده مخلوقات
عالمست - الخ

(The preface has been translated into English by J. H. Harington in the introduction to his Calcutta edition of the Kulliyāt, described in the Supplement. Also cf. Dr. W. Bacher, Sa'di-Studien, p. 82; and Rosen, Persian MSS., p. 175.)

II. رساله نخستین در تقریر دیباچه Fol. 7*a*. This preface is by Sa'di, and begins :

سپاس بیغایت و ستایش بی نهایت آفرید کاری را - الخ
(see Bacher, loc. cit.).

III. رساله ثانی در مجلس پنجگانه Begins with

(1) المجلس الاول Fol. 15*a* :

الحمد لله الذى خلق الوجود من العدم
فبدت على صفحاته انوار الرار القدم

(2) المجلس الثانى Fol. 20*b*. The heading to this part was never ornamented, only a blank is left. Begins :

قال الله تعالى يا ايها الذين آمنوا اتقوا الله - اى كسانى
که باخدائى - الخ

(3) المجلس الثالث Fol. 28*a*. Begins :

قال رسول الله صلى الله عليه وآله وسلم من اصبح
چنين مى فرمايد که هرکسى که بامداد - الخ

(4) المجلس الرابع Fol. 32*a*. Begins :

بسم الله الرحمن الرحيم - بنام خدايست بخشاينده که - الخ

The third and the fourth Majlis have been edited with translation and commentary by M. Guedemann, Breslau, A.D. 1858.

(5) المجلس الخامس Fol. 38*b*. Begins :

بسم الله ملكا مارا از همه معاصى نگاه دار - الخ

The fifth Majlis has been rendered into English by James Ross, in the Bombay Translations, i, p. 146 sq.

IV. رساله سوم در سوال صاحب دیوان Fol. 51a. Begins:

خواجه صاحب صاحب قران زمان ینکو سیرت و صورت
جهان - الخ

This *risālah* contains the five questions which were put by Shams al-Dīn Juwainī to Sa'dī, with the answers of the latter. This part has been translated into English by Harington in the introduction, pp. 14-17, and into German by Graf, Lustgarten, ii, pp. 136-142.

V. رساله چهارم در عقل و عشق Fol. 55a. Begins:

سالک راه خدا پادشه ملک سخن ای ز لطاف تو آفاق پر از درتیم

The above was written in answer to a question of Maulānā Sa'd al-Dīn on reason and love.

VI. رساله پنجم در نصیحت الملوك Fol. 59b. Begins:

الحمد لله تعالى وهو اولى من حمده والصلوة على رسول الله - الخ

This was written at the request of some friend. Cf. Bacher, loc. cit., pp. 93-102. Edited by Latouche (Zenker, ii, 484) and by Barb (Vienna, A.D. 1856).

VII. رسائل ثلاثة Three short pieces.

(1) داستان سلطان اباقا خان Fol. 19a. Begins:

شیخ رحمته الله علیه فرمود که در وقت مراجعت از کعبه
چون بدار الملک تبریز رسیدم - الخ

This interview of Sa'dī with Sultān Abāqā Khān was described by an anonymous writer after learning the details from the poet. It has been translated into English by Harington in the introduction, pp. 17-19, and into German by Graf, Lustgarten, ii, pp. 142-146.

(2) رساله دوم در نصیحت انکیانو Fol. 81. Begins:

معلوم شد که خسرو عادل انکیانو دام دولت قابل تربیت
است - الخ

This tract contains advice given by the poet to Ankiyānū, the Moghul governor of Fārs (A.H. 667-670, A.D. 1268-1272).

رسالهٔ ثالث در حکایت ملک مرحوم شمس الدین تازی کوی (3)

Fol. 88a. Begins :

در زمان حکومت ملک عادل مرحوم شمس الدین - الخ

The above illustrates an anecdote connected with Malik Shams al-Dīn, who was Chief Revenue Collector of Fārs since A.H. 676 (A.D. 1277). It was drawn up by an anonymous writer. For English and German versions see Harington, pp. 19-21, and Graf, ii, pp. 146-148.

VIII. گلستان Fol. 89b. Begins :

مدت خدای را عز وجل که طاعتش موجب قربت است - الخ

All people able to read Persian must have read the Gulistān. It is the most popular book with people of all ages, and even in ordinary conversation it is the habit with them to quote phrases from it. The Gulistān was completed by the author, A.H. 656 (A.D. 1258).

The Gulistān is divided into a *dībāchah* (preface), fol. 87b (which contains a heading illuminated with gold on fol. 96b, entitled ذکر امیر الامراء عصر فخر الدین ابو نصر), and eight *bābs* (see an illuminated *fihrist* or index on fol. 99b).

در اخلاق در ویشان (2) fol. 100a, در سیرت پادشاهان (1) fol. 140b, (3) در فضیلت سخن fol. 168b, (4) در فواید خاموشی fol. 193b, (5) در ضعف و پیری fol. 99a, (6) در عشق و جوانی fol. 217b, (7) در آداب صحبت (8) fol. 224a, (8) در تاثیر تربیت fol. 244b (this part is dated A.H. 976, A.D. 1568).

The Gulistān has been translated into French by A. du Ryer (A.D. 1634), by D'Alégre (A.D. 1704), by Gaudin (A.D. 1789), by Semelet (Paris, A.D. 1828), and by C. Defrémery (Paris, A.D. 1858); into Latin, by Gentius (A.D. 1651), reprinted four years later; into German, by Adam Olearius (Schlesswig, A.D. 1654, 1660, etc.), by B. Dorn (Hamburg, A.D. 1827), by Ph. Wolff (Stuttgart, A.D. 1841), and by K. H. Graf (A.D. 1846); into English, by Francis Gladwin, containing text, two vols. (Calcutta, A.H. 1221, A.D. 1806), reprinted, London, A.D. 1809 and 1833; by Dumoulin (A.D. 1807), by James Ross (London, A.D. 1823 and 1890), by E. B. Eastwick (Hertford,

A.D. 1852 and 1880), by J. T. Platts (London, A.D. 1873), another translation privately printed at Benāres by the Kāma Shāstra Society, A.H. 1306 (A.D. 1888), selected portions have been published in Robertson's "Persian Poetry for English Readers," A.D. 1883; into Urdū, by Mīr Shīr 'Alī Afsūs, published under the supervision of Dr. John Gilchrist and entitled "The Rose Garden of Hindoostan," Calcutta, A.H. 1217 (A.D. 1802), and by Nizām al-Dīn, Poona, A.H. 1272 (A.D. 1855); into Arabic, Būlāq, A.H. 1263 (A.D. 1846); into Russian, by S. Nasarianz, Moscow, A.D. 1857; into Turkish, Persian text, with Sūdi's translation and notes, Constantinople, A.H. 1286 (A.D. 1869) and A.H. 1293 (A.D. 1876), etc.; into Polish, by Otwinowski, edited by Janicki, Warsaw, A.D. 1879; into Hindī, by Mihr-Chand-Dās, Dehlī, A.H. 1307 (A.D. 1889); etc.

The text editions are too numerous to be all noted (a few are described in the Supplement), the most correct and best ones being: Calcutta, A.H. 1268 (A.D. 1851), by Dr. A. Sprenger; Hertford, A.D. 1850, by Eastwick (with glossary), and 1863, by Johnson (with notes); and London, A.D. 1874, by John T. Platts. Cf. Zenker, i, p. 520 sq.; and ii, p. 467 sq.

IX. بوستان Fol. 3*b* (written on the margins). Begins:

بنام خداوند جان آفرین حکیم سخن در زبان آفرین

The Būstān was completed by Sa'dī in A.H. 655 (A.D. 1257). It is divided after the Praise of the Almighty, his Prophet, and 'Alī, a tribute to the virtues of the last Atābak Sa'd b. Zingī and eulogy of Atābak Muḥammad (b. Abū Bakr b. Sa'd b. Zingī), into ten *bābs* :—

- (1) در انصاف و رعیت پروری و جهان داری و عدل گستری fol. 12*b*,
- (2) در عشق و طریقت اولیا و صحبت fol. 54*b*, (3) در احسان
- در رضا fol. 76*a*, (4) در تنواضع fol. 92*b*, (5) در تربیت
- fol. 155*a*, (6) در قناعت fol. 123*b*, (7) در شکر بر عافیت
- fol. 151*a*, (8) در توبه fol. 163*a*,
- (9) در مناجات و ختم کتاب fol. 177*a*.

The Būstān has been translated into German, by K. H. Graf, Jena, A.D. 1850; by Schlechta-Wssehrd, Vienna, A.D. 1852; and by Fr. Rückert, Leipzig, A.D. 1882. The French version is by Barbier

de Meynard, Paris, A.D. 1880. The English translations are by H. Wilberforce Clarke, London, A.D. 1879, and by G. S. Davie styled "The Garden of Fragrance," London, A.D. 1882. Selections in English, under the name of "Flowers from the Bustan," were published at Calcutta, A.H. 1295 (A.D. 1877), and are also found in S. Robertson's "Persian Poetry for English Readers," A.D. 1883. It has also been translated into Turkish in two vols., Constantinople, A.H. 1288 (A.D. 1871). The text editions, both printed and lithographed, are numerous; only a few earlier ones may be noted here: Calcutta, A.H. 1225 and 1244 (A.D. 1810 and 1828); Hughli, A.H. 1264 (A.D. 1847); Cawnpore, A.H. 1248, 1273 (A.D. 1832, 1856); the latter was reprinted with notes, A.H. 1297 (A.D. 1879), A.H. 1285 (A.D. 1868), etc.; Lucknow, A.H. 1262 (A.D. 1845), 1263 (1846), 1265 (1848), 1279 (1862), 1286 (1869), etc.; Lahore, A.H. 1280 and 1297 (A.D. 1863 and 1879), etc.; Tabrīz, A.H. 1285 (A.D. 1868); Dehli, A.H. 1300 (A.D. 1882). It has also been printed, Vienna, A.D. 1850, by K. H. Graf, with Persian commentary, the best edition; London, A.D. 1891, photographed from a MS. (see Supplement).

X. کتاب قصاید عربی Fol. 183*b* (written on the margins). The *qaṣīdahs* in Arabic, beginning :

جلست بخفی المدامع لا تجری فلما طغى الماء استطال على السبکری

XI. کتاب قصاید فارسی Fol. 200*a* (also on the margins). The *qaṣīdahs* in Persian, alphabetically arranged, beginning :

شکرو سپاس و سنت و عزت خدای را پروردگا رِخلق و خدا و ندیکبریا

Nineteen of the above have been translated by K. H. Graf in *Zeitschrift der D. Morg. Gesellschaft*, ix, pp. 92-153, and xii, pp. 82-116.

XII. کتاب مرثیاتی Fol. 225*a* (on the margins). The elegies, beginning :

دل شکسته که مرهم نهد دگر بارش
یتیم خسته که از پای برکنند خارش

Select pieces from the above in text and German translation by Graf, loc. cit., xv, pp. 564-576.

XIII. کتاب ملامعات Fol. 268*b*. These are the *qaṣīdahs* or poems with alternate Persian and Arabic verses, beginning :

تو خون بریزی و روی برتابی ندانمت چه مکافات این گنه یابی
بصدعنی با لجمورنی الهوی لیکن الیک قلبسی یا غایت المناصابی

XIV. کتاب ترجیعات Fol. 274*b*. The poems with refrains, beginning :

ای زلف توهرخمی کمندی چشمت بکرشمه چشم بندی

XV. کتاب طیبات Fol. 281*b*. The pleasant *ghazals* alphabetically arranged, beginning :

اول دفتر بنام صانع دانا صانع پروردگارحی توانا

Fourteen of these have been edited and rendered into German by K. H. Graf, loc. cit., xiii, pp. 445-467.

XVI. کتاب بدایع Fol. 380*b*. The ornate *ghazals*, also alphabetically arranged (only the first, except its last two lines, is in Arabic), beginning :

الحمد لله رب العالمین علا مادر من نعمه عزاسمه وعلا

Ten of these have been edited and translated into German by Graf, loc. cit., xv, pp. 541-554.

XVII. کتاب خواتیم Fol. 423*b*. The signets or precious *ghazals*, also in alphabetical order, beginning :

سپاس وحمدببی پایان خدارا که صنعش در وجود آورد مارا

Seven of these have been edited and translated into German by Graf, loc. cit., xv, pp. 554-564.

XVIII. کتاب غزلیات قدیم Fol. 439*b*. The early *ghazals*, also arranged alphabetically, beginning :

ای یار ناگزیرکه دل در هوای تست

جان نیز اگر قبول کنی هم برای تست

XIX. کتاب صاحبیه Fol. 448*b*. The moral and epigrammatic poems. These are in the form of short *qit'ahs*, and were

dedicated, like the fifth *risālah* (see above), to the Ṣāhib-i Dīwān, hence called Ṣāhibiyyah. Begins:

الحمد لله على نعمته زائدة لمزيد

نگین ختم وسالت محمد عربی شفیع روز قیامت محمد مختار

These have been edited and rendered into German verse by Dr. W. Bacher in "Sadi's Aphorismen und Sinngedichte," Strassburg, A.D. 1879.

XX. کتاب مقطعات Fol. 470*b*. The *ghazals* without the initial bait, in alphabetical order, beginning:

توانسکه نکرده از فعل خیر باهن وغیر

که دست فضل کند دامن امیدرها

XXI. کتاب مطایبات Fol. 473*b*. The jocular poems, beginning:

قال السعدی الزمن بعض ابنای الملوک

عارفی چشم دل بر ویسی داشت خاطر اندر کمند مویسی داشت

XXII. هزلیات Fol. 480*b*. The mock homilies in prose interspersed with verse. This tract ends with the *muzhikāt* or comic pieces in prose, beginning:

ألعن الشيطان داشتم الحيطان لعنا لا يشبعه الزمان - الخ

XXIII. رباعیات Fol. 480*b*. The quatrains, written on the margins, beginning:

هر ساعت اندرون بجوشد خون را واگاهی نیست مردم بیرون را

XXIV. فردیات Fol. 496*b*. The detached distichs, beginning:

مردان نه بخوبیستن سپردند این راه لا حول ولا قوت الا بالا

Cf. on Sa'dī and his works, Rieu (B.M.P. Cat.), ii, p. 595 sq.; Bodl. Cat., 681-748; Pertsch (Gotha Cat.), p. 88 sq., and Berlin Cat., p. 800 sq.; Rosen (Persian MSS.), p. 175 sq.; Sprenger (Oude Cat.), p. 545 sq.; Flügel (Vienna Cat.), i, p. 527 sq.; Ethé (I.O. Cat.), 1117-1185; Leyden Cat., p. 337 sq.; Aumer (Munich Cat.), p. 16 sq.; Browne (Camb. Cat.), p. 327 sq.; Ouseley, Biogr. Notices, p. 5 sq.; Dr. W. Bacher, in the introduction to "Sadi's Aphorismen

und Sinngedichte," Strassburg, A.D. 1879, and Sadi-Studien, in Zeitschrift der D. Morgenländischen Gesellschaft, xxx, p. 81 sq.; etc. The Kulliyāt has been edited by J. M. Harington, two vols., Calcutta, A.H. 1206-1210 (A.D. 1791-1795); the editions are numerous: Bombay, A.H. 1226, 1267, 1280 (A.D. 1811, 1850, 1863), etc.; Tabrīz, A.H. 1257 and 1264 (A.D. 1841 and 1847); Teherān, A.H. 1263 and 1268 (A.D. 1846 and 1851); Dehlī, A.H. 1269 (A.D. 1852); Cawnpore, A.H. 1280 (A.D. 1863); etc.

105. (bound with 45)

شرح قصیده برداه

Sharḥ-i Qaṣīda-i Burdah.

Probably unique MS.

Fols. 113; 7½ in. by 5 in.; 15 lines, each 2¾ in. long; written in ordinary Naskh; bound in stamped leather; probably copied in the tenth century A.H.

A commentary upon the Persian version of the Qaṣīda-i Burdah of Al-Būṣīrī (see No. 45) by Faḏl-allāh b. Rūzbahān, better known as Khwājah Maulānā Ispahānī. It was compiled in A.H. 921 (A.D. 1515). The last folio is missing, but the commentary otherwise is complete.

The introduction (fols. 1-4) begins:

الحمد لله رب العالمين والصلوة والسلام الاتمان الاكمان على سيدنا
محمد وآله واصحابه اجمعين - قال الفقير الى لطف الله - الخ

106.

ديوان حافظ

Diwān-i Ḥāfiẓ.

Fols. 248; 7¾ in. by 4 in.; 12 lines in double columns, each 2½ in. long; richly illuminated throughout; contains twelve highly finished miniatures in Indian style, on fols. 6, 13, 21, 48, 91, 109, 129, 212, 224, 225, 240, and 241; written in excellent Nasta'liq, on glazed paper; bound in plain leather; probably copied in the eleventh century of the Hijrah.

The *Diwān* or collected poetical works of Khwājah Shams al-Dīn Muḥammad, poetically styled “Hāfiẓ” of Shīrāz, who has always been regarded as the most elegant of Persian lyric poets and a Ṣūfī of the highest order. He died at Shīrāz, A.H. 791 (A.D. 1389). His tombstone at Muṣallā, according to best authorities, bears the above date of his death, and it is recorded also in this copy, fol. 5a, l. 8. Hāfiẓ lived in the time of the Muẓaffarīs, and was still alive when Timūr (Tamerlane) defeated Shāh-Manṣūr, the last Sultān of that dynasty.

The present excellent MS. begins with the preface of Muḥammad Gulandām, the friend of the poet, and the collector, after his death, of his odes :

حمد بیکد وثنای بیعد و سپاس بیقیاس مر حضرت خداوندی را که
جمع دیوان حافظ - الخ

The first *qaṣīdah*, containing the praise of Shāh-Shujā', Sultān of the Muẓaffarīs (d. A.H. 786, A.D. 1384), begins on fol. 6b :

شد عرصه زمین چو بساط ارم جوان از پرتو سعادت شاه جهانیان

The second *qaṣīdah*, on the excellency of the premier, Muḥammad b. 'Alī, begins, fol. 8a :

زد لبری نتوان لاف زد بآسانی هزار نکته درین کار هست تادانی

The third, on the virtues of Shaiḫ Abū al-Ishāq, fol. 10a :

سپیده دم که صبا بوی بوستان گیرد چمن ز لطف هوانکته بر جنان گیرد

The fourth, in which the author solicits aid on his behalf, fol. 11b :

جوز اسکر نهاد حمایل برابرم یعنی غلام شاهم و سوگند می خورم

The *ghazals*, arranged in alphabetical order, begin, fol. 15b :

الا یا ایها الساقی ادركاء ساو ناولها

که عشق آسان نمود اول ولی افتاد مشکلیها

The *muqatta'āt*, fol. 225b :

دل منه برد نیلی او اسباب او زانکه از وی کس و فادری ندید

One *tarjī'band* (styled نامه ساقی), fol. 232b :

ساقی اگر ت هواس ت با می جز باده میار پیش ماشی

The first *maṣnawī*, fol. 234a :

سِرْفَتَنه دَارِد دَگَر رُوز گَار مَن و مَسْتی و فِتْنَه چِشْم یَار

The second, fol. 236b :

بِیَاسَاقِی اَز مَن بَر و پِیشِ شَاه بَگَوایِن سَخِن کای شَه جَم کَلَاه

The third, fol. 239a :

اَلَا اِی آهَوِی و حَشِی کَجَائِ مَرَا بَا تَسْت بَسِیَار اَشْنَائِی

The *rubā'iyāt*, fol. 241b :

دَر سَنبَلِش آوِیخْتَم اَز رُوی نِیاز گُفْتَم مَن سُو دَا ز دِه رَا چَارَه بَسَاز

For Ḥāfiẓ and his works, cf. S. de Sacy, *Notices et Extraits*, iv, p. 238 sq., which is a translation of Daulat-Shāh's account of Ḥāfiẓ, but in this the death of the poet is placed three years later (this work has further been edited in Wilken's *Chrestomathia Persica*, Leipzig, 1805, and in Vullers, *Vitæ Poetarum Persicorum*); Ouseley's *Biographical Notices*, p. 23 sq.; Hammer's *Redekünste*, p. 261; M. Defrémery, *Journal Asiat.*, xi, 1858, p. 406 sq.; S. Robinson, *Persian Poetry*, 1883, p. 385 sq.; Rieu, ii, p. 627 sq.; Sprenger (*Oude Cat.*), p. 415; etc.

For other copies see Rieu, *loc. cit.*; Ethé (*I.O. Cat.*), 1214-1274; *Bodl. Cat.*, 815-853; Flügel (*Vienna Cat.*), i, p. 551 sq.; Pertsch (*Gotha Cat.*), p. 75, and *Berlin Cat.*, p. 845 sq.; Dorn (*St. Petersburg Cat.*), p. 362; Rosen (*Persian MSS.*), p. 205 sq.; Mehren (*Copenhagen Cat.*), p. 38; Aumer (*Munich Cat.*), p. 23; Browne (*Camb. Cat.*), p. 346 sq.; etc.

The principal earlier editions have been published at Calcutta, A.H. 1206 (A.D. 1791), by Abū Ṭālib Khān, and again, A.H. 1242 (A.D. 1826); Bombay, A.H. 1228, and 1277 (A.D. 1812-1813, and 1860); Cawnpore, A.H. 1247 (A.D. 1831); Būlāq, A.H. 1250, 1256, and 1281 (A.D. 1834, 1840, and 1864); Constantinople, A.H. 1257 (A.D. 1841); Leipzig, A.D. 1854-1856 (by Brockhaus, with the Turkish commentary to the first eighty odes by Sūdī); Vienna, A.D. 1856-1864 (by Rosenweig-Shawannau, containing text and metrical German translation in three vols.); Tabrīz, A.H. 1257 (A.D. 1841); Ṭeherān, A.H. 1258 (A.D. 1842); Mashhad, A.H. 1262 (A.D. 1845); Dehli, A.H. 1269 (A.D. 1852); Calcutta, A.H. 1275 (A.D. 1858), with the

commentary by Faṭḥ ‘Alī; etc. Numerous editions have followed in most of the above places.

A complete German translation in prose is by J. von Hammer, Tübingen, A.D. 1812, also another in verse by Rosenweig, loc. cit. The English translation with notes and commentary is by H. Wilberforce Clark, two vols., London, A.D. 1891. Selected pieces have been translated into Latin (only the first ode) by Meninski, Vienna, A.D. 1680, and the first sixteen odes by Revisky, in *Specimina Poeseos Persicæ*, Vienna, A.D. 1771; into German, by Wahl, in *Neue Arabische Anthologie*, p. 46 sq., Leipzig, A.D. 1791; Nesselmann, Berlin, A.D. 1865; Bodenstedt, ib., A.D. 1877; into English, by J. Richardson, London, A.D. 1774; J. Nott, A.D. 1787; W. Ouseley, in *Persian Miscellanies*, London, A.D. 1795; J. H. Hindley, A.D. 1800; S. Robinson, A.D. 1875; H. Bicknell, A.D. 1875; W. H. Lowe, Cambridge, A.D. 1878; etc. See Ethé (*I.O. Cat.*), loc. cit.

107.

کلیات عرفی

Kulliyāt-i ‘Urfī.

Fols. 348; 10 $\frac{5}{8}$ in. by 6 $\frac{1}{4}$ in.; 15 lines in double columns, each 4 $\frac{1}{4}$ in. long; clear Nasta‘līq; illuminated ‘*unwāns* and frontispieces from some more ancient MS. have been pasted on at the commencement of the three parts into which the book is divided; plain leather binding; the first part is dated A.H. 1065 (A.D. 1655), but the owner’s inscription on the second part is dated A.H. 1063 (A.D. 1652).

The collected works of the celebrated poet Sayyid Muḥammad Jamāl al-Dīn “ ‘Urfī ” *Shīrāzī*, who came to India, A.H. 994 (A.D. 1586), first proceeded to the Deccan, where he soon entered into the service of Ḥakīm Masīḥ al-Dīn Abū al-Faṭḥ Jīlānī, but subsequently, on the death of his patron, A.H. 997 (A.D. 1589), he went to seek his fortune at Agra. Here he soon rose in the favour of the *Khān-i Khānān*, Mirzā ‘Abd al-Raḥīm (the son of Bairam *Khān*, who had been Akbar’s regent), who had translated from Turki into Persian the *Memoirs of Bābar* (see No. 76), and died at the age

of 72, A.H. 1036 (A.D. 1627). 'Urfi was brought into the notice of Akbar through the *Khān-i Khānān* at Fathpūr-Sikrī. For some time he was an object of envy with a few of the Court poets. He died at an early age at Lahore, A.H. 999 (A.D. 1591), and the following chronogram of his death is quoted by Badā'ūnī in his history :
 “عرفی جوانه مرگ شدی”

The MS. is divided into seven parts.

I. *Ghazals*, arranged alphabetically, beginning :

خفته مرهم نگیرد خاطر افکار ما سایه گل بر نتابد گوشه دستار ما

II. On fol. 142*b*, *rubā'īs*, beginning :

یارب نفسی ده که ثنا پر دازم وین نغمه بآهنگ سزا پر دازم

III. On fol. 161*b*, the *qaṣīdahs*, beginning :

ای متاع درد در بازار جان انداخته
 عافیت را سود در جیب زیان انداخته

IV. On fol. 254*b*, the *maṣnawī*, styled Farhād-wa *Shīrīn*, begins :

خداوندا دلم بی نور تنگست دل من سنگ وکوه طور سنگست

V. On fol. 270*a*, *muqatta'āt*, beginning :

طمع می از مستی بی بهره بود باده بخمیازه کشی شهره بود

VI. On fol. 280*a*, the *maṣnawī*, named “Majma' al-Abkār,” begins :

بسم الله الرحمن الرحيم موج نخستست ز بحر قدیم

(In Sprenger, p. 529, this *maṣnawī* is wrongly styled *asrar*, which is the title of Nizāmi's poem, see No. 102.)

VII. On fol. 322*b*, the *maktūb*, which was composed during illness, begins :
 امتاد حرمان گفت وشنو حاضر از مولد - الخ

Cf. for 'Urfi and his works, Rieu (B.M.P. Cat.), ii, pp. 667, 788, and 845; Bodl. Cat., 1051-1054 and 1991; Ethé (I.O. Cat.), 1451-1463; Sprenger (Oude Cat.), pp. 112, 113, 528, and 529; Pertsch (Berlin Cat.), pp. 901-905, 62 (3), 64 (8c), 65 (11), 74 (3), 79 (3), 696 (3), and 701 (40); Flügel (Vienna Cat.), i, p. 592; Rosen (Persian MSS.), pp. 261-263; Aumer (Munich Cat.), p. 36; Blochmann (*Ā'in-i Akbarī*), i, pp. 569-571; Hāj. *Khāl.*, iii, p. 295;

iv, pp. 253-254; vi, p. 596; J. C. Jouberg, p. 110; etc. An English translation of selected *qaṣīdahs* was published at Calcutta, A.H. 1304 (A.D. 1887). For the commentaries and editions see below.

108.

شرح قصائد عرفی

Sharḥ-i Qaṣa'id-i 'Urfī.

Fols. 109; 8½ in. by 5 in.; 15 lines, each 2½ in. long; written in clear Nasta'liq; bound in plain leather; probably copied in the twelfth century of the Hijrah.

An anonymous commentary upon the difficult lines in the *qaṣā'i'* of 'Urfī (see above).

The *qaṣīdah* begins:

ای متاع درد در بازار جان انداخته
گوهر هر سود در جیب زبان انداخته

The commentary begins:

متاع درد وبازار جان وگوهر سود وجیب زبان اضافه بیانیه است - الخ

Other commentaries upon the *Qaṣīdahs* are: by Mirzā Jān (completed in A.H. 1073, A.D. 1662-1663, and styled مفتاح النکات); by "Munīr" (probably Mullā Abū al-Barakāt "Munīr" Lāhūrī, d. A.H. 1054, A.D. 1644, the author of a منشآت); by Quṭb al-Dīn (A.H. 1101, A.D. 1689-1690); and by Rājū'ulwī (completed A.H. 1111, A.D. 1699-1700, and styled نگار نامه فیضی). For description of the above see Rieu, ii, p. 668b; Bodl. Cat., 1054; Sprenger, pp. 529-530. In Flügel, i, pp. 594, 595, there are notices of five Turkī commentaries on selected *Qaṣīdahs* and *Muqaṭṭa'āt*. The *Qaṣīdahs* have been printed at Calcutta with Aḥmad b. 'Abd al-Raḥīm's commentary (described also in Sprenger, p. 530). The Lucknow edition of the *Qaṣīdahs* with a few *Muqaṭṭa'āt* and *Tarjī'bands*, bears no date, but a *Diwān* with comments upon the *Qaṣīdahs* was published at the same place in A.H. 1297 (A.D. 1880).

109.

مشنوی نعمت خان عالی

Maṣnawī-i Ni'mat Khān-i 'Alī.

Fols. 109; 9¼ in. by 5 in.; 15 lines in two central columns, each 1¼ in. long; written in fair Nasta'liq, in the same handwriting as the Waqā'i 'Haidarābād; bound in plain leather; not dated.

A collection of short stories of a mystical and didactic character, written in verse in the form of a *maṣnawī*, by the same Ni'mat Khān-i 'Alī (see No. 82), beginning:

حمد و شکر اورا کہ ہرچہ هست از وست

دام هستی حلقہ دار از های ہوست

Cf. Rieu (B.M.P. Cat.), ii, pp. 703*a* and 796*b* (xii); Bodl. Cat., 1157 (4) and 1161; Ethé (I.O. Cat.), 1659 (6); Sprenger (Oude Cat.), p. 329 (top); etc.

110.

دیوان وحشت

Dīwān-i Waḥshat.

Fols. 73; 9 in. by 4¾ in.; 17 lines in two central columns, each 1½ in. long; written in Nasta'liq-shikastah-āmīz, on fine brown paper; not dated.

The collected *ghazals* of Shaikh 'Abd al-Wāḥid Thānīsārī, who claimed his descent from the celebrated Imām Ghazālī. He flourished during the reign of 'Ālangīr, and poetically styled himself "Waḥshat."

The *ghazals*, which are in alphabetical order, begin:

الہی شور آشوب قیامت کن فغانم را زبان رستخیز روز سمشردہ بیانم را

Cf. Beale, Orient. Biogr. Dict., p. 413*b*; etc.

111.

دیوان ثابت

Dīwān-i Ṣābit.

Fols. 148; 8½ in. by 5½ in.; 12 lines in two central columns, each 1¾ in. long; written in clear small Nasta'liq, on thin paper; bound in plain leather; probably copied in the twelfth century A.H.

The collected poems of Sayyid Muḥammad Afzal al-Dīn, poetically styled, “*Ṣābit*,” of Dehlī, who was a man of great learning, and died at the city of his birth, A.H. 1151 (A.D. 1738). His uncle, Mīr ‘Īsā, better known as Himmat *Khān*, was for some time Mīr *Bakhshī* under the Emperor ‘Ālamgīr. According to the copy described by Rieu (B.M.P. Cat.), ii, p. 709, these poems were collected after the poet’s death by his pupil Banda-i ‘Alī.

Contents.

I. The *qaṣīdahs* and *marṣīyyahs*, fol. 1*b*, beginning :

ای که وابستهٔ حرف تو بود نظم بیان حجت ناطق دعوی کلام توزبان

II. The *ghazals*, in alphabetical order, fol. 91*b*, beginning :

کشد چو صبح وصال تو شمع جان مرا ببر بمشید پروانه استخوان مرا

III. The *rubā‘īs*, fol. 140*a*, beginning :

شاهی که ابوتراب شد کنیت او سجد ملک بود در دولت او

IV. The *qit‘ahs*, fol. 141*a*, beginning :

حیف کزدم سردی کردون باکمال دفتر فضل و هنر را باد نندهرک برد

V. The *mukhammas*, fol. 144*a*, beginning :

بت کانسب سنکدل عشق پرست از فرنگ آده سرشکن عهد الست

Cf. Sprenger (Oude Cat.), p. 578 ; Rieu (loc. cit.).

112.

تحفة بیلوییه

Tuḥfa-i Bailawīyyah.

Fols. 242 ; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in. ; 14 lines in double rows, each 1 $\frac{3}{4}$ in. long ; written in Nasta‘liq ; bound in gilt-stamped leather.

A selection from the poets, compiled by Tārī-Chand, at the request of, and named after, Colonel John Baillie. The author states in the

introduction that this work is based on that of Sultān Muḥammad Shāh Ṣafawī (see No. 86), and, referring to his patron, he adds that Colonel Baillie composed poems under the *nom de plume* "John."

The present copy, which most probably is the original, is divided into 90 *ṣamrahs* or sections. The *ṣamrahs*, which are arranged according to subjects, contain short selections from the poets upon the same subjects.

Begins :

تَحْفَةُ حَمْدِ وَسِيَّاسِي كِه نَسَكْتِه سَنَجَانِ جَانِ فَصَاحَتِ - النَخِ

Sprenger, in his Oude Catalogue, p. 164, has described a copy of this MS. made in A.H. 1224 (A.D. 1810).

113.

اشعار مختلف

Ash'ār-i Mukhtalif.

Fols. 28 ; 8 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in. ; written in Nasta'liq on one side only ; thin white paper ; red cloth covers ; not dated.

Contains short selections from miscellaneous poems. A few of the *ghazals*, etc., are in Urdū. The most favoured poet seems to be Walī (see his Dīwān described elsewhere), who was the first to attempt to write a Dīwān in the Urdū language. The name of the person who selected the fragments is not given.

Begins with a *rīkhtah* of Walī :

جس وقت ای سربخن تون بی حجاب هوگا
هرززه بجهه جهلک سون چون آفتاب هوگا

IX. MUSIC.

114.

تصویرات راگ مالا

Taṣwīrāt-i Rāg-mālā.

Fols. 34 ; 10 $\frac{1}{4}$ in. by 7 $\frac{3}{4}$ in. ; bound in highly-gilt stamped leather ; injured ; probably a work of the twelfth century A.H.

An album illuminated by thirty-four groups of figures in gouache painting in a variety of colours, attitudes, and surroundings, representing conventional symbols of Rāgs and Rāginīs (the well-known personifications of Indian pitches): L. Pl. VI

Bando	yaya	I	بھیرون راگ (Bhairon-Rāg).	p 32	✓
	L. Pl. XII	i	گجبری راگنی (Gujarī-Rāginī). ⁷		
		ii	رام کلی راگنی (Rāmkalī-Rāginī).	p 37	✓
	L. Pl. XIII	iii	گنکلی راگنی (Gunakalī-Rāginī).	p 43	
		iv	بنگلی راگنی (Bangalī-Rāginī).	p 47	
		v	دیوگندھار راگنی (Dēwagandhāra-Rāginī).		
	L. Pl. X	II	ھندول راگ (Hindol-Rāg). ⁷		✓
	L. Pl. VII	i	بھاس راگنی مینگھ ملار (Bihās-Rāginī-Mēg-Malār).		✓
		ii	وساکھ راگنی (Wisākha-Rāginī). ⁷		
		iii	مال سری راگنی (Mālsirī-Rāginī).	p 71	
62		iv	گوڑ راگنی (Gūṛa-Rāginī).	p 74	
62		v	للتیہ راگنی (Lalith-Rāginī).	p 77	
	L. Pl. XI	III	مالکوس راگ (Mālkōs-Rāg).	p 81	✓
	L. Pl. VIII	i	اساوڑی راگنی (Asāwarī-Rāginī).	p 84	
		ii	سکری راگنی (Sukarī-Rāginī). ¹⁵	p 87	
	L. Pl. XVI	iii	بلوری راگنی (Bilāwrī-Rāginī).		
hace naming p 63		iv	ٹوڈی راگنی (Ṭoḍī-Rāginī).	p 91	
		v	دیوگری راگنی (Deogarī-Rāginī).		
		IV	دپک راگ (Dīpaka-Rāg).		✓
		i	کوکب راگنی (Kaukab-Rāginī).		
		ii	کھیاوتی راگنی (Kanhyaṅwātī-Rāginī).	p 97	
		iii	پدمانجری راگنی (Padamanjarī-Rāginī).	p 101	
		iv	بنگلی راگنی (Bangalī-Rāginī).		
	L. Pl. V	v	کانڑھا راگنی (Kānṛhā-Rāginī).		
	L. Pl. IX	vi	نٹ راگنی (Nat-Rāginī).		

V	سرى راگى (Sirī-Rāg).	26	p 167
Evening p 60	i	گورى راگنى (Gaurī-Rāginī).	
	ii	جيت سرى راگنى (Jētsirī-Rāginī)?	
Evening p 60	iii	كدارا راگنى (Kidārā-Rāginī).	p 151 p 77 [p 65]
	iv	اناسرى راگنى (Anāsirī-Rāginī).	L. Pl. VII ?
Evening p 60	v	كليان راگنى (Kalayāna-Rāginī).	p 141, p 75
am - 4 am p 62	vi	سهنى راگنى (Sohnī-Rāginī).	p 80
	vii	اژانا راگنى (Uṛānā-Rāginī).	
	viii	بساكهرا راگنى (Bisākhrā-Rāginī).	

X. ELEGANT COMPOSITION AND PROVERBS.

115.

دقائق الانشاء

Daqā'iq al-Inshā'.

Fols. 157; 10 in. by 7½ in.; 15 lines, each 3¾ in. long; written in Nasta'liq-shikastah-āmīz, with headings in red; bound in plain leather; dated, A.H. 1204 (A.D. 1789).

This important work, which deals with the subtleties of style in the composition of both prose and poetry, was compiled, A.H. 1145 (A.D. 1732-1733), by Ranjhūr-Dās (also called Ranchūr-Dās), son of Ranjīt-Rāi, a Kāyath of Jaunpūr. In the preface the author quotes the following authorities from whom he gathered material for his work:—

- (1) دستور الكتاب By Abū al-Barakāt Nīshāpūrī.
- (2) رياض الانشاء By Jānī Maḥmūd b. Shaikh Muḥammad Jilānī (who also compiled مناظر الانشاء).
- (3) بدائع الانشاء By Amīr Khusrau Dihlawī (see his Diwān described elsewhere).

- (4) رقعَات, By the same.
- (5) رقعَات, By Mullā Jāmī (see his *Kulliyyāt*).
- (6) رقعَات, By Amān-allāh Ḥusainī (d. A.H. 1044 or 1046, A.D. 1634-1635, 1636-1637, who compiled اسهای خانزاد خان).
- (7) رقعَات, By 'Abd al-Wāsi' Jabalī (d. A.H. 555, A.D. 1160).
- (8) رقعَات, By Qāsim Kāhī (d. A.H. 988, A.D. 1580).
- (9) منشئآت, By Mullā Tughrā (who died about the end of the Emperor Shāhjahān's reign, A.H. 1077, A.D. 1666, leaving a *Kulliyyāt*).
- (10) منشئآت, By Mullā Zūhūrī (d. A.H. 1025, A.D. 1616, who jointly with Malik Qummī compiled کتاب نورس).
- (11) منشئآت, By Naṣīrāi Hamadānī (circa A.H. 1015, A.D. 1606).
- (12) بهارسخن, By Shaikh Muḥammad Ṣāliḥ (the author of the 'Amal-i Ṣāliḥ or Shāhjahān-nāmah, see No. 81).
- (13) منشئآت, By Chandarabhān "Brahmin" (see this work described elsewhere).
- (14) منشئآت, By Mullā Abū al-Barakāt "Munīr" Lāhūrī (d. A.H. 1054, A.D. 1644).
- (15) منشئآت, By Mirzā Mu'izz Fitrat (d. A.H. 1106, A.D. 1694).
- (16) منشئآت, By Muḥammad Khalīl (poetically styled "Ṣāhib," circa A.H. 1100, A.D. 1688).
- (17) گلزار دانش, By Nawāzish Khān.
- (18) خاص الانشاء, By Mullā Jāmī (see above).
- (19-22) رقعَات, By Mullā Muḥammad Muḥsin Zū al-Qadar and three others.

The work is divided after the preface into a *muqaddimah* or introduction and eight *daqīqahs* or chapters, with numerous *faṣls* or subdivisions:—

Muqaddimah. Fol. 5a: در بیان انشاء واقسام آن

Daqīqah I. Fol. 7*b*, in three faṣls :

- (1) Fol. 7*b* در بیان حدّ حرف
- (2) Fol. 8*a* در بیان اعداد حرف تهجی واختصاص آن در لغت
عرب وعجم واقسام آن واعراب آن -
- (3) Fol. 9*b* در بیان اقسام پارسی

Daqīqah II. Fol. 12*a*, in ten faṣls :

- (1) Fol. 12*a* در بیان کیفیت حروف تهجی وکمیت آن در تداول
مجاوره
- (2) Fol. 26*a* در شرح کلتیّات خمس
- (3) Fol. 31*b* در بیان نسبت کلتیّات
- (4) Fol. 33*b* در بیان کلمه
- (5) Fol. 36*a* در بیان حروف یعنی ادات
- (6) Fol. 41*b* در بیان فعل
- (7) Fol. 43*a* در بیان کلمه اسم
- (8) Fol. 46*b* در بیان دلالت الفاظ
- (9) Fol. 47*b* در بیان تعریف شیء
- (10) Fol. 49*a* در بیان لفظ مرکب یعنی کلام

Daqīqah III. Fol. 49*b*, in two faṣls :

- (1) Fol. 49*b* در تعبیر کلام نظم
- (2) Fol. 65*b* در تحریر کلام نشر

Daqīqah IV. Fol. 70*b*, in two faṣls :

- (1) Fol. 70*b* در بیان اسقام ذاتی کلام
- (2) Fol. 72*b* در بیان اسقام (اهقام) عارضی کلام

Daqīqah V. Fol. 74*b*, in two faṣls :

- (1) Fol. 74*b* در بیان حسن ذاتی کلام
- (2) Fol. 75*b* در بیان حسن عارضی کلام

Daqīqah VI. Fol. 116*b*, قواعد پارسیه, in two faṣls :

- (1) Fol. 116*b* در بیان قواعد ملفوظی
- (2) Fol. 120*b* در قواعد مکتوبی

Daqīqah VII. Fol. 122*b*, in three faṣls:

- (1) Fol. 122*b* در آداب سخن گفتن
 (2) Fol. 124*a* در آداب مناظره
 (3) Fol. 125*b* در آداب نوکری

Daqīqah VIII. Fol. 128*a*, در اصطلاحات و کنایات, in twenty-one faṣls, alphabetically arranged, on fols. 128*a*, 134*b*, 136*a*, 136*a*, 137*b*, 138*a*, 142*b*, 143*a*, 143*a*, 144*b*, 146*a*, 146*a*, 147*b*, 148*a*, 148*a*, 150*b*, 152*b*, 155*a* (the rubrics from three faṣls are absent). Each faṣl is arranged in alphabetical order according to the second letter, e.g. فصل الف جلوه الف - فصل الف - الخ . جلوه باء - الخ . The last daqīqah is based, as is stated, on the Farhang-i Jahāngīrī (by Jamāl al-Dīn Ḥasan Injū b. Fakhr al-Dīn Ḥasan Shīrāzī, d. A.H. 1030, A.D. 1621).

The preface begins:

حمد وافر و ثنای متکثر نثار بارگاد صانعی است که شاهدان معانی را
 بکوست الفاظ آراسته - الخ

Cf. Pertsch (Berlin Cat.), p. 1403; Bodl. Cat., 1403; Ethé (I.O. Cat.), 2120, 2121, and 2945.

116.

جامع التمثیل

Jāmi' al-Tamṣīl.

Fols. 189; 12 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.; 21 lines, each 5 in. long; written in excellent Nasta'liq, on dark-brown thick paper; dated, A.H. 1226 (A.D. 1810).

A collection of proverbs arranged in alphabetical order according to the first letter of each proverb; thus there are as many chapters as there are letters in the alphabet. Their origin and use are also explained, and illustrated by means of short historical anecdotes. Texts from the Qurān and poetical quotations are also introduced towards the end.

This is one of the most celebrated works of the author, Muḥammad 'Alī Jabalwardī (محمد علی جبل وردی), see his name very distinctly

written, fol. 1*b*, l. 12). This name is of the same type as Suhrawardī, etc. In all other collections he is, however, called Jabalrūdī, and in the Berlin Catalogue his work has the title of *جامع التمثایل*. It was written, A.H. 1054 (A.D. 1644), during the reign of Sulṭān ‘Abd-allāh Quṭb-Shāh, at Haidarābād, in the Deccan. The circumstances which led the author to compile this work, which is the first of its kind written in Persian, are mentioned in the preface. He writes that while present on an occasion in the assembly of learned persons, including محمد کانون, who in other catalogues is called Muḥammad al-Khātūn, the Shaikh al-Islām, a discussion arose on the proverbs, and someone in the company remarked that while there were elaborate works to be found containing collected proverbs in Arabic, and that one had been recently written during the reign of Shāh-‘Abbās Ṣafawī on proverbs in Turkī, there was none of a similar description for Persian proverbs. It was partly this hint and partly because he had written a much smaller work called *مجمع الامثال* before, A.H. 1049 (A.D. 1639–1640), he at once undertook to enlarge it.

Begins :

سپاس بی حد وستایش بی عدبى مشلى را سزد دکه، با یمای دلکشای
والله المثل الاعلی - الخ

Cf. Rieu (B.M.P. Cat.), ii, p. 773*b*; Pertsch (Berlin Cat.), p. 325; Ethé (I.O. Cat.), 2209. This work has been printed at Teherān in A.H. 1278 (A.D. 1861). Other copies are noticed in *Mélanges Asiatiques*, v, p. 522; and Rehatsek, *Cat. raisonné*, No. 22, p. 223.

XI. TALES AND ROMANCES.

-117.

انوار سهیلی

Anwār-i Suhailī.

Pp. 889; 12 in. by 7 $\frac{3}{8}$ in.; clear Nasta‘līq; lithographed for the Bombay Native Education Society, Bombay, A.H. 1244 (A.D. 1828).

A fine complete copy of the translation in Persian of Kalilah and Dimnah.

For details see MS. described elsewhere.

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118.

الف ليله

Alf Lailah.

Fols. 325 ; 10 in. by $6\frac{1}{2}$ in. ; 15 lines, each $3\frac{3}{4}$ in. long ; written in clear Nasta'liq ; bears the signature in English of C. G. Gladwin ; not dated ; most probably the MS. is the original copy.

The Alf Lailah (on the flyleaf it is styled *قصه هزار و یک شب*), or the "One Thousand and One Nights" in Persian, translated from the original Arabic (see Nos. 58-59), with the omission of the verses, by Abū al-Qāsim b. Muḥammad 'Alī Simnāni Sāsānī, at the desire of Mr. Gladwin, the well-known Persian and Urdū scholar.

The introduction begins :

رنگین ترین حکایات سپاس مستکلمی است - الخ

For Arabic version see above, Nos. 58-59, and below, No. 169, etc.

119:

جوامع الحکایات ولوامع الروایات

Jawāmi' al-Ḥikayāt-u Lawāmi' al-Riwāyāt.

Fols. 380 ; 13 in. by $8\frac{1}{4}$ in. ; 20 lines, each 5 in. long ; written in good Naskh ; illuminated frontispieces and gold - ruled margins ; illustrated with 30 miniatures ; bound in plain leather ; dated A.H. 842-843 (A.D. 1439-1440).

A celebrated collection of historical tales and anecdotes, by Maulānā Nūr al-Dīn Muḥammad 'Aufī, also known as Ṣadr al-Dīn, or Jamāl al-Dīn 'Aufī, who compiled also one of the earliest biography of poets, called the Lubāb al-Albāb (see Sprenger, Oude Cat., pp. 1-6, and Bland, Journal of the Royal Asiatic Society, ix, p. 112 sq.). 'Aufī was a native of Merv, when it was the capital of Persia under the Saljūq monarchs. When Niẓām al-Mulk Qiwām al-Dīn Muḥammad b. Abī Sa'd al-Junaidī, the Wazīr of Sulṭān Abū al-Muzaffar Shams al-Dīn Iltamīsh of Delhī, laid siege and captured the fortress of Bhakar, A.H. 625 (A.D. 1227), in which Sulṭān Naṣīr al-Dīn Qubachah had taken refuge, 'Aufī was present and soon taken

Miss (1934).

into favour. 'Aufi completed the present work in the same year and dedicated it to the Wazīr.

The Jawāmi' al-Ḥikāyāt consists of four *qisms* or parts, each of which is subdivided into five and twenty *bābs* or chapters:

Qism I, on fol. 1*b*, در معرفت حضرت آفریدگار (The Knowledge of the Creator), beginning:

ثنا و حمد مبرمبدعی را که از بدایت صنایع وجود تا نهایت رواج
عدم هرچه هست - الخ

(For the *bābs* of this and other *qisms* see complete index at the end.)

Qism II, on fol. 203*b*, در بیان اخلاق حمیده و سیر مرضیه (Good Morals and Qualities), beginning:

سرد فتر مکارم اخلاق و محاسن و سیر خصلت - الخ

Qism III, on fol. 286*b*, در بیان اخلاق مذموم (Bad Conduct and Qualities), beginning:

شکر و سپاس و حمد بی قیاس مری پرورد گاری را سزد - الخ

Qism IV, on fol. 342, در بیان احوال صادر عجایب بحار و نادر بلاد (Cosmographical and other general subjects), beginning:

حمد و سپاس مبدعی را که احد یکتا است - الخ

Cf. Ḥāj. Khal., ii, p. 510; Elliot, Hist. of India, ii, p. 155 sq.; Ouseley's Travels, iii, p. 728; Rieu (B.M.P. Cat.), ii, p. 749*b* sq.; Bodl. Cat., 324-331; Flügel (Vienna Cat.), i, p. 410; Ethé (I.O. Cat.), 600-604; Aumer (Munich Cat.), pp. 56-57; etc.

120.

قصه چهار درویش

Qiṣṣa-i Chahār Darwīsh.

Fols. 105; 8 $\frac{3}{4}$ in. by 6 in.; written in ordinary Nasta'liq; bears the name of Nawwāb Aḥmad 'Alī Khān Bahādur Zulfuqār Khān written in English; not dated.

The story of King Āzād Bakhsh, his son Bakhtiyār, and the four Darwīshes. It is written in florid style with verses interspersed. The work is commonly ascribed to the most celebrated Persian poet of India, Amīr Khusrau of Dehlī (d. A.H. 725, A.D. 1324, see his Dīwān). The present copy has at the end an extensive vocabulary of the difficult words occurring in the text. The tales of the four Darwīshes begin respectively on fols. 4*b*, 22*b*, 71*a*, and 83*b*. The Urdū translation is called the Bāgh-u Bahār (see Supplement).

The introduction begins :

الهی در دیار محنت پناهی ده
 ز درد و داغ عشقم تاج و تخت پادشاهی ده

Cf. Rieu (B.M.P. Cat.), ii, p. 762; Bodl. Cat., 443; Eastwick, translation of the Bāgh-u Bahār, Hertford, A.D. 1852 (preface, p. vii); Mehren (Copenhagen Cat.), p. 32; etc. It is to be noted that in the Bāgh-u Bahār, the order of the Darwīshes is changed—the third has become second and the second third. For Indian editions of the Bāgh-u Bahār see Supplement.

The work has been lithographed at Bombay, A.H. 1295 (A.D. 1877).

121-122.

بهار دانش

Bahār-i Dānish.

Fols. 418; two vols.

Vol. I: fols. 239; 8½ in. by 6 in.; written in fair Nasta'liq, with headings in red; bound in stamped leather; not dated.

Vol. II: fols. 179; 9¾ in. by 6¼ in.; written in clear Nasta'liq, with headings in red; bound in plain leather; copied at Dānāpūr, A.H. 1203 (A.H. 1788), by 'Aẓīm Khān.

Though the two volumes are not uniform in size, etc., the second is a continuation of the first and contains an index to it.

The work is a romance of Jahāndār-Sulṭān and Bahrawar-Bānū, told by means of a number of amusing tales. It was compiled by Shaiḫ 'Ināyat-allāh of Dehlī (d. A.H. 1082, A.D. 1671). There are two prefaces to the work; the first is by Muḥammad Ṣāliḥ, the author's younger brother and pupil, and author of the 'Amal-i Ṣāliḥ, a very large and detailed history of Shāhjahān's reign (see No. 81).

In the second preface (fol. 7*b*) the author praises the Emperor *Shāhjahān*, during whose reign this work, which is based upon a Hindū tale, was completed (according to the first preface), A.H. 1061 (A.D. 1651).

The first preface begins :

فاتحہ کتاب مستطاب آفرینش و پیرایہ دانش و بینش - الخ

The author's introduction begins :

دیباچ پیرایہ دہ دیباچہ سخن حمد حکیمی است کہ ملک
معنی را بوساطت تیغ ناطقہ - الخ

Copies of this work are noticed in Rieu (B.M.P. Cat.), ii, p. 765*b*, and iii, p. 1093*b*; Bodl. Cat., 466-472; Ethé (I.O. Cat.), 806-817; Pertsch (Berlin Cat.), pp. 999-1000; Stewart's Descriptive Cat., p. 84; Aumer (Munich Cat.), p. 54; Mehren (Copenhagen Cat.), p. 32; Browne (Camb. Cat.), pp. 399-402. Editions of the text were published at Calcutta, A.H. 1224 and 1252 (A.D. 1809 and 1836); Dehlī, A.H. 1266 (A.D. 1849), Lucknow (with no date); and Bombay, A.H. 1293 (A.D. 1876), described elsewhere. It has been translated into English by Alexander Dow, London, A.D. 1768, and by Jonathan Scott, in three vols., Shrewsbury, A.D. 1799, and the latter version rendered into German by A. H. Hartmann, Leipzig, A.D. 1802. A poetical version in Persian was made by Ḥasan 'Alī, poetically named "Izzat," and dedicated to Tippū-Ṣāhib, the Sulṭān of Mysore.

XII. GRAMMAR.

123.

الکفایہ

Al-Kifāyah.

Fols. 51; 10½ in. by 6 in.; 21 lines, each 3½ in. long; written in good Nasta'īq; all Arabic words have vowels added; bound in plain leather; scribe, Mir Qahr al-Dīn al-Mūsawī; dated A.H. 1223 (A.D. 1808).

An anonymous treatise in Persian on nouns in the Arabic grammar. It is based, with numerous additions, on شافی (most probably the

Shāfiyah, a work on etymology and orthography, which was written to serve as a supplement to his Kāfiyah, by Ibn Ḥājib, d. A.H. 646, A.D. 1248, see above Nos. 32-33). The Kifāyah is divided into four *qisms* or chapters:—

Qism I. Fol. 2a, in 5 *bābs* (sections) and 16 *faṣls* (subsections):
در شرعیات.

Qism II. Fol. 6a, in 27 *bābs* and 28 *faṣls*: در حیوانات.

Qism III. Fol. 36b, in 5 *bābs* and 21 *faṣls*: در علویات.

Qism IV. Fol. 40a, in 6 *bābs* and 34 *faṣls*: در سفلیات.

The introduction begins:

الحمد لله رب العالمين والصلوة والسلام على ائمة العرب والعجم
محمد اما بعد چون محقق است كه طلبه علم را از لغت
عرب چاره نيست - الخ

For the Shāfiyah see Ḥāj. Khal., iv, p. 1; Dorn (St. Petersburg. Cat.), p. 154 sq.; etc. It has been printed at Calcutta, A.H. 1220 (A.D. 1805); and with glosses at Lucknow, A.H. 1266 (A.D. 1849).

XIII. FARMĀNS AND OFFICIAL LETTERS.

124.

فرمان

Farmān.

Fol. 1; 42½ in. by 28 in.; written in excellent large Nasta'liq on thick gilded paper, which is pasted on silver-printed red cloth; bears a large seal in black ink of the Emperor Akbar II, containing the names of his royal ancestors in the Tīmūrīd line, and a large royal *tughra'* or monogram in gold and red colour on the top.

This is the original MS. of a *farmān* or royal order of the Emperor Abū al-Naṣr Mu'īn al-Dīn Muḥammad Akbar-Shāh II (d. at the age of about 80 years, after a reign of nearly thirty-two years, 28th Jumādā II, A.H. 1253, 28th September, A.D. 1837, at Dehlī), conferring upon Colonel John Baillie (see preface), British Resident at the Court of Oudh, the three titles of " 'Imād al-Daulah, Afzal

Rel. ce

al-Mulk Bahādur, Arslān Jang." The *farmān* was issued on the 2nd of Sha'bān, A.H. 1222 (5th October, A.D. 1807), in the first year of that Emperor's reign.

The wording of the *farmān* is as follows:—

” واجب الطاعت والاذعان صادر شد که بمقتضای وفور مراحم خاقانی وفرط تفضلات خسروانی که نمونه افصال یزدانیست فدوی خاص لایق عنایت جان بیلی را بخطاب عماد الدوله افضل الملک بهادر ارسلان جنگ بین الاعیان والارکان وفی الامثال والاقربان سرافراز وممتاز فرمودیم باید که فرزندان نامدار کامگار والاتباع ووزرای ندوی الاقمتدار وامسرای عالیمقدار وجمیع اهالی دربار جهانمدار وحکام ممالک فدوی خاص معز الیه را از جناب فیضماب باد شاهی بشمول این خطاب برگزیده والقاب پسندیده معزز و مهابهی دانسته انظار عنایت مابدولت را باحوال فرخنده آل بهادر معز الیه یوماً فیوماً متزاید وبی نهایت دانند بتاریخ دویم شهر شعبان المعظم سال یکم از جلوس میمنت مانوس مقدس زیب تحریر پذیرفت —“

125.

فرمان

In kude.

Farmān.

Fol. 1; 27¼ in. by 17 in.; written in good Nasta'liq on one side only; richly illuminated with gold; bears on the back three seals respectively of Prince Mirzā Muḥammad Jahāngīr, Muḥammad 'Alī Khān (Mu'azzam al-Daulah), and Muḥkim-Singh; written in the hand of the last-named person, who held the post of *Wāqi'a-nawīs* or recorder.

It is another original MS. of a *farmān*, upon the same subject as above, but bears the name of Shāhzādah Mirzā Muḥammad Jahāngīr on the top, and it was issued on the 19th Sha'bān, A.H. 1222 (22nd October, A.D. 1807), the first year of the reign of the same Akbar-Shāh II. This *farmān*, in addition to the three titles mentioned

in the preceding one, confers upon Colonel Baillie the *manṣab* or dignity of a commander of 4,000 horse, along with the gifts of a *pālḱī* or litter with hangings, standard, and drum.

The following account relating to Prince Jahāngīr is given in Beale's Oriental Biographical Dictionary (London, A.D. 1894), p. 191b :

“Jahāngīr Mirzā (جهانگر مرزا), the eldest son of Akbar-Shāh II, King of Dehlī.—He was, in consequence of having fired a pistol at Mr. Seton, the Resident at Dehlī, sent as a State prisoner to Allahābād, where he resided in the garden at Sulṭān Khusro for several years, and died there in A.D. 1821, A.H. 1236, aged 31 years; a salute of 31 guns was fired from the ramparts of the fort of Allahābād at the time of his burial. He was at first interred in the same garden, and subsequently his remains were transferred to Dehlī and buried in the courtyard of the Mausoleum of Nizām-uddin Aulia.”

It is to be remembered that the Prince was only 17 years of age when the present farmān was issued, and he had then probably been living as an exile at Allahābād.

Begins :

بتاریخ روز یکشنبه غره شعیبان سنه احد جلوس مبارک معلی
موافق سنه ۱۲۲۲ هجری مطابق ۹ مهرمه برساله وکلای نواب قدسی
القاب بلند جناب عالمیان ماب - الخ

126.

خط

Khatt.

Fol. 1; 13 in. by 6½ in.; written in Nasta'liq-shikastah-āmīz, in two columns; much soiled.

An inscription in English on the back states that this letter of the Nawwāb (Mir Ja'far of Bengal) to Lord Clive was given by the latter to a Mr. William Hanbury, who gave it to Mr. J. T. Samuell A.D. 1762. The substance of the letter, however, does not show that it was sent by the Nawwāb. The probability is that it was written by Omi-chand (whose proper name was Amīr-Chand), and contains an appeal from the banker for the payment of his claims.

127.

نقل خطوط صاحب کلان

Naql-i Khutūṭ-i Ṣāhib-i Kalān.

Fols. 248 ; 14 $\frac{7}{8}$ in. by 9 in. ; 21 lines, each 6 in. long ; written in Nasta'liq-shikastah-āmīz ; bound in stamped leather ; slightly soiled by damp.

This volume contains a collection of eight hundred and sixty-nine letters, dispatches, etc., which were sent to the Nawwāb Wazīr al-Mumālīk Sa'ādat 'Alī Khān of Oudh by Colonel John Baillie, British Resident at Lucknow (see preface), between the 2nd Jumādā I, A.H. 1222 (9th July, A.D. 1807), and the 28th Zulhijjah, A.H. 1224 (4th February, A.D. 1810).

Sa'ādat 'Alī Khān, who is better known by his name than surname of Yamīn al-Daulah, assumed the reins of the government of Oudh on the dethronement of his elder brother Āṣif al-Daulah's son, Wazīr 'Alī Khān. He died after a reign of seventeen lunar years on the 22nd Rajab, A.H. 1229 (11th July, A.D. 1814).

The contents of these letters are miscellaneous and deal with the affairs of the Ṣūbah of Oudh.

For replies to some of these letters see the correspondence below.

The first letter begins :

چون ما موری نیازمند بجاننشینی در بار جهاندار پیش گاه نواب
معلی القاب الشرف الامرا - الخ

128.

نقل شتمجات جناب عالی متعالی

Naql-i Shuqqajāt-i Janāb-i 'Ālī-i Muta'ālī.

Fols. 381 ; 14 $\frac{3}{4}$ in. by 9 in. ; 21 lines, each 6 $\frac{1}{4}$ in. long ; written in Nasta'liq-shikastah-āmīz ; bound in stamped leather.

This is another collection containing seven hundred and seventy-six letters, which were sent by the same Nawwāb Wazīr al-Mamālīk Sa'ādat 'Alī Khān to Colonel John Baillie, between the 12th Jumādā I, A.H. 1222 (19th July, A.D. 1807), and the 28th Zulhijjah, A.H. 1224 (4th February, A.D. 1810).

The contents of these letters are miscellaneous. They consist mostly of replies to the enquiries of the British Resident regarding the affairs of the Şūbah of Oudh, under the administration of the Nawwāb-Wazīrs.

The first letter begins :

مکاتبه خیریت طراز معروضه دوم شهر جمادی الاولی سنه ۱۲۲۲
هجری متضمن براینکه - الخ

129.

نقل خطوط

Naql-i Khufūt.

Fols. 55; 14 $\frac{3}{4}$ in. by 9 in.; 21-24 lines, each 6 $\frac{1}{4}$ in. long; written in Shikastah-Nasta'liq; bound in red khārwa cloth.

Of the ninety-five letters contained in this MS., 37 were sent to the same Nawwāb-Wazīr-Sa'ādat 'Alī Khān, between July 28th, A.D. 1808, and June 18th, A.D. 1814, by the three Governors-General :

Sir George Barlow (1).

Lord Minto (26).

Lord Moira (10).

Further, there are copies of ten letters addressed to the Governors-General by the Bīgams of Oudh. The remaining forty-eight letters contain dispatches from the Nawwāb-Wazīr to the Governors-General (44) and Colonel John Baillie (4).

The subject-matter of these letters is briefly as follows:—

- i. Affairs of exchange and oetroi.
- ii. Compliments which were paid on the occasions of appointments, promotions, victories, recovery of health, etc.
- iii. Lists of rewards and presents.
- iv. An account of the expedition undertaken by the British against the French possessions in Jāvā.
- v. Affairs of Husain 'Alī Khān, etc.
- vi. References to General Hewat's dispatches.
- vii. Dispatch of troops for the suppression of minor disturbances.
- viii. Affairs of the Bīgams and their wards.

- ix. Exploits and escape of dacoits across the boundary between the territory of the E.I. Company and the Nawwāb-Wazīr's dominions.
- x. Revenue settlement of lands.
- xi. Allusions to Dr. George Campbell, the surgeon who attended the Nawwāb-Wazīr, etc.

The first letter begins :

بالفعل نیازمند اطلاعاً بخامه نیازمی آرد که لارڈ صاحب مشفقى
بسیار مهربان اشرف الامرا لارڈ منثو - الخ

130.

نقل خطوط صاحب کلان

Naql-i *Khuṭūṭ-i Šāhib-i Kalān*.

Fols. 462 ; 14½ in. by 9 in. ; 21 lines, each 6 in. long ; written in Nasta'liq-*shikastah-āmīz* ; bound in stamped leather ; slightly stained by damp.

Another large collection of one thousand four hundred and eighty-eight letters, which were originally sent to the same Nawwāb-Wazīr by Colonel Baillie between the 1st Muḥarram, A.H. 1225 (6th February, A.D. 1810), and the 28th Zulḥijjah, A.H. 1227 (2nd January, A.D. 1813).

The contents of these letters relate mostly to the subjects mentioned in the previous collections.

For replies to some of these letters see correspondence described below.

The first letter begins :

درینولا خطی از کرنل هابرت صاحب بهادر حاکم فوج متعینہ
سکروہ و ناندپارہ معہ ملتوفات بہ نیاز مندرسیدہ - الخ

131.

نقل شقیجات جناب عالی متعالی

Naql-i *Shuqqajāt-i Janāb-i 'Ālī-i Muta'ālī*.

Fols. 439 ; 14¼ in. by 9 in. ; 21 lines, each 6¼ in. long ; written in Nasta'liq-*shikastah-āmīz* ; bound in stamped leather.

Another and larger collection of letters ; these were sent by the same Nawwāb-Wazīr to Colonel John Baillie between the 1st Muḥarram, A.H. 1225 (6th February, A.D. 1810), and the 24th Zuhijjah, A.H. 1227 (9th December, A.D. 1812).

Like the preceding letters, these deal also with the affairs of the Šūbah of Oudh.

The first letter begins :

شرح آنکه عرضی توڈر مل امین کہ برای فیصلہ سرحد موضع کوندی
وسنکار جوت ماہور است بنظر حضورگذ شتہ - الخ

132.

نقل شقجات و خطوط

Naql-i Shuqqajāt-u Khuṭūt.

Fols. 76 ; 10 in. by 6 $\frac{3}{4}$ in. ; 14 lines, each 3 $\frac{3}{4}$ in. long ; written in good Shikastah-Nasta'liq ; bound in red *khārwa* cloth.

These are copies of thirty-four letters. The first, dated 28th December, A.D. 1810, was sent by Lord Minto, the Governor-General, to the same Nawwāb-Wazīr al-Mamālik. It referred to the disturbed state of the *maḥallāt* (districts) of Partābgarh and Sultānpūr, for the pacification of which the assistance of the English troops had often been sought. Some other matters are also touched upon in the letter, e.g., the collection of the land revenue from the landholders, the revenue settlement, the administration of the Jāgīr of Almās 'Alī Khān, etc.

The second letter is a reply from the Nawwāb, and is written on the left half column, while the eight principal clauses of the Governor-General's letter are inserted for immediate reference on the right side.

The third letter contains a detailed reply of Colonel John Baillie to the second letter. This is followed by two proclamations issued by the Nawwāb-Wazīr :

- i. To the Zamīndārs, intimating the new form of revenue settlement.
- ii. To the Amīns, describing in detail the various duties attached to them.

The rest of the letters, which passed between the Nawwāb-Wazīr and Colonel Baillie, deal chiefly with the above-mentioned matters, and also contain references to the rebellion of Amān-Singh and the proposed sacking of his *garhī* (small fortress) at Qāyampūr.

The last letter is dated 1st Jumādā I, A.H. 1227 (10th May, A.D. 1812).

Lord Minto's first letter begins :

در مقدمه تدابیریکه در حق زمینداران متمرد و سرکش محاللات
پر تاب گدّه و سلطان پور وغیره بعمل آمده است - الخ

133.

نقل خطوط صاحب کلان

Naql-i *Khuṭūṭ-i* Ṣāhib-i Kalān.

Fols. 136; 11 $\frac{3}{4}$ in. by 9 in.; 21 lines, each 4 $\frac{1}{4}$ in. long; written in *Shikastah-Nasta'liq*; bound in red *khār wā* cloth.

This is a collection of five hundred letters, etc., which were sent to the same Nawwāb-Wazīr Sa'ādat 'Alī *Khān* between the 1st Muḥarram, A.H. 1228 (5th January, A.D. 1813), and the 1st Rajab, A.H. 1229 (10th July, A.D. 1814), by Colonel John Baillie.

The majority of these letters refer to matters mentioned in dispatches received from other English officials, and deal with various topics connected with the administration of the country, virtually Hindūstān.

The subjects of the letters are briefly as follows:—

Revenue, judicial, and criminal affairs.

Suppression of dacoits and rebels.

Jail, octroi, and police affairs.

Description of forts, and the payment, transport, and equipment of troops.

Price of grain.

Receptions and presents.

Traffic and merchandise.

Pensions and awards, etc.

The following are names of some of the officials from whom Colonel Baillie received reports and reported their substances to the Nawwāb-Wazīr:—

- Lieutenant-Colonel Birrel (Chatarpūr).
 Mr. Wilson, Magistrate (Shāhjahānpūr).
 Mr. Reid, Magistrate (Farrukhābād).
 Major Richardson (Sulṭānpūr).
 Mr. Raleigh, Magistrate (Cawnpore).
 Sir Edward Colebrook, Resident at the Court of Sciindhia.
 Major Lane (Chatarpūr).
 Mr. Strachey, Political Department, Calcutta.
 Colonel Fraser (Sakrūra).
 Mr. Russell, Resident at Haidarābād.
 Major Clark (Bundelkhand).
 Captain Campbell (Farrukhābād).
 Colonel Hudson, Colonel Edwards, Captains Brooke, Taylor, Grant, Adams, Blackie, Todd, Grant, Messrs. Rutherford, MacMahon, Dr. Law, and others.

The following are the names of a few of the principal places where the East India Company's officials were stationed, dispatches from whom are mentioned in this MS.: Agra, 'Alīgarh, Allahābād, Bahrā'ich, Bahrāmghāt, Bardwān, Bareilly, Bundelkhand, Cawnpore, Dehlī, Etāwah, Farrukhābād, Gorakhpūr, Jaunpūr, Khairnagar, Lucknow, Mirzāpūr, Partābgarh, Sakrūra, Shāhjahānpūr, Sulṭānpūr, etc.

The first letter begins:

درینولا خط مستتر فارنسکتر (?) صاحب بہادر صاحب حج ضلع
 الہ آباد کہ نیازمند رسیدہ ترجمہ آن ارسال حضور شدہ از نظر مبارک
 گذشتہ - الخ

134.

نقل شقجات جناب عالی متعالی

Naql-i Shuqqajāt-i Janāb-i 'Ālī-i Muta'ālī.

Fols. 156; 14 $\frac{3}{4}$ in. by 9 in.; 21 lines, each 6 $\frac{1}{4}$ in. long; written in Nasta'liq-shikastah; bound in red khārūā cloth.

This is another collection of four hundred and twenty letters and dispatches, which were sent originally by the same Nawwāb-Wazīr Sa'ādat 'Alī Khān to Colonel Baillie between the 1st Muḥarram, A.H. 1228 (5th February, A.D. 1813), and the 20th Rajab, A.H. 1229 (9th July, A.D. 1814).

These letters, like the preceding ones, deal largely with the affairs of the Šūbah of Oudh, and their subject-matter may be roughly summarised as follows :—

Dispatch of troops for the suppression of minor disturbances.

Affairs of the *zamīndārī*, irrigation, etc.

Presents and rewards.

Judicial affairs, which predominate all through.

Current prices of grain, etc.

Affairs of the *ta'alluqdārī*.

A complete list of allowances paid to the Maḥalls or Princesses of Faizābād.

Decision of the case of the Jāgīr of Shams al-Nisā' Bigam.

Commerce, etc.

Terms of the treaty between the Governor-General and the Nawwāb-Wazīr.

Dacoits.

Revenue settlement.

A descriptive record of the appeal in the case at Benāres between Durgā-Parshād and Audān and other defendants, as submitted by the Judge, containing the evidence of the witnesses, etc.

Account of the personal allowance and Jāgīr of Nawwāb Bahū Bigam.

Account of evidence in the appeal case at Bareilly, submitted by the officer stationed there.

A list of the English officials and others who attended a reception given in their honour.

The first letter begins :

دو قطعہ مکاتبہ خیریت طراز معروضہ بستم ذی قعدہ سنہ ۱۲۲۷
 ہجری یکی پانسز شقہ حضور مورخہ - الخ

135.

نقل خطوط

Naql-i Khutūt.

Fols. 36; 14½ in. by 9 in.; 22 lines, each 6¼ in. long; written in Shikastah-Nasta'liq; bound in red khārwa cloth.

This correspondence was carried on between the 2nd Sh'abān, A.H. 1229 (20th July, A.D. 1814), and the 15th Zulhijjah, A.H. 1230 (18th November, A.D. 1815), between the Governor-General and the Nawwāb-Wazīr Ghāzī al-Dīn Haidar Khān. This Nawwāb was installed as Nawwāb-Wazīr on the death of his father, Sa'ādat 'Alī Khān, on the 22nd Rajab, A.H. 1229 (1st August, A.D. 1814). Five years later, with the full consent of the British, he assumed regal dignity, on the 18th Zulhijjah, A.H. 1234 (9th October, A.D. 1819), and died at the age of 58, on the 27th Rabi' I, A.H. 1243 (19th October, A.D. 1827). The contents consist of three parts: the first part contains copies of letters received by the Nawwāb-Wazīr, and the other two parts of communications received by the Governor-General.

The subjects of the three parts may be classified roughly thus:—

I. Fols. 1–18 :

Condolence on the death of the Nawwāb's father.

Enquiry after health, etc.

The arrival of the Bigams, Najm al-Nisā', and others at Allahābād, etc.

The salary of the troops, etc.

The appointment, etc., of Mīr Ghulām 'Alī Khān and Dr. Wilson.

The discussion and subsequent confirmation of the Nawwāb-Wazīr's rights and authority.

II. Fols. 20–25 :

Compliments, etc.

Lists of articles of clothing, etc., sent to the Bigams through the Governor-General.

Affairs of Muḥammad Taḥsīn 'Alī Khān, etc.

Reception, etc.

Purchase of Arab horses, etc.

III. Fols. 26-35 :

Lists of eatables sent by the Nawwāb-Wazīr to the Governor-General.

Copy of the petition presented by Nawwāb Mahdī 'Alī Khān in regard to his affairs, etc.

The first letter begins :

درینولا از روی ارقام شہامت و عالی مرتبت ابہت و معالی منزلت
عماد الدولہ افضل الملک میجر جان بیملی - الخ

136.

نقل خطوط صاحب کلان

Naql-i *Khutūt-i* Ṣāhib-i Kalān.

Fols. 122 ; 14 $\frac{3}{4}$ in. by 9 in. ; 21 lines, each 4 $\frac{1}{4}$ in. long ; written in Nasta'liq-*shikastah* ; bound in red *khār wā* cloth.

This MS. contains two hundred and twenty letters, etc., which were sent by Colonel John Baillie between the 24th Rajab, A.H. 1229 (14th July, A.D. 1814), and the 7th Rajab, A.H. 1230 (16th June, A.D. 1815), to the same Nawwāb-Wazīr Ghāzī al-Dīn Ḥaidar Khān Bahādūr.

The subjects treated in these letters are more or less similar to those of the other MSS. described above. In addition they contain an account of the war with the Rājah of Nepāl and of the battle fought at Shāhghāt, and a detailed civil list of the Nawwāb of Faizābād.

The first letter begins :

نقل عرضی شیخ نجف علی محرر چوکی ماہل باکیفیت مرسلہ
صاحب مجسٹریٹ ضلع گور کھپور ارسال حضور می شود - الخ

137.

نقل شہجات جناب عالی متعالی

Naql-i *Shuqqajāt-i* Janāb-i 'Ālī-i Muta'ālī.

Fols. 60 ; 14 $\frac{3}{4}$ in. by 9 in. ; 21 lines, each 6 $\frac{1}{4}$ in. long ; written in Nasta'liq-*shikastah* ; slightly soiled.

This is another collection of letters and dispatches which were sent by His Majesty Ghāzī al-Dīn Ḥaidar, the first King of Oudh, from after his accession to the throne, to Colonel John Baillie, between the 23rd Rajab, A.H. 1229 (30th July, A.D. 1814), and the 25th Zulḥijjah, A.H. 1230 (28th November, A.D. 1815).

These letters, like the preceding ones, deal largely with the administration of the Kingdom of Oudh.

The first dispatch begins:

مکاتبه خیریت طراز و محرره غره شهر رجب سنه ۱۲۲۹ هجری . معه
ترجمه خط کرنل برا صاحب بهادر سردار فوج - الخ

138.

نقل خطوط صاحب کلان

Naql-i Khutūt-i Ṣāhib-i Kalān.

Fols. 48; 14 $\frac{3}{4}$ in. by 9 in.; 21 lines, each 6 $\frac{1}{4}$ in. long; written in Nasta'liq-shikastah; slightly soiled.

These are copies of another collection of letters which were sent to the same Ghāzī al-Dīn Ḥaidar, the King of Oudh, by Colonel John Baillie, between the 7th Rajab, A.H. 1230 (16th June, A.D. 1815), and the 7th Ramazān, A.H. 1230 (12th September, A.D. 1815). This collection is incomplete at the end.

The first letter begins:

قطعہ روبکاری عدالت فوجداری مرسلہ نایب مہجستریٹ ضلع
کانپور مسمی ناتھو چھوکرہ ارسال حضور شدہ - الخ

XIV. DICTIONARY.

139-140.

الصراح من الصراح

Al-Ṣurāḥ min al-Ṣaḥāḥ.

Ys. 2. 35-6

Pp. 1395; 12 $\frac{1}{4}$ in. by 9 in.; Naskh; printed at Calcutta, A.H. 1227-1230 (A.D. 1812-1815); two vols.

1 ?
MS. 1395
March 1990

A dictionary of Arabic words explained in Persian, being a translation (completed, A.H. 681, A.D. 1282) of the famous Arabic dictionary entitled **الصحاح** (the *Ṣaḥāḥ* of Abū Naṣr Ismā'īl b. Ḥammād Jauharī, d. A.H. 398, A.D. 1007), by Abū al-Faḥr Muḥammad b. 'Umar b. Khālid, commonly called "Jamāl al-Qurashī."

The present work was revised and corrected, according to the authority of the *Qāmūs* (see Nos. 63-64), the *Shams al-'Ulūm*, the *Dīwān al-Adab*, and other lexicons of equal celebrity, by Maulawī Darwīsh 'Alī, Jān 'Alī, 'Abd al-Raḥīm, and Ḥasan 'Alī.

Begins:

قال فقير الى مولاه - الغنى به عن سواه - الخ

Edited Lucknow, A.H. 1289 (A.D. 1810).

Cf. Hāj. *Khāl.*, iv, 102; Leyden Cat., i, p. 101; Rieu (B.M.A. Cat.), pp. 227, 467, and P. Cat., ii, p. 507a; Stewart's Descriptive Cat., p. 133; etc.

٧٤. 2.35-6

141.

منتخب اللغات شاهجهانی

Muntakhab al-Lughāt-i Shāhjahānī.

Fols. 366; 8½ in. by 5¾ in.; 20 lines, each 4 in. long; written in clear Nasta'liq, with headings in red; bound in plain leather; bears signature of C. Gladwin; probably copied in the twelfth century of the Hijrah.

A well-known dictionary of Arabic words explained in Persian. It was compiled, according to the chronogram "منتخب بی دل," A.H. 1046 (A.D. 1636-1637), and dedicated to the Emperor *Shāhjahān*, by 'Abd al-Rashīd b. 'Abd al-Ghafūr al-Ḥusainī al-Madanī al-Tatawī (still alive, A.H. 1069, A.D. 1659). The following reliable authorities for this work are quoted by the author at the end:—

The *Qāmūs* (see Nos. 63-64), the *Ṣaḥāḥ* (see Nos. 139-140), and the *Tāj al-Asāmī-u Tāj al-Maṣādir* (here written *المصادر والاسامی*), see above (No. 61).

The dictionary, which even now is extremely popular in the East, contains only those words which are most common in use. All words beginning from the same letter are alphabetically arranged in reference

to their last letter, and in its present form it is divided after the preface and dedication as follows :—

Fol. 6 <i>b</i> ا (a)	Fol. 204 <i>a</i> ض (z)
„ 62 <i>a</i> ب (b)	„ 209 <i>b</i> ط (ṭ)
„ 74 <i>b</i> ت (t)	„ 219 <i>b</i> ظ (ẓ)
„ 92 <i>a</i> ث (ṯ)	„ 221 <i>a</i> ع (‘)
„ 94 <i>b</i> ج (j)	„ 248 <i>b</i> غ (gh)
„ 105 <i>b</i> ح (ḥ)	„ 258 <i>b</i> ف (f)
„ 121 <i>b</i> خ (kh)	„ 273 <i>b</i> ق (q)
„ 132 <i>b</i> د (d)	„ 292 <i>b</i> ك (k)
„ 139 <i>a</i> ذ (z)	„ 300 <i>a</i> ل (l)
„ 142 <i>b</i> ر (r)	„ 306 <i>a</i> م (m)
„ 155 <i>a</i> ز (z)	„ 334 <i>a</i> ن (n)
„ 162 <i>a</i> س (s)	„ 348 <i>a</i> و (w)
„ 179 <i>a</i> ش (sh)	„ 357 <i>b</i> د (h)
„ 192 <i>a</i> ص (ṣ)	„ 365 <i>a</i> ی (y)

Begins :

ستایش و سپاس مالک همگی که تذکار الی بی احصای و نعمای بی
مستهایش و تعداد سوابق فیض — الخ

Cf. Rieu (B.M.P. Cat.), ii, p. 510; Bodl. Cat., 1672–1673; Ethé (I.O. Cat.), 2398–2403; Pertsch (Berlin Cat.), p. 200; Browne (Camb. Cat.), pp. 242–243; Stewart's Descriptive Cat., p. 135; etc. It has been printed at Calcutta, A.H. 1223, 1232, 1252 (A.D. 1808, 1816, 1836); Lucknow, A.H. 1251, 1262, 1286 (A.D. 1835, 1845, 1869). Lithographed at Bombay, A.H. 1279 (A.D. 1862), and Haidarābād, A.H. 1305 (A.D. 1887).

142–143.

هفت قلزم

Haft Qulzum.

Pp. 1547; 16 in. by 11½ in.; medium Naskh; printed at Lucknow, A.H. 1237 (A.D. 1822); seven parts bound in two vols.; the royal crest is printed on the top of every page.

A dictionary and grammar of the Persian language, by His Majesty Abū al-Zafar Mu'izz al-Dīn Shāh-i Zamān Ghāzī al-Dīn Haidar, the first King of Oudh (d. A.H. 1243, A.D. 1827), see No. 135.

Begins:

نام او در هرز بانى ديگراست رسم او در هر مگانى ديگراست

XV. AGRICULTURE.

144.

رسالهٔ زراعت

Risāla-i Zirā'at.

Fols. 19; $8\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; 12–15 lines, each 3 in. long; written in Nasta'liq, with headings in red ink; bears the seal of James Graham, A.H. 1200 (A.D. 1785).

A short treatise on agriculture. In the introduction the author, who does not wish to disclose his name, states that he undertook the work at the desire of some person unnamed, and at the time of writing he was reduced to extreme poverty, so much so that he could not afford to obtain proper paper to write upon. Further, he laments the state of misgovernment into which his country has fallen, and attributes it to the appointment of princes to various provinces, who, entrusting their duties to the hands of untrustworthy persons, neglect their own responsibilities, and have brought about the decay.

This work is divided into nine sections, and the references are chiefly to the affairs of Bengal proper.

- i. The soil and its varieties.
- ii. The crops.
- iii. *Ryots* or cultivators.
- iv. Method of employing labourers.
- v. Sources of revenue.
- vi. Expenses in country districts.
- vii. *Mofuṣṣil* (country districts).
- viii. Rules binding upon tenants.
- ix. Customs of the *Nāzims* or administrators of former times.

Begins :

از روی کتب تواریخ معتبر بر رای مهر الجلالی صاحبان عالیشان
روشن خواهد بود که در ایام سلف بادشاهان - الخ

XVI. WAR.

145.

دستور جهان گشائی

Dastūr-i Jahān Gushā'ī.

Fols. 169; 8 $\frac{1}{2}$ in. by 5 in.; 15 lines, each 3 in. long; written in fair Nasta'liq; bears an 'arḡ-dīdah; much damaged by insects; the binding retains traces of gilt, but is much injured; not dated; copied probably towards the close of Shāhjahān's reign.

The author is Khair-allāh, whose father, as is stated in the book, served as Sipahsālār (commander) in Shāhjahān's army. The subject dealt with is the art of war, divided into twelve *kiḡds* (parts).

1. Character sketch of the Jahāndār and Sipahsālār.
2. Expression of humility and submission to the Supreme Will, with prayer to the Almighty for help.
3. Description of the honours paid to the Sardārs and Sepoys on their departure to a campaign.
4. The value and the functions of the Council and the duties and responsibilities of the men composing it.
5. Regulations laid down for the recognition of the courage and services of the various ranks.
- 6, 7. Appointment of men to posts in accordance with their social position and merits.
8. The order of advance and the method of encampment.
9. Division of the army into sections and the allotment of positions to these, with the distance separating them, and the time taken to cover it during battle.
10. Regulations for the officers and men relating to the formation of columns and their extension in line.

11. Advice as to the equipment of the army, the bearing of arms, and the management of the engines of war, with other instructions for the officers and men, including the selection of positions for battle.
12. The correct etiquette to be observed in offering battle, in the charge of the cavalry, and finally in victory.

Begins:

بعد از افراختن لوای کونین کشای نیایش الهی و بلند ساختن طبل
ظفر صدای ستایش حضرت رسالت پناهی صل الله علیه واله
واعصابه - الخ

There are works bearing the same title mentioned in a few catalogues, but their subject-matter is entirely different.

XVII. MS. OF MIXED CONTENTS.

146.

بیاض "خود بدولت"

Bayāz-i "Khud-Badaulat."

Fols. 103 ; 9½ in. by 6 in. ; written mostly in Nasta'liq ; bound in plain leather.

A MS. containing miscellaneous selections made for Colonel John Baillie from numerous Arabic and Persian books, the latter pre-dominating.

The contents are :

- I. Fol. 1a. Rules for the arrangement of the Arabic alphabet according to the numerical value of the letters from 1 to 1000.
- II. Fol. 2a. Couplets, enumerating the 77 irregular forms of the feminine gender.
- III. Fols. 3a-9. Extract from the Hidāyat al-Muslimīn (هدایته المسلمین), the twelfth *dalīl* (subsection) of the first *faṣl* (section) of *bāb* (chapter) I.

- IV. Fols. 10*a* and 63. A few lines from the history of 'Al-Ṭabarī' (see No. 19).
- V. Fol. 12*b*. A tale from the *Majma' al-Mazāḥik* (مجمع المصاحك).
- VI. Fols. 13*a*-27. Two tales in verse from the *Khwān-i Ni'mat* (خوان نعمت) of *Ni'mat Khān-i 'Ālī* (see No. 82).
- VII. Fols. 28*a*-31. Four selections from the *Sair al-Muta'akhkhirū* (سير المتأخرين). This work has been described elsewhere.
- VIII. Fol. 32*a*. Selections from the *Tūzuk-i Tīmūrī* (توزک تیموری) (see Nos. 75 and 196-199), the *Majma' al-Gharā'ib* (مجمع الغرائب), "a collection of wonders," a description of the lake *Kaman* کمم (see Rieu, B.M.P. Cat., ii, p. 742, IV; etc.), by *Mullā Tughrā* of *Mashhad*, who lived in *India* and died in *Kashmīr*, a few years after the accession of 'Ālamgīr.
- IX. Fols. 33*a*-41*a*. Extracts from the *Hidāyat al-Muṣallim* (هدایته المصلین).
- X. Fols. 44*a*-45. Selection from the *Haft-Gulshan* (هفت گلشن) (see No. 202).
- XI. Fols. 46*a*-47. A *ghazal* composed by *Ismā'il 'Ādil-Shāh*, and several other odds and ends.
- XII. Fol. 48*a*. *Ḥikāyat*, from *Shaiḫ* *Abū al-Faḍl* (see No. 78).
- XIII. Fols. 49*a*-55, 57*b*-62. Selections from the *Rauzat al-Aḥbāb* (روضته الاحباب), described below (see No. 191).
- XIV. Fols. 56*a*-57. Lines from *Farīd al-Dīn 'Aṭṭār* (see Supplement); texts in praise of wine; etc.
- XV. Fol. 62*b*. Selection from the *Wāfiyah* (وافیه), see above, No. 33.
- XVI. Fol. 64*a*. Copy of a letter sent by the *Sulṭān* of *Turkey* to the *Sharīf* of *Meccah*.
- XVII. Fols. 64*b*-67. Verses composed by *Mirzā Muḥammad Naṣīr* *Hakīm-Bāshī* *Karīm Khān*.

- XVIII. Fols. 68*a*–70. A *mukhammas* or verse consisting of five lines, by Khālīs of Astarābād (probably Sayyid Imtiyāz Khān, who came to India in ‘Ālamgīr’s time, was appointed Governor of Gujarāt, but was slain in Sindh, by Khudā Yār Khān, A.H. 1122, A.D. 1710) and three others.
- XIX. Fols. 71–79. Lines in Arabic and Persian in praise of Colonel John Baillie.
- XX. Fols. 79–81. Verses with notes by the celebrated physician, philosopher, and scholar, Ḥakīm Abū ‘Alī al-Ḥusain b. ‘Abd-Allah b. Sīnā (Avicenna), who died at Hamadān, at the age of fifty-four lunar years, A.H. 427 (A.D. 1037).
- XXI. Fols. 81*b*–86. A *qaṣīdah* with notes by Imru al-Qais b. Ḥajar b. Imri al-Qandī.
- XXII. Fols. 86*b*–87. A few lines by the great lawgivers of Islām.
- XXIII. Fols. 87*b*–90. Selections in verse from Shaikh Sa’dī Shīrāzī (see above, No. 104).
- XXIV. Fols. 90–92. From the *Akhlāq-i Jalālī* (اخلاق جلالی), or to give its full title: *Lawāmi‘-al-Ishrāq fī Makārim al-Akhlāq*, a well-known work on ethics by Jalāl al-Dīn, Muḥammad b. As‘ad al-Ṣiddīqī al-Dawānī, who died at the age of about seventy, A.H. 908 (A.D. 1502–1503). It was dedicated to Sulṭān Ḥaṣan Beg Bahādur, an Āqqoyunlū king, who reigned at ‘Irāq, A.H. 872–882 (A.D. 1467–1477). The complete work has been lithographed at the Rājah Nawal - Kishor Press, Lucknow, A.H. 1283 and 1296 (A.D. 1866 and 1878). English translation, by W. F. Thompson, was published in the Oriental Translation Fund, London, London, A.D. 1839. For MS. and details, see Rieu, ii, p. 442 sq.; Bodl. Cat., 1298, I, and 145–1459, Ethé (I.O. Cat.), 2183–2187; Pertsch (Berlin Cat.), p. 307; Mehren (Copenhagen Cat.), p. 6; Aumer (Munich Cat.), p. 62; etc. See also Ḥāj Khāl., i, p. 202; v, p. 340.
- XXV. Fols. 92*b*–99. Selected sayings in Arabic.

- XXVI. Fols. 99*b*-103. Varia in poetry.
- XXVII. Fols. 104-106. A poem on the death of Majnūn (see above, No. 57) and four satires of the poet Anwarī (Aḥad al-Dīn), whose Qaṣīdahs are well-known. He was a panegyrist of Sulṭān Sanjar, and died probably A.H. 585 or 587 (A.D. 1189 or 1191). See Rieu, ii, p. 554 sq.; etc. The poet's Dīwān has been printed, Tabrīz, A.H. 1260 (A.D. 1844); lithographed there six years later, and also at Lucknow, A.H. 1298 (A.D. 1880).
- XXVIII. Fols. 108*b*-111. Copy of a preface to the Qawā'id al-Mantiqiyyah (قواعد المنطقيه), called also Kitāb al-Quṭbī fī al-fannal-Mantiq (كتاب القطبي في الفن المنطق), by Mullā Quṭb al-Dīn.
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II.

MISCELLANEOUS COLLECTIONS.

A. ARABIC MANUSCRIPTS.

I. THEOLOGY.

(a) THE GOSPELS.

147.

الاربعة اناجيل المقدسه

Al-Arba'at Anājīl al-Muqaddasah.

Fols. 201; 5 in. by 4 in.; 15 lines, each $2\frac{1}{2}$ in. long; written in good Naskh, with vowels; headings in red; bound in gilt-stamped leather; not dated; bears name of Geo. Sandrie.

A treatise on the Evangelists—Matthew, Mark, Luke, and John—containing their Gospels. An index to the work is given at the beginning. It is stated on fol. 200*a* that the material for the treatise was gathered from old MSS. in the Syriac, Latin, Hebrew, and Arabic languages.

The introduction begins:

الحمد لله ذو البهاء والجمال معلم شريعة الفضل والكمال - الخ

(David-Laing.)

(b) THE QURĀN.

148.

القرآن الكريم

Al-Qurān al-Karīm.

Fols. 405; $11\frac{3}{4}$ in. by $7\frac{1}{2}$ in.; written in most excellent large Naskh, with vowels. The titles of the Sūrah's are in large characters

Geo Sandrie. 169

in gold; the first two pages are profusely illuminated in gilt and chiefly blue colour; richly illuminated throughout; contains marks for sections, pauses, etc.; the binding bears the following numerous inscriptions illustrated in raised letters:—

” لا اله الا الله محمد رسول الله ” — ” لا يمسه الا المطهرون ” — ” الله
 كافى ” — ” سبحانك لا علم لنا الا ما علمتنا انك انت العليم
 الحكيم ” — ” الله محمد على فاطمه حسن حسين ” — ” حضرة
 ابوبكر الصديق ” — ” حضرة عمر الفاروق ” — ” حضرة عثمان
 بن عفان ” — ” حضرة على بن ابي طالب ” — ” سركار
 خدادادى ” —

Probably copied in the tenth century A.H.

This very elegant MS. of the complete Qurān, from Tippū-Sāhib's library, was presented to the University by the Court of Directors of the East India Company, A.D. 1805. Tippū was born A.H. 1165 (A.D. 1749), succeeded his father, Ḥaidar 'Alī, as Sultān of Mysore, A.H. 1197 (A.D. 1782), and was killed in the fourth Mysore war, while defending his city Seringapatam, against the British and their allies, the Nizām and the Marhattas, A.H. 1214 (A.D. 1799).

(Court of Directors, E.I. Company.)

149.

القرآن الكريم

Al-Qurān al-Karīm.

Fols. 32; 11 $\frac{3}{4}$ in. by 8 in.; 37 lines, each 6 $\frac{1}{2}$ in. long; written in most excellent Naskh, with vowels; the first two pages are very richly and superbly illuminated with gold; gold-lined round the margins throughout; new margins have been pasted on; the periods are gold-filled; the binding is very artistic, with gold-lined stamps; not dated; probably a work of the ninth century A.H.

This excellent MS. was presented to the Library by the donor upon his return to Britain after the memorable victory he obtained at Buxar on the 23rd October, A.D. 1764.

This copy contains the whole of the Qurān, each of the thirty parts occupying exactly two pages.

(*General Sir Hector Munro of Novar.*)

150.

القرآن الكريم

Al-Qurān al-Karīm.

Fols. 355; 9 in. by $5\frac{1}{2}$ in.; 13 lines, each $3\frac{1}{8}$ in. long; written in good *Naskh*; gold-lined round the pages and between the lines; the first two pages richly illuminated in gold and colour; each quarter of the thirty parts is marked with gold; bound in gilt-stamped leather; transcribed at the city of Kashmīr, A.H. 1135 (A.D. 1722).

Another beautiful and complete copy of the Qurān. There are inscriptions in the margins in Persian indicating the endings of the Sūrah. The text of the Qurān is preceded and followed by a short treatise of six folios on Tajwīd (تجوید), or correct reading and reciting of the Qurān), by a Sā'at-nāmah (ساعت نامه), for consulting proper hours), and a Fāl-nāmah (فال نامه), of twelve folios, containing rules, etc., for taking omens from the Qurān).

(*General Sir Hector Munro of Novar.*)

151.

القرآن الكريم

Al-Qurān al-Karīm.

Fols. 231; $3\frac{6}{12}$ in. by 2 in.; 17 lines, each $1\frac{1}{8}$ in. long; written in excellent microscopic *Naskh*, with vowels; headings in red; gold-lined round the pages; the first two pages are richly illuminated in gold and colour; bound in enamelled leather; an old copy.

An elegant and complete copy of the Qurān in Arabic. Although written in extremely microscopic characters, it is quite legible.

(*R. M. Binning, I.C.S.*)

152.

القرآن الكريم

Al-Qurān al-Karīm.

Fols. 287; 10 in. by $6\frac{1}{4}$ in.; 15 lines, each $3\frac{1}{2}$ in. long; written in Naskh, with vowels; lines round the pages, headings of the Sūrahs, and periods are in bright red; copied by Ḥasan b. Ṣatilmish, A.H. 1067 (A.D. 1656).

A complete copy of the Qurān. In the headings of the Sūrahs the number of *āyāt* or verses occurring in each is also given. On the last folio there is pasted a *du'ā* or prayer, surrounded by gold lines, and written in the hand of the copyist.

The following lines are written in Latin and Greek on the last page: "Purus putus Textus Integer Al-Corani, ut numero 654 adnotavit.

ἰδίᾳ χειρὶ ὁ πανηγλώσσος βιορυστάλιος πολυῖστωρ."

(*David Laing.*)

153.

Fols. 83; 6 in. by 4 in.; 11 lines, each $2\frac{1}{4}$ in. long; written in fair Naskh, with vowels; gold-lined round the pages; frontispiece illuminated with gold; bound in pretty gilt-stamped leather; the periods are filled in with gold; written by the same copyist as above.

This copy consists of the following Sūrahs of the Qurān: 1, 6, 36, 44, 48, 55, 56, 67, and 78–114. On the last twenty folios there are some more chapters written irrespective of order, and mixed with these are quotations in Turkish (?) from Shaikh Muḥyi al-Dīn Muḥammad b. 'Alī b. Muḥammad al-'Arabī's (d. A.H. 638, A.D. 1240) commentary upon the Qurān, vol. ii; also a few prayers and some notes on the stature of the Prophet, etc.

(*David Laing.*)

154.

Fols. 124; $8\frac{1}{2}$ in. by $6\frac{1}{2}$ in.; 16 lines, each $4\frac{1}{4}$ in. long; written in Naskh, with vowels added in red ink; loose sheets in plain skin covers.

A collection of a few Sūrahs of the Qurān, beginning with the 19th Sūrah, entitled "Al-Maryam" (Mary).

(*David Laing.*)

(c) COMMENTARY UPON THE QURAN.

155.

أنوار التنزيل وأسرار التأويل

Anwār al-Tanzīl wa Asrār al-Tā'wīl.

Fols. 462; $11\frac{3}{4}$ in. by $8\frac{3}{4}$ in.; 29 lines, each $4\frac{3}{4}$ in. long; written in good Naskh in small hand, with the text of the Qurān in red; frontispiece illuminated with gold; gold-lined round the pages throughout; bound in gilt-stamped leather; injured by damp and insects; bears an 'arḡ-dīdah and several obliterated inscriptions. Of these one is dated A.H. 992 (A.D. 1584), and another dated Burhānpūr, A.H. 1030 (A.D. 1620), but the MS. is probably much older.

Another complete copy of the well-known commentary upon the Qurān of Al-Baiḏāwī (Naṣīr al-Dīn 'Abd-allāh b. 'Umar), see above (No. 1).

The present copy, which begins like the first copy, has numerous notes transcribed on the margins. The names of the Sūrah's are written on the left top corner of each page.

(*Sir William Muir, K. C. S. I., D. C. L., etc.*)

II. TRADITIONS OF THE PROPHET.

156.

الجامع الصحيح

Al-Jāmi' al-Ṣaḥīḥ.

Fols. 579; $9\frac{3}{4}$ in. by $6\frac{1}{2}$ in.; written in good small Naskh, on thin paper, with headings in large character in red; gold-lined round the columns; four frontispieces (on fols. 1b, 136b, 149b, and 303b), illuminated with gold; bears neither date nor name of the scribe, but it was copied by the same hand as the Jāmi' al-Rumūz, see below, No. 159 (by Muḥammad b. Jalāl al-Dīn al-Khurāsānī, about the close of the eleventh century A.H.).

This is another good copy, very carefully written and in splendid preservation, of the celebrated Collection of Traditions of Abū

'Abd-allāh Muḥammad b. Ismā'īl al-Bukhārī, d. A.H. 256, A.D. 869 (see above, No. 4). There are microscopic marginal notes, in some parts very copiously written. The subdivisions of the work are all well marked on the margins, but there is no separate index. The text closely agrees with that of the first copy.

(James Anderson.)

157.

رساله رد الأبحاث

Risālat Radd al-Ilhād.

Fols. 31; 7 in. by 4½ in.; 11 lines, each 2¼ in. long; written in fair Naskh; bound in paper covers; not dated.

A short treatise containing advice to some of the heretics, who lived in the time of Muḥammad, the Prophet. These were collected from some books on Traditions, by Shaikh Nūr al-Dīn Muḥammad.

Begins:

الحمد لله الذى خلق السموات والارض وجعل الظلمات والنور - الخ

III. LAW.

158.

الهداية فى الفروع

Al-Hidāyah fī al-Furū'.

Fols. 198; 10¼ in. by 6½ in.; 11 lines, each 3½ in. long; written in Shikastah-Nasta'liq, with headings in red, on pinkish paper; numerous glosses, both marginal and interlinear.

This is an incomplete copy of a well-known work on Muḥammadan law according to the Hanafite school, by Shaikh Burhān al-Dīn 'Alī b. Abī Bakr al-Marghīnānī, who was born at Marghīnān (in Transoxania) A.H. 529 (A.D. 1135), and died A.H. 593 (A.D. 1197).

In its present form the work is divided into the following *kitābs* or books with numerous *bābs* and *faṣls* or sections and subsections:—

I.	Fol.	1b	. . . . .	كتاب الشفعة	
II.	„	21b	. . . . .	القسمه	„
III.	„	37a	. . . . .	المزارعه	„
IV.	„	44b	. . . . .	المساقاة	„
V.	„	48a	. . . . .	الذبايح	„
VI.	„	57b	. . . . .	الاضحية	„
VII.	„	67a	. . . . .	الكراميه	„
VIII.	„	92a	. . . . .	احياء الموت	„
IX.	„	104b	. . . . .	الاشربه	„
X.	„	112b	. . . . .	الصيد	„
XI.	„	148a	. . . . .	الجنايه	„

See the Persian version of this work described below, Nos. 180–183.

(James Anderson.)

159.

جامع الرموز

Jāmi' al-Rumūz.

Fols. 476 ; $10\frac{1}{2}$ in. by $6\frac{3}{4}$ in. ; 23 lines, each $4\frac{1}{4}$ in. long ; written in beautiful small Naskh, on brownish paper, with headings in red ; coloured lines round the columns ; numerous marginal glosses ; scribe, Muḥammad b. Jalāl al-Dīn al-Khurāsānī (see above, No. 156) ; bears an inscription (A.H. 1114, A.D. 1702) in Persian on the flyleaf.

A complete commentary on the وقاية الهداية (the *Wiqāyat al-Hidāyah* of 'Ubaid-allāh b. Maḥmūd b. Maḥmūd al-Maḥbūbī, entitled "Ṣadr al-Sharī'ah," who flourished in the seventh century of the Hijrah, see introduction, fol. 2a, and Hāj. Khal., vi, p. 458) by Shams al-Dīn Muḥammad Khurāsānī Quhistānī, who compiled it (see colophon) A.H. 941 (A.D. 1534), and died probably A.H. 950 (A.D. 1543).

The work is divided into forty-nine *kitābs* or books subdivided into numerous *faṣls* or chapters ; a full index is appended at the commencement.

Begins :

الحمد لله (الذى) فضلنا بتعليم اصول مبسوطه الجامع الكبير من
الاحكام اما بعد فلما كان نظم منشور الفتاوى - الخ

Cf. Hāj. Khal., vi, p. 374; Aumer (Munich Cat.), 284; Leyden Cat., iv, p. 121; Loth (I.O. Cat.), 237. Printed at Calcutta by Colonel W. Nassau Lees.

For the Wiqāyah and other commentaries upon it see B.M.A. Cat., p. 119*b*, and Suppl., 285-287; Leyden Cat., iv, p. 120; De Slane (Paris Cat.), 905-906; Loth (I.O. Cat.), 319-328; Khed. Lib., iii, p. 148; Pertsch (Gotha Cat.), 1024.

(James Anderson.)

160.

ترجمة عقيدة اهل السنه

Tarjumat 'Aqīdat Ahl al-Sunnah.

Fols. 9; 7 in. by 4¼ in.; 11 lines, each 2¼ in. long; written in fair Naskh, in the same handwriting as the Risālat Radd al-Ilhād (No. 157); paper covers; not dated.

A short treatise on advice to people, by Al-Imām Muḥammad b. Muḥammad al-Ghazālī, entitled "Ḥujjat al-Islām Zain al-Dīn al-Ṭūsī" (d. A.H. 505, A.D. 1111).

Begins :

الحمد لله المبدئ المعيد الفعال لما يريد - الخ

IV. HISTORY.

(a) GENERAL HISTORY.

161.

الآثار الباقية عن القرون الخالية

Al-Aṣār al-Bāqiyah 'an al-Qurūn al-Khāliyah.

Fols. 212; 12¼ in. by 7½ in.; 21 lines, each 5¼ in. long; written in distinct Naskh; headings are mostly in large Kūfī character, in red

179
Earlier folios - some from 2-212
gaps viz 61-70, 98-100, 106-110, 119-120, 125,
129-130, 159, 173-174, 191, 202-203.



MS. 161

Illustrations reproduced in:

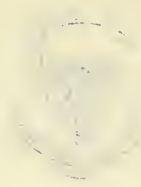
Dermenghem (E.). *Mahomet et la tradition islamique*. 1955. 6^v. (p.37).

Gray (Basil). *Persian painting*. 1961. 158^v (p.27).

Ciba-Zeitschrift, Bd XI (1952), p.4711. The
trich of Casar, f. 16^R. Monochrome. P. 6109 Cib.

Sir T. W. Arnold, Survivals of Sasanian and
Manichaean art in Persian painting (Oxford,
1924) Pl. 15 (Adam and Eve) col.,
16 (The vision of Isaiah) bl. & w.,
17 (The baptism of Jesus) col.

Piemontese (Angelo M.) Storia della letteratura
Persiana, 1970 Adam + Eve.
p.36.



The following text is extremely faint and illegible, appearing as ghostly impressions of lines and words across the page. It likely represents the main body of a document or letter.

ink; illuminated title-page; twenty-four illustrations in gilt and colour, not much dimmed; pretty enamelled binding; dated A.H. 707 (A.D. 1307); copyist, Ibn al-Qutūbī. *Kutubī.*

101^R
101^V
103^R
103^V
104^V
129^V
133^V
134^V
140^V
141^V
157^V
161^R
162^R

This valuable copy, which is one of the oldest, is defective in this, that five folios (97-101) are missing. It treats of the chronology of ancient nations and of their history. The author, Muḥammad b. Aḥmad, who is better known as Abū al-Raiḥān al-Bīrūnī al-Khwārazmī (d. at the age of 78, A.H. 440, A.D. 1048), was a famous scholar and traveller. He flourished during the reigns of Sulṭān Maḥmūd and Mas'ūd of Ghaznī. His knowledge of Greek was very profound, as he not only translated several works from that language into Arabic, but also epitomised the *Almajest* of Ptolemy. He wrote a work on the history of Hindūstān, and his *Qānūn-i Mas'ūdī* was dedicated to and named after Sulṭān Mas'ūd.

Begins :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَعَلِیْهِ اتَوَكَّلْتُ وَهُوَ حَسْبِیْ كَافِیَا
الْحَمْدُ لِلّٰهِ الْمَتَعَالٰی عَنِ الْاَضْدَادِ وَالْاَشْبَاحِ الْبَحْرِ

For other MSS. see B.M.A. Cat., p. 206*b*, and Suppl., 457; De Slane (Paris Cat.), 1489; and Ahlwardt (Berlin Cat.), ii, 1525; etc. Edited by E. Sachau, Leipzig, A.D. 1878; English translation by the same, London, A.D. 1879.

(R. M. Binning, I.C.S.)

577

(b) HISTORY OF MUḤAMMAD, THE COMPANIONS, AND THE KHALĪFAHS.

162.

طبقات الكبير

Tabaqāt al-Kabīr.

Fols. 596; 12 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$ in.; 27 lines, each 5 in. long; written in small but clear Nasta'liq, with headings in red, on thin white paper; copied from a MS. which was transcribed at Al-Nāṣiriyyah College at Cairo (by Aḥmad b. Aḥmad b. al-Ḥusain al-Hakārī, A.H. 718, A.D. 1318).

The first *juz'* or volume of the larger history of (Muḥammad the Prophet and) the several classes of the Companions and their successors and Traditionists, by Abū Muḥammad b. Sa'd, who was secretary to the celebrated Al-Wāqidī, and was himself one of the earliest and most eminent historians. He died at Baghdād, at the age of 62, A.H. 230 (A.D. 844), when the work was still unfinished, but it was continued and brought down to A.H. 238 (A.D. 852) by his disciple, Abū 'Alī al-Ḥusain b. Muḥammad b. Fahm al-Baghdādī (d. A.H. 289, A.D. 901).

The present volume contains a detailed life-history of the Prophet (fols. 1b-352), followed by notices of Al-Aṣhāb, Al-Mahājirīn, and Al-Anṣār (Companions, etc.).

Like all the extant copies, our text belongs also to the recension of Abī 'Umar Muḥammad b. al-'Abbās b. Muḥammad b. Zakariyyā b. Yaḥyā b. Mu'ād Ibn Hayyuyah al-Khazzāz (d. A.H. 382, A.D. 992), who gave the present division to the work, and himself was a traditionist of great renown.

Begins:

اخبرنا الشيخ الامام العالم الحافظ العلامة النسابة شرف الدين ابو
محمد عبد المؤمن ابن خلف بن ابى الحسن الدمياطي رحمة الله
عليه - الخ

Cf. for MSS. and description Rieu (B.M.A. Cat. Suppl.), 616; *Khed. Lib.*, v, p. 81 (second volume); Pertsch (Gotha Cat.), iii, p. 331 (for detailed contents of the Gotha MS., *vide* Wüstenfeld, *Zeitschrift*, iv, p. 187 sq.); see also Otto Loth in his "Classenbuch des Ibn Sad," Leipzig, A.D. 1869, and in his "Ursprung und Bedeutung der Tabakat," *Zeitschrift der Morg. Ges.*, xiii, p. 593 sq.

(*Sir William Muir, K.C.S.I., D.C.L., etc.*)

163.

تاريخ الخلفاء للسيوطي

Ta'riḫ al-Khulafā' li-al-Suyūṭī.

Fols. 203; 10½ in. by 6¾ in.; 19 lines, each 4¼ in. long; written in clear Nasta'liq, with headings in red; dated A.H. 1258 (A.D. 1842); copyist, Shaikh 'Abd al-Laṭīf b. Shaikh Muḥammad b. Nāṣir.

This is a history of the Khalifahs, by Jalāl al-Dīn Suyūfī b. ‘Abd al-Raḥmān b. Abī Bakr, who was a most prolific writer of Egypt, and died A.H. 911 (A.D. 1505), see his Tafsīr al-Jalālain in the Supplement.

Begins :

امابعد حمد الله الذى وعد فوفى واعد فعفا والصلوة والسلام على
سيدنا محمد - الخ

For MSS. see B.M.A. Cat., pp. 151*b*, 570*b*, and Suppl., 483-486, 606; Pertsch (Gotha Cat.), 1584; De Slane (Paris Cat.), 1609-1614; Khed. Lib., v, p. 22. It has been translated into English in the Bibliotheca Indica, Calcutta, A.H. 1299 (A.D. 1881), by Major H. S. Jarrett. Lithographed at Lahore, A.H. 1287 (A.D. 1870), and printed at Cairo, A.H. 1305 (A.D. 1887).

(*Sir William Muir, K.C.S.I., D.C.L., etc.*)

164.

الآداب السلطانية والدول الاسلاميه

Al-Ādāb al-Sulṭāniyyah w-al-Duwal al-Islāmiyyah.

Fols. 74; 4½ in. by 3½ in.; 7 lines, each 3 in. long; written in distinct Naskh; bound in paper covers; not dated.

These are three short extracts from the تاريخ الدول للفخرى الرازى (the Ta’rīkh al-Duwal of Al-Fakhr al-Rāzī), by Al-Shaikh Abū al-Faraj ‘Abd al-Raḥmān b. ‘Alī al-Jūzī (d. A.H. 577, A.D. 1181). It contains :

1. Account of the great Khalīfah Hārūn al-Rashīd, the fifth of the race of ‘Abbās, who died, after a reign of 23 years, on the 3rd Jumādā II, A.H. 193 (the 24th March, A.D. 809), fols. 1-16.
2. The ministry of his Wazīr, Yaḥyā b. Khālīd al-Barmakī, fols. 16-33.
3. Sketch of Al-Faḍl b. Yaḥyā al-Barmakī, fols. 33-46.
4. Account of Ja’far b. Yaḥyā al-Barmakī, fols. 46-63.
5. The fall of Banū Barmak, fols. 63-65.

6. The causes of their fall, fols. 65-68.
7. The murder of Ja'far b. Yaḥyā, at the age of 28 years, on the 1st Ṣafar, A.H. 187 (the 29th January, A.D. 803).
8. The ministry of Abū al-'Abbās al-Faḍl b. al-Rabī'ah, fols. 72-74.

Begins :

ذكر خلافة هرون الرشيدى يوبع بالخلافه كان الرشيدى
من افاضل الخلفاء - الخ
(David Anderson.)

165.

مختصر الدول

Mukhtaṣar al-Duwal.

Fols. 84; 4½ in. by 3½ in.; 7 lines, each 3 in. long; written in clear Naskh; paper covers; not dated.

These are three short historical extracts relating to the death of the Khalīfah al-Hādī and the accession of his son Hārūn al-Rashīd, taken from the following works:—

1. The history of Abū al-Faraj b. Hārūn al-Mālīṭī, fols. 1-23.
2. Al-Mukhtaṣar fī Akhbār al-Baṣhar of Prince Abū al-Fidā (d. A.H. 732, A.D. 1331), see Supplement.
3. Ta'rīkh al-Muslimīn of George b. al-'Amīd b. Ilyās b. Abī al-Makārim b. Abī al-Ṭayyib, fols. 1-37.

In the last section the accessions of Hārūn's sons, the famous Al-Ma'mūn (who was proclaimed Khalīfah on the 6th Ṣafar, A.H. 198, the 6th October, A.D. 813, and died at the age of 48, on the 27th Rabī' I, A.H. 218, 18th August, A.D. 833, after a reign of about 20 years) and Al-Amīn (who succeeded Hārūn on the 4th Jumādā, A.H. 193, the 25th March, A.D. 809, and died after a reign of a little over four years, on the 6th Ṣafar, A.H. 198, the 6th October, A.D. 813, at the age of 30 years), are also touched upon.

Begins :

وف سنة سبعين ومايه توفى الهادى وسبب وفاته انه لماولى الخلافة - الخ
(David Anderson.)

(c) HISTORY OF MAKKAH.

166.

اخبار مکه

Akhbāru Makkah.

Fols. 165; 10 $\frac{1}{4}$ in. by 7 in.; 25 lines, each 5 in. long; written in small Naskh; bound in plain leather; soiled by damp and injured by insects; dated A.H. 890 (A.D. 1485).

A history from the earliest times of Makkah (Mecca), the birth-place of Muḥammad the Prophet. It was compiled by Al-Imām Abī al-Walīd Muḥammad b. ‘Abd-allāh b. Abī al-Walīd Aḥmad b. Muḥammad b. al-Walīd al-Gḥassānī al-Azraqī al-Makkī (d. A.H. 244, A.D. 858).

From the present copy the first leaf is unfortunately missing, but for the title and date of transcription see fol. 89*b* and the colophon. On the flyleaf the following lines are written :

وفى كتاب تحفة الكرام تاريخ البلد الحرام تليف المحافظ تقى الدين
المالكي ثم بد الى اجمع ذلك مرتبا واضم اليه من تاريخ ابى الوليد
الازرقى ما يلائمه ه وفيه ايضا وللامام الازرقى والفياكهي فضل السبق
والتحصيل والتحرير ه وفيه ايضا وكانا يعنى الازرقى والفياكهي فى المايه
الثالثه ه

Akhbāru Makkah has been published, the text forming vol. i of Wüstenfeld's *Chroniken d. Stadt Mekka*, Leipzig, A.D. 1858. See Pertsch (*Gotha Cat.*), 1705; Browne (*Camb. Cat.*), p. 3; see also Rieu (*B.M.A. Cat. Suppl.*), where a work (partly based upon the Akhbāru Makkah) by Sa‘d al-Dīn Sa‘d-allāh b. ‘Umar b. Muḥammad al-Isfarā‘īnī, called *زبدة الاعمال و خلاصة الافعال* (the *Zubdat al-A‘māl-u Khulāṣat al-Af‘āl*), is described.

(*Sir William Muir, K.C.S.I., D.C.L., etc.*)

V. BIOGRAPHY.

167.

الحريري

Al-Ḥarīrī.

Fols. 9; 7 in. by $4\frac{1}{4}$ in.; 11 lines, each $2\frac{1}{2}$ in. long; written in fair Naskh, in the same handwriting as the Risālat Radd al-Ilḥād; bound in paper covers; not dated.

A short notice on the biography of Abū al-Qāsim b. 'Alī b. Muḥammad b. 'Uṣmān al-Ḥarīrī, the author of the well-known Maqāmahs (see above, Nos. 50-52), extracted from the Wafayāt al-A'yān of the celebrated Ibn Khallikān (see above, Nos. 21-22).

VI. GRAMMAR.

168.

كلمه في الاعراب

Kalimah fī al-I'rāb.

Fols. 39; $9\frac{1}{2}$ in. by $7\frac{1}{2}$ in.; written in Naskh; soiled and incomplete; bears the name of the owner, Sayyid Aḥmad b. Sayyid Aḥmad of the year A.H. 1212 (A.D. 1797).

In its present form this work treats of analysis in grammar, and consists of two parts, both incomplete. The first part, fols. 1-5, is in verse with copious microscopic notes in prose; the second, fols. 5-39, is entirely in prose, and begins:

الحمد لله موجد من يشاء نحو الهدى والصلوة والسلام على سيدنا
محمد ارفع من نصب - الخ

The author of the second treatise is Al-'Allāmah Abū 'Abd-allāh Jamāl al-Dīn Muḥammad b. Yūsuf b. Hishām al-Anṣārī (d. A.H. 761, A.D. 1359), who wrote also the Muḥnī al-Labīb 'an Kutub al-A'arīb (see above, No. 34).

VII. TALES.

169.

الف ليلة و ليلة

Alf Lailah-u Lailah.

Fols. 209; 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.; 15 lines, each 3 $\frac{1}{2}$ in. long; written in clear Naskh; not dated.

The MS. contains stories from the beginning of the "Arabian Nights" till the middle of the tale of Qamar al-Zamān, which is the 97th Hikāyah or tale in Macnaghten's edition (see Supplement), but the wording is very different.

Begins:

بسم الله الرحمن الرحيم وبه نستعين . . . ذكر والله اعلم
 . . . قال الراوى - الخ

Cf. Nos. 58-59, 118, etc.

(David Anderson.)

VIII. ASTRONOMY.

Error (twice described) 170. Same as 398 of VII.

شرح تذكرة الطوسى See h. 407 for confirmation

Sharḥ Tazkirat al-Ṭūsī.

Fols. 168; 9 in. by 7 in.; 29 lines, each 3 $\frac{1}{2}$ in. long; written in small Naskh; bound in paper covers; contains numerous neat diagrams in colour; copied by Muḥammad Haikal al-Daurī; dated A.H. 1146 (A.D. 1733).

A commentary on the Tazkirah, a treatise on the elements of Astronomy of the famous Khwājah Naṣīr al-Dīn al-Ṭūsī (d. A.H. 672, A.D. 1273, see Nos. 27, 95-96, 117, etc.), by Al-Sayyid al-Sharīf al-Jurjānī (d. A.H. 816, A.D. 1413), who, as it is stated in the colophon, compiled it in A.H. 811 (A.D. 1408). It is divided into four *bābs* (chapters):

Bāb I	فيما يجب تقديمه من المقدمات
„ II	في الفلكيات في الارض وما يتصل بها
„ III	في الاوضاع والهيأت
„ IV	في مقادير الاجرام والأبعاد

Begins:

تبارك الذي جعل في السماء بروجاً مخالفة المراتب والآثار
وبعد فان علم اليه مرقاة منصوبة الى معارج السموات - النخ

See Hāj. Khal., ii, 268; Bibliogr. Sprenger, 1844; Bodl. Cat., ii, 293; Loth (I.O. Cat.), 746; etc.

(*David Anderson.*)

IX. DICTIONARY.

171.

Fols. 753; 11 in. by 7½ in.; written in small Naskh, mostly on half side of the pages; probably this is the holograph copy.

A dictionary of Arabic words with their explanations in Latin. At the beginning there are five pages of printed matter containing the preface. The title-page unfortunately is missing. The rest of the book is in manuscript, and looks as if it had never been completed in print. The author is Dr. Thomas Erpenius, the Dutch Oriental scholar, who was born A.D. 1584, and died A.D. 1624. His Arabic Grammar, often reprinted, has, almost to the commencement of the nineteenth century A.D., been one of the good elementary books in the West employed by students.

On the flyleaf is found the following inscription in English:—

“Sir John Chessley before the fight of Dunbar Anno 1650 gave this Arabic Dictionary with an ancient Greek copy of the 4 Evangelists (which was brought from the Library of Alexandria in Egypt and supposed to be in the first century of the Church) to the Library of the College of Edinburgh. They lay without being noticed till the year 1672 in the town. At which tyme by the command of the Right Reverend Mr. William Colvill primare care was taken for the right placing of this MS. and binding and putting both in the Catalogue of the Library.”

(*Sir John Chessley.*)

to much

X. PRAYERS AND CHARMS.

172.

مختصر كتاب الحصن الحصين

Mukhtaṣar Kitāb al-Ḥiṣn al-Ḥaṣīn.

Fols. 177; 3 in. by $1\frac{7}{8}$ in.; 9 lines, each $1\frac{1}{8}$ in. long; written in clear Naskh, in small handwriting, with headings in red; illuminated frontispiece; gilt-lined round the pages; bound in gilt-stamped leather; contained in a velvet bag; not dated.

A work on Muslim devotion, according to the tenets of the Sunnīs. It is an abridgment of the Kitāb al-Ḥiṣn al-Ḥaṣīn of the celebrated theologian Shams al-Dīn Abū al-Khair Muḥammad b. Muḥammad b. Muḥammad b. al-Jazarī, who was born A.H. 751 (A.D. 1350) at Damascus, resided at Brūsā and afterwards at Cairo, and died at Shīrāz at the age of 82, A.H. 833 (A.D. 1429). He was a follower of the school of Al-Imām Shāfiʿī.

The work begins:

وصلى الله على سيدنا محمد وآله وصحبه وسلم - قال الشيخ . . .
هذا كتاب مبارك صحيح مجرب - الخ
(David Laing.)

173.

Fols. 201; 7 in. by $4\frac{1}{2}$ in.; written in Naskh, on a variety of paper; a few folios are stained and injured.

A collection of 201 loose sheets, on which are written, in ^{various hands} the same handwriting, charms, Muslim prayers, and invocations. *

These MSS. were found on the body of a Hansū soldier named Mama Bakāno, who was killed at the siege of Kumāsī, June 15th, A.D. 1900. Hausa

They were given to Capt. Leland, West African Frontier Force, by deceased's brother, who was also serving in the fort during the siege, and presented by Capt. Leland to the Library through Mr. Hope Findlay, W.S.

(Capt. Leland.)

* There is also ¹⁰ *various hands* in the bundle.

174.

السلام والدُرود

Al-Salām w-al-Durūd.

Fols. 8 ; written in good Naskh, with vowels.

A collection of fourteen different salutations and ninety-five blessings on Muḥammad the Prophet. Only the last word is altered, otherwise the wording of the various sentences remains unchanged.

Begins :

أَسْلَامٌ عَلَيْكَ يَا نَبِيَّ اللَّهِ - الخ

XI. MISCELLANEOUS.

175.

Thirteen scraps of Arabic MSS., the largest measuring 11½ in. by 8¾ in., and the smallest 7¼ in. by 5 in. ; much injured and stained ; written on vellum in brownish black.

They exhibit the gradual development of Kūfī into Naskhī characters. The following is the historical account attached to them :—
 “They are boldly written in black ink on vellum, the more ancient specimens having five and six lines on each page ; the more recent from six to nine lines ; red and green marks or spots are scattered throughout the writing, and many of them are ornamented with gilding and colours. The more ancient of these MSS. were taken from the Mosque of Amer in Fostat ; the first founded in Egypt about the year 640 J.C., and many lay a fair claim to an antiquity as high as about 980 of J.C., as it appears from Syoothy (see Suyūti, No.), in his annals of that Mosque, that 290 Mesaf were sent to it from the citadel in that year (A.H. 403). They were found there in the time of Moorad Bey, when he repaired and nearly rebuilt that mosque, prior to the invasion of the French. How much earlier a date they may claim it is impossible to say. The later MSS. were written about the period of the introduction of the Niskhy character, and the whole collection exhibits the progress of the change.”

(David Laing.)

B. PERSIAN MANUSCRIPTS.

I. THEOLOGY.

176.

انجيل مقدس

Injil-i Muqaddas.

Fols. 190; 8 in. by 5½ in.; 15 lines, each 3¼ in. long; gold and colour lined round the pages; written in good Nasta'liq, on thick paper; the chapters and verses are all marked in red; bound in plain leather; transcribed at Akbarābād (Agra), A.H. 854 (A.D. 1450).

This is an old MS. of the Persian translation of the four Gospels of Matthew, fol. 1*b*; Mark, fol. 53*b*; Luke, fol. 88*b*; and John, fol. 146*b*. It is stated on the flyleaf in English that this translation differs from that inserted in Walton's Polyglot, but that it is very similar to the one published by Whelock, A.D. 1657.

The heading to the first *faṣl* or chapter runs:

بنام پدر و پسر و روح القدس یک خدای انجيل مقدس ايشوع
مسيح چنانچه نوشته است متی یکی از دوازده رسولان او -

The first *faṣl* begins:

کتاب زادن ايشو مسیح پسر داؤد پسر ابراهيم ^ع ابراهيم ايسحق
رازاده - الخ

For the Arabic version of the Gospels, see above (No. 147).

(David Laing.)

177.

انجيل مقدس

Injil-i Muqaddas.

Fols. 229; 8½ in. by 6 in.; 15 lines, each 3½ in. long; written in fair Nasta'liq, with headings in red ink; on thin glazed paper; not dated.

This is a Persian version of the New Testament (see above, No. 67).

The introduction begins :

فصل اول در بیان آن که عیسی مسیح است آن که خدای تعالی
وعده کرده است - الخ

178.

عجائب التجويد
'Ajā'ib al-Tajwīd.

Fols. 33; 6¼ in. by 4 in.; 9 lines, each 3 in. long; written in clear Nasta'liq, with headings in red.

A short treatise on the correct reading, reciting, etc., of the Qurān. The subject is treated in nineteen *bābs*, and these are enumerated on fols. 3a-4a. The author is 'Ibād-allāh.

Begins :

الحمد لله الذى انزل الفرقان • مجودا ويعلم السرو واخفى - الخ
(David Anderson.)

179.

مجلد ۱۹۶۱

ترجمة الشريعة

Tarjumat al-Sharī'ah.

Fols. 14; 11¾ in. by 6½ in.; written in Nasta'liq; paper covers; injured; dated A.H. 1084 (A.D. 1673); copyist, Tāj al-Dīn b. Khwājah Razī al-Dīn Amīr Māzandarānī.

A translation in Persian of a treatise in Arabic on a few religious ceremonies, necessary to be performed by Muḥammadans, called *اعمال حسنه و سنن سننیه* (the A'māl Ḥasanah-u Sunan Sunniyyah). It is stated that this translation was made at the desire of Shāh-'Abbās II, by his tutor, Mullā Muḥsin b. Murtaẓā.

Begins:

سپاس و ستایش هر خدای را که خلایق را برای پرستش خود آفرید - الخ

II. LAW.

180.

فتاوی عالم گیری (کتاب جنایات)

Fatāwī-i 'Ālamgīrī (Kitāb-i Janāyāt).

Fols. 80; 9 $\frac{3}{4}$ in. by 6 in.; 17 lines, each 3 $\frac{3}{4}$ in. long; written in Nasta'liq, in small handwriting, with headings in red; bound in silver-stamped leather; not dated.

This is a detached part of the Fatāwī-i 'Ālamgīrī. It is incomplete both at the beginning and end, and contains numerous notes scribbled in English on the margins. On the flyleaf it is stated in the hand of the donor that the work was translated into English, A.D. 1773.

The Fatāwī-i 'Ālamgīrī, it is to be noted, is an extensive and highly esteemed work of legal decisions by doctors of the Ḥanafī school. It was originally compiled in Arabic by the order of the Emperor 'Ālamgīr, and was begun, A.H. 1067 (A.D. 1656), by Shaiikh Niẓām and other Indian jurists. It was translated into Persian by the order of Zīb al-Nisā' Bigum, daughter of 'Ālamgīr, by Qāzī Muḥammad Najm al-Dīn Khān, who had also compiled a work on legal punishments.

In its present form it contains the following *bābs* or chapters:—

Bāb III	در بیان گیرندگان قصاص	Folio 1a
	(which is numbered page 17).	
„ IV	در بیان قصاص چیزی که از ذات کمتر است	Folio 3b.
„ V	در بیان شهادت قتل	„ 13a.
„ VI	در بیان صلح و عفو و شهادت آن	„ 21a.
„ VII	در بیان اعتبار حال قتل	„ 27b.
„ VIII	در بیان دیته هاش	„ 38a.
„ IX	در بیان امر بجنایت و مسائل کودکان	„ 46a.
„ X	در بیان حکم جنین	„ 49a.
„ XI	در بیان جنایت دیوار و جناح	„
„ XII	در بیان جنایت ستور و بیان جنایت بران	„ 73b.

Begins :

باب سیوم میرسد پدر را بگر فتن قصاص در چیزی که
کم از ذات است - الخ

For MSS. of the Arabic work see Rieu (B.M.A. Cat. and Suppl.), 299-300; Loth (I.O. Cat.), 275; see also *الفتاوی الهندیه*, *Khed.* Library, iii, p. 93. The Arabic original has been printed at Calcutta, A.H. 1243 (A.D. 1827), and Būlāq, A.H. 1282 (A.D. 1865). For a printed edition of the Persian version see Supplement.

(*David Anderson.*)

181.

هدایه فارسی (جلد دوم)

Hidāya-i Fārsī (vol. ii).

Fols. 417; 10 in. by 6½ in.; 17 lines, each 4 in. long; written on reddish paper in good Nasta'liq, and with headings in red, for the owner, A.H. 1201 (A.D. 1786).

This is a splendid MS. of the second volume (for the fourth see below) of a very celebrated treatise on Muḥammadan Jurisprudence, according to the doctrine of Imām Abū Ḥanīfah, and his disciples Abū Yūsuf and Imām Muḥammad.

The *Hidāyah*, which is a commentary on the *Badāyat al-Mubtadā'*, was originally written in Arabic by Shaikh Burhān al-Dīn 'Alī b. Abū Bakr al-Marghīnānī, who was born in Transoxania, and died at the age of 64, A.H. 593, A.D. 1197 (see above, No. 158).

The Persian version of this work was made, at the desire of the Governor-General, Warren Hastings, by Ghulām Yaḥyā Khān, assisted by Mullā Tāj al-Dīn, Mīr Muḥammad Ḥusain, and Mullā Sharī'at-allāh, A.H. 1190 (A.D. 1776).

The Persian text was published at Calcutta, A.H. 1221 (A.D. 1807), and ably translated into English by Charles Hamilton (published, London, A.D. 1791), assisted by the donor (see preface to this Catalogue).

The present volume begins with the *Kitāb* or book of marriage, کتاب النکاح, and ends with that of bequests for pious purposes,

وقف, and corresponds to Hamilton's translation, vol. i, p. 71, to vol. ii, p. 359.

Begins :

کتاب النکاح و آن در لغت عبارتست از وطنی و بعضی گفته اند که
عبارتست از ضم و در شرح عبارتست از عقد خاص - النخ

Cf. Rieu (B.M.P. Cat.), i, pp. 23-24 (where a complete copy is described); Ethé (I.O. Cat.), 2613; etc.

(James Anderson.)

182.

هدایه فارسی (جلد چهارم)

Hidāya-i Fārsī (vol. iv).

Fols. 234; 9¼ in. by 6 in.; 15 lines, each 3½ in. long; written in clear Nasta'liq, with headings in red; not dated.

This is the fourth and last volume of the work described above. The contents are :

Kitāb I. Shuf'ah (the right of pre-emption), fol. 1*b*.

Kitāb II. Qismat (partition of inheritance), fol. 43*a*.

Kitāb III. Muzāra'āt (giving a field or furnishing seed to sow), fol. 59*a*.

Kitāb IV. Musāqāt (letting a plantation for part of the produce), fol. 70*a*.

Kitāb V. Zabā'iḥ (victuals), fol. 76*a*.

Kitāb VI. Uzḥiyyah (sacrifices), fol. 86*a*.

Kitāb VII. Karāhiyyāt (abominations), fol. 91*a*.

Kitāb VIII. Iḥyā' al-Mawāt (cultivation of waste lands), fol. 117*b*.

Kitāb IX. Ashribāt (drinks), fol. 134*a*.

Kitāb X. Şaid (game), fol. 144*a*.

Begins :

کتاب الشفعه و آن در شرح عبارت است از مالک شدن زمین - النخ

The present volume corresponds to Hamilton's translation, vol. iii, p. 561, to vol. iv, p. 574. For other references see above.

(James Anderson.)

183.

هدایهٔ فارسی (جلد چهارم)

Hidāya-i Fārsī (vol. iv).

Fols. 251; $8\frac{3}{4}$ in. by 6 in.; 13 lines, each $3\frac{3}{4}$ in. long; written in clear Nasta'liq, with headings in red; bound in stamped leather; not dated.

Another copy of the fourth and last volume of the Hidāyah. It is divided as follows:—

I	کتاب الشفعه	Folio	1b.
II	التسمه	„	„ 35b.
III	المساقاة	„	„ 74b.
IV	الذبايح	„	„ 80b.
V	احياء الموت	„	„ 126b.
VI	الشربه	„	„ 145b.
VII	الصيد	„	(the rubric for this book is absent).

Begins :

کتاب الشفعه وآن در شرع عبارت است از مالک شدن زمین
 مبیع بمقدار بهائیکه خریده است بان مشتری - الخ
 (David Anderson.)

184.

هدایهٔ فارسی (جلد چهارم)

Hidāya-i Fārsī (vol. iv).

Fols. 268; 9 in. by $6\frac{1}{2}$ in.; 15 lines, each $3\frac{1}{2}$ in. long; written in very clear Nasta'liq, with headings in red; bound in gilt-stamped leather; not dated.

This is another part of the fourth volume of the work described above. It contains the following *kitābs* and *bābs*:—

I	کتاب الجنایات	Folio	1b.
II	کتاب الدیت	,,	45a.
	(i) باب در بیان جنایت ستور و بیان جنایت برستور	,,	90b.
	(ii) باب القامه	,,	144a.
III	کتاب الوصیت	,,	176b.
IV	کتاب النخشی	,,	257b.

Begins :

کتاب الجنایات و آن در شرح نام فعل حرام است در مال باشد
یا در ذات - النخ
(James Anderson.)

III. HISTORY.

(a) GENERAL HISTORY.

185.

تاریخ گزیده

Ta'rikh-i Guzīdah.

Fols. 421; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$ in.; 17 lines, each 2 $\frac{3}{4}$ in. long; written in excellent Naskh, with headings in red; the first two pages and the frontispiece richly illuminated; gold-lined throughout; fols. 320-381, on a different quality of paper, are by a more modern hand, and have coloured lines round the pages; dated A.H. 993 (A.D. 1584).

A general history from the earliest times to A.H. 730 (A.D. 1329), the year, as it is stated in the preface, when it was compiled by Ḥamd-allāh b. 'Abī Bakr b. Aḥmad b. Naṣr Mustaufī Qazwīnī (d. A.H. 750, A.D. 1349), dedicated to his late patron's son, Wazīr Ghiyāṣ al-Dīn Muḥammad b. Khwājah Rashīd al-Dīn Faḡl-allāh, and the present name given to it, which means "the select history." The author had written another well-known work on geography called "Nuzhat al-Qulūb" (نزهت القلوب).

The present work is divided into a *fātiḥah* (introduction), six *bābs* (books), and a *khātimah* (appendix):—

Fātiḥah on the creation of the world, fol. 9b.

Bāb I. In two *faṣls* (sections):—(1) The first and second races of the Prophets, fol. 11*a*. (2) The patriarchs, philosophers, and learned men, who, though not prophets, were serviceable to the cause of religion, fol. 40*a*.

Bāb II. The ancient Kings of Persia anterior to Islām, in four *faṣls*:—(1) Of the Pīshdādian Kings, eleven in number, who reigned 2450 years, fol. 47*b*. (2) The Kayānian Kings, ten in number, reigning for a period of 634 years, fol. 54*a*. (3) The successors of Alexander, 32 kings, 317 years, fol. 60*b*. (4) The race of kings called Akāsīrah, 32 in number, 527 years, fol. 62*b*.

Bāb III. Prophet Muḥammad, his family, companions, etc., in a *muqaddimah*, on the family of the Prophet and the tribes who joined him, fol. 76*b*, and six *faṣls*:—(1) History of the Prophet, fol. 79*b*. (2) The first five Khalīfahs, 30 years, fol. 99*b*. (3) The twelve Imāms, from the year A.H. 49 (A.D. 669) to that of A.H. 364 (A.D. 974), fol. 119*b*. (4) The Companions of the Prophet, and their Companions, fol. 123*a*. (5) Of the Umayyah Khalīfahs, fourteen in number, from A.H. 41 (A.D. 661) to A.H. 132 (A.D. 749), fol. 146*a*. (6) Of the 'Abbāsides, 37 Khalīfahs, 523 years.

Bāb IV. Muslim Kings of Persia, etc., in twelve chapters:—(1) Banū Laiṣ Ṣaffār dynasty, who reigned over part of Persia, three in number, from A.H. 153 (A.D. 770) to A.H. 187 (A.D. 802), fol. 212*a*. (2) The nine Sāmānian Kings, who reigned over Persia from A.H. 187 (A.D. 802) to A.H. 389 (A.D. 998), fol. 215*a*. (3) The Ghaznawides, 14 kings, who reigned for 30 years over the greatest part of Persia, and 125 years over Ghaznī and Hindūstān, in all 155 years from A.H. 390 (A.D. 999) to A.H. 545 (A.D. 1150), fol. 422. (4) The five kings of the Ghūrī dynasty, A.H. 545–609 (A.D. 1150–1212), fol. 230*b*. (5) The Dailamān Kings, known as Āl-i Būyah, 127 years from A.H. 321 to A.H. 448 (A.D. 932–1056), fol. 234*a*. (6) The Saljūq dynasty, consisting of three branches: (a) the one which reigned partly over the whole of Persia and partly over a portion of it, A.H. 429–590 (A.D. 1037–1193), and consisted of 14 kings, fol. 245*a*; (b) the eleven kings who reigned over Kirmān, A.H. 433–583 (A.D. 1041–1187), fol. 268*b*; (c) the fourteen kings who ruled over Rūm, A.H. 480–699 (A.D. 1087–1299), fol. 269*a*. (7) The fourteen Khwārazmshāhīs, A.H. 491–628 (A.D. 1097–1230), fol. 270*b*. (8) The Atābegs, in two

branches: (a) the nine kings who reigned over Diyārbakr and Fārs, A.H. 481-600 (A.D. 1088-1204), fol. 279*b*; (b) the eleven kings called Salghurīs, who reigned over Persia A.H. 543-663 (A.D. 1148-1264), fol. 280*b*. (9) The Ismā'īlian dynasty in two parts: (a) those who ruled over Egypt, Syria, and the West, fourteen in all, A.H. 296-556 (A.D. 908-1160), fol. 282*b*; (b) those who reigned over Persia, eight in number, A.H. 483-654 (A.D. 1090-1256), fol. 286*b*. (10) The Turktārī Sulṭāns of Karmania (the Qarākhitā'ī Sulṭāns of Kirmān), nine in all, A.H. 621-708 (A.D. 1224-1308), fol. 292*a*. (11) The Atābēgs of Lūristān, consisting of two tribes called Buzurg (great) and Kuchuk (small), fol. 294*a*. (12) The Moghuls, who ruled over Persia, A.H. 599-730 (A.D. 1202-1329), in three parts, the genealogy of the Turkish tribes, fol. 295*a*; genealogy of the house of Chingīz-Khān, fol. 298*b*; history of the Moghuls in Persia, fol. 301*a*.

Bāb. V. Pious and learned men, in six chapters:—(1) The most celebrated expounders of the Law, fol. 324*b*. (2) The readers of the Qurān who all agreed in one orthodox text, fol. 327*a*. (3) Traditionists who were personally acquainted with the Companions of the Prophet, fol. 227*b*. (4) Shaikhs, in chronological order, fol. 228*a*. (5) The learned men, in alphabetical order, fol. 351*b*. (6) Poets, arranged in the same way, fol. 356*a*.

Bāb VI. Account of Qazwīn, the native city of the author, in eight *faṣls*:—(1) Traditions connected with the place, fol. 368*a*. (2) The origin of its name, fol. 377*a*. (3) Its buildings, fol. 377*b*. (4) Its conquest by the Muslims, fol. 379*b*. (5) Its lakes, canals, mosques, and mausoleums, fol. 380*a*. (6) The Companions of the Prophet and those of the next generation, and those Imāms, who came to Qazwīn, fol. 384*a*. (7) Its officials and artisans, fol. 388*a*. (8) The families and grandees who left it, fol. 390*a*.

Conclusion, fol. 397*b*, descriptive genealogical tables of Prophets, Imāms, Kings, etc.

Begins:

سپاس وستایش پادشاهی راکه ملک اوبی زوالست ومملکت اوبی
انتقال - النخ

See Hāj. Khal., v, p. 177; Elliot, Bibliogr. Index, p. 75, and History of India, iii, p. 60; Rieu (B.M.P. Cat.), i, p. 80*b*; Aumer (Munich Cat.), p. 68; Bodl. Cat., 26; etc.

(David Anderson.)

186-188.

روضته الصفاء

Rauzat al-Şafā'.

Fols. 632 ; 14 in. by 9 in. ; three vols.

A well-known general history in seven volumes, from the earliest times to the time of the author, Sayyid Muḥammad b. Burhān al-Dīn Khāwand-Shāh (born A.H. 837, A.D. 1437), a great scholar, who originally belonged to Bukhārā, but had settled at Balkh, where he was better known as Mīr-Khwānd. He resorted to Herāt, where he was much favoured by Mīr 'Alī-Shīr, the prime minister of Sulṭān Ḥusain Mirzā, to whom the work is dedicated. Very nearly the whole of the work was written by the author himself, but he died at Herāt, A.H. 903 (A.D. 1498), and the work was completed by his grandson Ghiyāṣ al-Dīn Muḥammad b. Hāmid al-Dīn Khwānd-Amīr (d. A.H. 942, A.D. 1535), the author of the Ḥabīb al-Siyar fī Akhbār Afrād al-Baṣhar (see above, No. 72). It would be safe to say that only those events which happened after the death of the author were recorded by Khwānd-Amīr.

This work is divided into seven volumes :—

Vol. I. Fols. 1-83 ; 41 lines in the central gold-lined column, each $6\frac{1}{4}$ in. long ; and 65 written round the gold-lined margins, each $1\frac{1}{2}$ in. long ; illuminated frontispiece ; slightly stained by damp ; written in beautiful small Naskh, with headings in red ; copyist, Ja'far b. Faḏl-allāh al-Riḏwī ; dated A.H. 1001 (A.D. 1592).

Contents.

The Preface deals with the importance of the study of history, and further treats of what is requisite for the compilation of a good work on history. Account of the Creation and the Deluge ; lives of the Patriarchs, Prophets, Kings of Israel, ancient poets and philosophers ; account of the ancient Kings of Persia from Gayūmarṣ to Yazdajird, when the country was entirely conquered by the Muslim Arabs ; included therein are also accounts of Philip and Alexander the Great.

Begins:

زیب فہرست نسخہٴ مفاخر انبیای عالی مکان وزینت دیباچہٴ
مجموعہٴ آثار سلاطین گردون - الخ

Vol. II. Fols. 84-172; uniform in every detail with Vol. I, with which it is bound together.

It contains:

The genealogy, birth, actions, prophetic mission, and death of Muḥammad; account of the four great Khalīfahs: Abū Bakr, 'Umar, 'Uṣmān, and 'Alī; a detailed history of the first foundation of the Arabian Empire, the wars undertaken by the Khalīfahs, and the changes which took place in their time.

Begins:

عنوان صحیفہٴ مرادات و فہرست مجموعہٴ سعادت مبنی از
حکایات - الخ

Vol. III. Fols. 173-240; uniform with the above.

Contents.

History of the twelve Imāms, all the Khalīfahs from after 'Alī b. Abī Ṭālīb to their final overthrow by Hūlāgū-Khān, A.H. 656 (A.D. 1258).

Begins:

حمد و ثنائی کہ مسبحان سلا اعلیٰ از ادای شمه از آن عاجز آیند
و شکر و سپاس کہ - الخ

Vol. IV. (This is preceded here by the following volume.)

Fols. 240-373; uniform in size with the above, but written only in the centre of the page in small Nasta'liq; 29 lines in a page, each $5\frac{1}{4}$ in. long; frontispiece richly illuminated; slightly injured; bears an 'arṣ-dīdah and several large seals of the owner (Muḥammad Bashārat Khān, servant of 'Ālamgīr); dated A.H. 999 (A.D. 1590).

It contains:

History of the Kings in Persia, from the time of the Muslim conquest until the subjugation of the country by the sons of Chingīz-Khān. It also includes an account of the minor Muslim dynasties that ruled over the several states of Tartary and the confines of India down to their overthrow by the successors of Chingīz-Khān.

Begins :

فهرست نسخهٔ سعادت ابدی و دیباچهٔ مجموع کرامات سرمدی
ثناى کریمی است - که

Vol. V. Fols. 373-498 ; uniform in every detail with Vol. IV, with which it is bound together.

Contents.

History of the invasion and conquest of Persia under Chingīz-Khān ; account of his reign and that of his descendants.

Begins :

آرایش دیباچهٔ مناقب و مآثر رفیع مقدار و نمایش روز نامهٔ
خصایص و مواخر خواتین کرد - الخ

Vol. VI. Fols. 498-593 ; uniform in every respect with the preceding volume, but bound together with the following one.

It contains :

History of the famous conqueror Tīmūr (Tamerlane), his sons and successors, down to the death of Sulṭān Abū Sa'īd, A.H. 873 (A.D. 1468).

Begins :

جواهر حمد و سپاس والی شکر بی قیاس نثار بارگاہ پادشاهی سزده
سراپردۀ عظمت او - الخ

Vol. VII. Fols. 593-632 ; uniform in every detail with Vol. VI, with which it is bound together.

This should be regarded as the eighth volume ; the section of the history following Vol. VI, which contains an account of Sulṭān Ḥusain, is wanting. It is headed

”المجلد السابع في ذكر البلدان وغرائب الزمان“

It contains an account of various particulars relative to different parts of the world, forming a sort of geographical appendix.

Begins :

خاتمه در بدایع صنایع و آنچه گماشته بکلك قدرت اوست بیمناع
و منازع - الخ

See Bodl. Cat., 36-69 ; Morley (R.A.S. Cat.), p. 30 sq. ; Rieu (B.M.P. Cat.), i, p. 87 sq. ; Ethé (I.O. Cat.), 24-75 ; Aumer (Munich Cat.), p. 72 sq. ; Browne (Camb. Cat.), pp. 105-114 ; etc. See also Elliot, Hist. of India, iv, p. 127 sq., and Bibl. Index, pp. 85 and 114.

(David Anderson.)

(b) HISTORY OF THE PROPHETS.

189.

مقاصد الاوليا في محاسن الانبياء

Maqāṣid al-Auliya fī Maḥāsin al-Anbiyā.

Fols. 128 ; 9½ in. by 5½ in. ; 19 lines, each 3½ in. long ; written in fair Nastaʿlīq, with headings in red ; coloured lines round the pages ; bears an inscription of the owner, A.H. 1186 (A.D. 1776).

An account of the Prophets from Adam to Muḥammad, by Abū al-Qāsim Maḥmūd b. Aḥmad b. Abū al-Ḥasan Fāryābī (d. A.H. 607, A.D. 1210), or, as he is called by Ḥājī Khālfah, Farābī (‘Imād al-Dīn Maḥmūd).

At the end there are appended very brief notes on the four great successors of Muḥammad, and the names of the Khalīfahs are also enumerated (after the Imāms Ḥasan and Ḥusain) from Mu‘āwiyah to Al-Mustanjid bi-Allāh, who was the 32nd Khalīfah of the race of ‘Abbās at Baghdād, and died, A.H. 566 (A.D. 1171).

Begins :

الحمد لله الوجود با فضل انواع المعماء المنان با شرف اصناف العطاء
المحمود - الخ

The copy described in Rieu (B.M.P. Cat.), iii, p. 1030 (Or. 1839), contains extracts only from this work.

(David Anderson.)

190.

معارج النبوة

Ma‘ārij al-Nubuwwah.

Fols. 768 ; 9¾ in. by 6½ in. ; 25 lines, each about 3¾ in. long ; written in good Naskh by two different hands, with headings in red ; the first 57 pages are surrounded by illuminated lines ; bound in stamped leather ; bears several seals ; changed hands, A.H. 1137 (A.D. 1724) ; two uniform vols. in one.

A detailed history of the Prophet Muḥammad, compiled by Mu‘īn al-Miskīn, i.e., Mu‘īn al-Dīn b. Ḥājī Muḥammad Sharaf al-Dīn al-Farāhī al-Harawī (Ḥājī Khalfah, v, p. 608, calls him Mu‘īn al-Dīn b. Muḥammad Amīn al-Farāhī al-Harawī Miskīn), who died probably A.H. 907, A.D. 1501 (see Rieu, B.M.P. Cat., i, p. 149). Stewart in his Descriptive Catalogue states that he died, A.H. 891 (A.D. 1486). Miskīn left behind him several works, including the Ta’rīkh-i Mūsawī (تأریخ موسوی, a history of Jews, describing their origin, sufferings in Egypt, etc.); the Rauzat al-Jannāt (روضۃ الجنات, a detailed description of the city of Herāt); the Rauzat al-Wā‘izīn (روضۃ الواعظین, a collection of forty Traditions); etc.

The present work was compiled, A.H. 891 (A.D. 1486), but Ouseley states (see Ethé, I.O. Cat., 138) that a large portion of it existed in a copy revised and corrected by Miskīn himself as early as A.H. 866 (A.D. 1461). The contents are divided into two *Daftars* (parts):—

Daftar I. Fols. 1–319, consists of a *Muqaddimah* or introduction, on fol. 8*a*, on praises of God and his last Prophet, invocations, prayers, etc., in five *faṣls* (chapters), on fols. 8*b*, 23*a*, 40*a*, 60*a*, and 80*b*; and two *rukns* (sections).

Rukn i, on fol. 95*a*, in eight *bābs* (subsections) with numerous subdivisions: (1) The epithet of God (نور), as applied to the Prophets, fol. 95*a*; (2) Adam, fol. 105*a*; (3) Shīṣ, fol. 140*a*; (4) Idrīs, fol. 152*a*; (5) Nūḥ, fol. 153*b*; (6) Hūd, fol. 167*a*; (7) Ibrāhīm, fol. 172*a*; (8) ‘Abd al-Muṭṭalib, the father of Muḥammad, fol. 229*b*.

Rukn ii, on fol. 244*b*, in seven *bābs*, with numerous subsections: (1) Prophecies about Muḥammad recorded in the books of the former prophets, fol. 245*a*; (2) His surnames and names, fol. 270*a*; (3) His birth and infancy, fol. 273*a*; (4) Events from his 6th to his 13th year, fol. 296*a*; (5) Events from his 13th to his 20th year, fol. 298*b*; (6) Events of his 25th year, fol. 306*a*; (7) Events of his 35th year, fol. 315.

Daftar II. Fols. 1–440, consists of:—

Rukn iii, on fol. 1*b*, in five *bābs*: (1) Muḥammad’s inspiration, fol. 1*b*; (2) Events of the 5th year of his mission and the

emigration of some of his companions to Ḥabash (Abyssinia), fol. 25*b*; (3) Events from the 7th year of the Mission to the 10th, fol. 42*a*; (4) His ascent to Heaven, fol. 72*a*; (5) Allegiance of 'Aqabah, flight of some of the Companions to Madīna, and other events of the 13th year of the Mission, fol. 157*a*.

Rukn iv, on fol. 160*b*, in 14 *bābs* (though it is stated to consist of only 12): (1) The flight of Muḥammad, known as the Hijrah, fol. 160*b*; (2) Events of the first year after the Hijrah, fol. 170*a*; (3) Events of the second year, fol. 178*a*; (4) Battle of Badr, including events of the third year, fol. 185*b*; (5) Battle of Uḥud, fol. 216*a*; (6) Fourth year, fol. 235*b* (this chapter is also numbered the fifteenth); (7) Fifth year, fol. 244*a*; (8) Sixth year, fol. 266*b*; (9) Seventh year, fol. 286*a*; (10) Eighth year, fol. 325*a*; (11) Ninth year, fol. 330*b*; (12) Tenth year, fol. 351*b*; (13) Eleventh year, fol. 361*a*.

Khātimah, on fol. 318*a*, in two *bābs*:

- (1) Sensible Miracles, on fol. 390*a*.
- (2) Spiritual Miracles, fol. 393*a*.

The book ends with an address to the Deity in verse. A full index is added to the beginning of each part.

Begins:

ربنا آتنا من لدنك رحمة وهى لنا من امرنا رشدا - حمدى كه
صحائف لطائف اطباق فلكى بنقوش تقرير آن موشح بود - النخ

For other copies see Rieu (B.M.P. Cat.), i, p. 149 sq.; Bodl. Cat., 128-130; Aumer (Munich Cat.), p. 100; Ethé (I.O. Cat.), 138-144; Stewart (Descriptive Cat.), p. 22; etc. See also Ḥāj. Khāl., iii, pp. 20 and 513; v, pp. 12, 251, and 608; cf. on the Turkish translation Fleischer (Dresden Cat.), 385; and Flügel (Vienna Cat.), ii, p. 391.

191.

روضة الاحباب

Rauzat al-Aḥbāb.

Fols. 368; 11 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.; 23 lines, each 5 in. long; written in

good Nasta'liq, with headings in red ink; bound in deerskin; injured both at the beginning and end; dated A.H. 1011 (A.D. 1602).

A famous work, containing a full history of the Prophet Muḥammad, his birth, character, and actions, and also an account of his descendants, friends, disciples, and successors.

It was compiled at the desire of the Wazīr Mīr 'Alī-Shīr of Herāt and completed, A.H. 900 (A.D. 1494), by Amīr Sayyid 'Atā'-allāh (with his real name Jamāl al-Ḥusainī) b. Muḥammad Faḏl-allāh of Shīrāz. The author, who was famous for his sanctity, piety, and learning, was a nephew of Amīr Aṣīl al-Dīn 'Abd-allāh al-Ḥusainī, and died at Herāt, A.H. 926 (A.D. 1520).

The whole work was divided into three *maqṣads* (books), of which this MS. contains only the introduction and the first Maqṣad, which begins on fol. 3*a* and contains a full history of the Prophet in three *bābs* or chapters:

- (1) Genealogy of the Prophet, including short notices of the Patriarchs and earlier Prophets, on fol. 3*b*.
- (2) History of his birth, life, and death, on fol. 35*a*.
- (3) The perfection and excellence of his attributes, his relations, etc., in eight *faṣls* or sections:
 - (i) The wives of the Prophet, on fol. 304*a*.
 - (ii) His children, on fol. 320*a*.
 - (iii) His virtues and miracles, on fol. 325*a*.
 - (iv) His attributes and bodily features, on fol. 340*a*.
 - (v) His pious observances, on fol. 343*b*.
 - (vi) His manners and habits, on fol. 347*a*.
 - (vii) His prerogatives, on fol. 358*a*.
 - (viii) His servants, followers, nurses, governors, etc., on fol. 361*b*.

The introduction begins:

الحمد لله الذى من على المؤمنين اما بعد چنين
گويد العبد المحتاج الى رحمة الغنى - الخ

Rieu (B.M.P. Cat.), i, p. 147, and iii, p. 1081*b*; Morley (R.A.S. Cat.), p. 15; Bodl. Cat., 131-133; Flügel (Vienna Cat.), ii, pp. 368-369; Stewart (Descriptive Cat.), p. 21; Dorn (St. Petersburg Cat.), p. 298; Ethé (I.O. Cat.), 145-157; Leyden Cat., p. 298. See also Ḥāj. Khal., iii, p. 495, etc.

(David Anderson.)

(c) HISTORY OF THE KHALĪFAHS.

192.

فتوح ابن اعثم

Futūh-i Ibn A'sam.

Fols. 390 ; 9 in. by $5\frac{1}{4}$ in. ; 15 lines, each $3\frac{1}{2}$ in. long ; written in clear Nasta'liq, with headings in red ; bound in plain leather ; gilt-lined round the margins ; an old copy.

A history of the early Khalīfahs. It was originally written in Arabic by Khawājah Aḥmad b. al-A'sam al-Kūfī (see fol. 2*b*, 1, 12, here A'sam is spelt with ص (*ṣ*) and again fol. 3*b*, 1, 8). Hājī Khalfah (iv, p. 385) gives the name of the author as Muḥammad b. 'Alī b. A'sam (اعثم). According to Frāhn, Indications Bibliographiques, p. 16, the author died about A.H. 314 (A.D. 926).

This work, which is known also under the name of the Ta'rīkh-i Khulafā-i Rāshidīn (تاریخ خلفای راشدین), was rendered into Persian, A.H. 596 (A.D. 1199), by Muḥammad b. Aḥmad al-Mustaufī al-Harawī, at the desire of his patron, a Wazīr in Khwarāzm and Khurāsān, who is mentioned by honorific titles only.

After the translator's preface the work begins on fol. 3*b*, with the election of Abū Bakr Ṣiddīq to the Khilāfat. The work is imperfectly divided, but the following is the general account gathered from the rubrics, which are far between : Apostacy of the people of Ḥaẓramaut and Kindah, fol. 26*b* ; conquests of the Muslims under the Khalīfah Abū Bakr Ṣiddīq, fol. 37*b*, and in Syria and Asia Minor, fol. 43*b* ; the Khilāfat of 'Umar b. al-Khaṭṭāb, fol. 66*a* ; victories gained over the armies of Persia and 'Irāq, fol. 73*a* ; conquest of Emessa in Syria, fol. 87*b* ; second muster of the Greek armies, fol. 89*a* ; death of Abū 'Ubaidah Jarrāḥ, fol. 119*b* ; appointment of Abū Musā Ash'arī to the command of the army, the conquest of Persia, fol. 141*a* ; second rally of the Persian forces, fol. 151*a* ; conquest of Rai, the capital of the Persian 'Irāq, and دشت بی (a tract of country in Khurāsān), fol. 166*b* ; conquest of Persia (Fars) by Abū Mūsā Ash'arī, fol. 170*a* ; Khilāfat of 'Uṣmān b. 'Affān, fol. 180*a* ; conquest of Cyprus by

Mu'āwiyah b. Abī Sufyān, fol. 189*a*; war between Constantine III, son of Heraclius (the Emperor of Greece), and Mu'āwiyah near the River 'Ukā, fol. 194*b*; conquest of Africa by 'Abd-allāh b. Sa'd b. Abī Sharḥ, fol. 196*b*; conquest of the island of Sclavonia (Saqlāb) by Mu'āwiyah, fol. 199*a*; diversity of opinion on the Khilāfat of 'Uṣmān, fol. 204*a*; the Khilāfat of 'Alī b. Abī Tālib, fol. 249*a*; battle of the Camel, fol. 257*a*; correspondence between Mu'āwiyah and 'Abd-allāh b. 'Umar b. al-Khaṭṭāb, Sa'd b. Abī Waqqāṣ, Muḥammad b. Muslimah al-Anṣārī, and 'Alī, fol. 301*a*; history of Uwais Qarnī, fol. 311*b*; correspondence between 'Alī and Mu'āwiyah, fol. 319*a*; battle between the armies of 'Alī and Mu'āwiyah, on the Euphrates, fol. 325*b*; correspondence between 'Alī and Mu'āwiyah, fol. 348*a*; Mu'āwiyah sends troops to the Arabian 'Irāq and Ḥijāz, and Imām Ḥasan b. 'Alī makes peace with him, fol. 366*a*; Ḥasan promises loyalty to Mu'āwiyah, fol. 369*a*; 'Alī writes to Ziyād b. Umayyah, fol. 374*a*; death of Ḥasan, nomination of Yazīd as successor to the Khilāfat, and the sad death of Imām Ḥusain b. 'Alī, fol. 375*b*. Unfortunately the last folio is missing.

Begins :

الحمد لله الملك القديم المنان الكريم الرؤف هو الاول والآخر - الخ

Cf. Rieu (B.M.P. Cat.), i, p. 151 sq. ; Morley (R.A.S. Cat.), p. 16 ; King's College, Camb., Cat., p. 105 ; Stewart's Descriptive Cat., p. 8. See also Ḥāj. Khal., iv, p. 385 ; Ouseley's Travels, ii, p. 312 sq., and Catalogue, 348 ; Sprenger (Biblioth.), 32 ; etc.

(David Anderson.)

193.

فتوح ابن اعثم

Futūh-i Ibn A'sam.

Fols. 259 ; 8½ in. by 5 in. ; 17 lines, each 2¼ in. long ; written in clear Nasta'liq-shikastah-āmīz ; with imperfect headings ; fol. 1 is badly injured, and the last two or three fols. are missing ; bears two dates on the flyleaf, the earlier one of the second year, A.H. 1168 (A.D. 1755), of the reign of the Emperor 'Azīz al-Dīn 'Ālamgīr II.

This is another copy of the same history of the Khalifahs. The rubrics are somewhat far between and marked differently, otherwise it is identical with the copy described above. The reigns of the Khalifahs begin as follows:—

I.	Abū Bakr Ṣiddīq	folio	6 <i>b</i> .
II.	‘Umar b. al-Khaṭṭāb	,,	28 <i>a</i> .
III.	‘Uṣmān b. ‘Affān	,,	84 <i>b</i> .
IV.	‘Alī b. Abī Ṭālib	,,	119 <i>a</i> .
V.	Ḥasan b. ‘Alī	,,	232 <i>a</i> .

Begins :

الحمد لله الكريم الرؤف الرحيم هو الاول والآخر - الخ
(James Anderson.)

(a) HISTORY OF TĪMŪR.

194.

ظفرنامه

Zafar-nāmāh.

Fols. 537; 10½ in. by 7 in.; 19 lines, each 4¾ in. long; written in very clear Naskh, with headings in red; illuminated frontispiece; gold ruled round the pages; new margins have been pasted through-out; an inscription on the flyleaf and another at the end indicate that this very old copy was the property of Muḥammad Ṣāliḥ, a physician of Shīrāz, A.H. 1071 (A.D. 1660), who had bought it at Shāhjahānābād (Dehlī) and repaired it. Probably transcribed in the ninth century of the Hijrah.

This is a celebrated history of the life and reign of Tīmūr, by Maulānā Sharaf al-Dīn ‘Alī Yazdī (d. A.H. 858, A.D. 1454).

Begins :

زوب تمام ويسر بالخير - حمد كثيرا مبارکالمن يؤتى الحكمة ممن
يشاء وتنزع الملك ممن يشاء - الخ

For the author, this work, and references, see copies described above, Nos. 73 and 74.

(David Anderson.)

195.

ظفرنامه

Zafar-nāmah.

Fols. 478; 8½ in. by 6 in.; 17-21 lines, each 5 in. long; written in clear Nasta'liq, with headings in red; slightly injured by insects; dated A.H. 1076 (A.D. 1665).

Another complete copy of the history of Tīmūr. It agrees with the first British Museum MS. (see Rieu, i, p. 174, last paragraph) in being likewise headed Maqālah I (book the first).

Begins:

حمدًا یوعتی الملک (in the preceding copy) الحکمة) - الخ

(James Anderson.)

196.

توزک تیموری

Tūzuk-i Tīmūrī.

Fols. 74; 8 in. by 4¾ in.; 15 lines, each 4¼ in. long; written in clear Nasta'liq; paper covers; copied during the governorship of Prince Muḥammad Mu'izz al-Dīn, in the 50th year (of the reign of 'Ālamgīr, A.H. 1118, A.D. 1707) at Multān, by Mullā Khān Muḥammad b. Shaikh Faṭḥ Muḥammad Anṣārī.

This is a Persian version of the institutes, political and military, forming the last part of the autobiographical memoirs of Tīmūr. See the complete memoirs usually named ملفوظات تیموری (the Malfūzāt-i Tīmūrī), described above, No. 75.

The beginning of the present copy is defective. In the colophon it is called واقعات امیر تیمور (the Wāqi'āt-i Amīr Tīmūr).

Begins:

درین وقت پیربهن نوشت که ابو المنصور تیمور امدہ اللہ تعالی
را معلوم باد کہ کارخانہ سلطنت نمونہ از کارخانہ الہیست - الخ

(David Anderson.)

197.

توزک تیموری

Tūzuk-i Timūrī.

Fols. 31; $8\frac{1}{4}$ in. by 5 in.; 14 lines, each 3 in. long; written in close Nasta'liq-shikastah, with headings in red; bears a seal of Mudabbir al-Mulk on the flyleaf (A.H. 1182, A.D. 1768).

Another copy of the institutes agreeing closely with the preceding one. At the end the copyist wishes to be forgiven for any mistakes occurring in the text, as the MS., from which the present copy was made, was full of mistakes.

198.

توزک تیموری

Tūzuk-i Timūrī.

Fols. 56; $8\frac{1}{4}$ in. by $6\frac{1}{4}$ in.; 13 lines, each 3 in. long; written in Nasta'liq; bound in stamped leather; margins repaired; copied by Najīb-allāh Ṣiddīqī; not dated.

Another copy of the institutes.

(Robert Brown.)

199.

توزک تیموری

Tūzuk-i Timūrī.

Fols. 70; 9 in. by $5\frac{3}{4}$ in.; 11 lines, each $2\frac{3}{4}$ in. long; written in clear Nasta'liq, with headings in red; bound in plain leather; slightly injured by insects; not dated.

Another collection of the institutes; its version, however, differs from the preceding copies, but appears to be that of Abū Ṭālib al-Ḥusaini as described in Ethé (I.O. Cat.), 196.

Begins :

فرزندان ملک گیر کامگار دنیا بر نوی القدر ملک وار معلوم اولسون

کم بر عالی مقام - الخ

(David Anderson.)

(e) HISTORY OF INDIA.

(1) GENERAL HISTORY.

200.

گلشن ابراهیمی - جلد اول

Gulshan-i Ibrāhīmī (vol. i).

Fols. 505; 11½ in. by 7½ in.; 21 lines, each 3¼-4 in. long; written in neat Nasta'liq; bound in plain leather, which is gilt-lined round the edges; not dated; it is stated on the flyleaf that some person bought it, A.H. 1178 (A.D. 1764).

This is Vol. I of a general history of India from the earliest times to A.H. 1018 (A.D. 1609), the year in which it was presented to Sulṭān Naṣīr al-Dīn Ibrāhīm 'Ādil-Shāh, the King of Bījāpūr (A.H. 988-1037, A.D. 1580-1627), at whose desire it had been compiled by the celebrated Muḥammad Qāsim Hindū-Shāh, surnamed "Firishtah," who was born in Astarābād about A.H. 960 (A.D. 1552). He was brought up at the Court of Sulṭān Murtaẓā Nizām-Shāh, who ruled at Aḥmadnagar (A.H. 972-996, A.D. 1564-1587), where his father Maulānā Ghulām 'Alī Hindū-Shāh had finally settled. Firishtah left Aḥmadnagar, A.H. 998 (A.D. 1589), after the death of Sulṭān Mīrān Huṣain Nizām-Shāh, from whom he had received many favours. He lived to a good old age, but there is uncertainty about the date of his death. The present work, which is celebrated for the impartial and unassuming style of its composition, is commonly called تاریخ فرشته (the Ta'rikh-i Firishtah).

The present MS. contains a *muqaddimah* or introduction (on the tenets and early rule of the Hindūs and discourse on the introduction of Islām into India), two complete *maqālahs* or books, and part of the third *maqālah* :

Maqālah I. History of the Sulṭāns of Lahore, known as the Ghaznawides, fol. 24a, from Sabuktagiū to the deposition of Khusrau-Malik, A.H. 582 (A.D. 1186).

Maqālah II. History of the Sulṭāns of Dehlī, fol. 79a, from the time of the transference of the rule to Shihāb al-Dīn Muḥammad Ghūrī to the death of Akbar, A.H. 1014 (A.D. 1605). There is included in this book an account of

the Turkish dynasty known as Slave Kings, fol. 89*b*; the house of Khiljī, fol. 131*b*; the Tughluq Sultāns, fol. 178*b*; Timūr's invasion of Hindūstān, fol. 210*b*; the Sayyid dynasty, fol. 217*a*; the Lūdhīs, fol. 230*a*; the Empire of the Moghuls: Bābar, fol. 250*a*; Humāyūn, fol. 278*b*; followed by Shīr-Shāh and successors in the Sūr line, fol. 289*a*; Humāyūn again, fol. 311*a*; and Akbar, fol. 322*a*.

III. History of the Sultāns of the Dakkan, fol. 362*a*, in six *rauzaḥs* or chapters, but the present MS. contains only the first chapter:

i. The Kings of Gulbargah and Bīdar, styled the Bahmanīs, on fol. 362*a*.

The *muqaddimah* begins:

پیشِ وجودِ همه آیدگان پیشِ بقای همه پایندگان

Cf. Morley (R.A.S. Cat.), p. 63 sq.; Rieu (B.M.P. Cat.), i, p. 225 sq.; Bodl. Cat., 217; Ethé (I.O. Cat.), 291-302; Browne (Camb. Cat.), pp. 155 - 157. See also Elliot, Bibl. Index, p. 310 sq., and History of India, vi, pp. 207-236 and 532-569; Stewart's Descriptive Cat., p. 12; etc. A complete translation of the work into English is by J. Briggs in his "History of the Rise of the Muhammadan Power in India," London, A.D. 1829. Selected portions have been translated in the "History of Hindostan," by Alexander Dow, London, A.D. 1768; "History of Dekkan," by Jonathan Scott, Shrewsbury, A.D. 1794; the account of Malabar in the Asiatic Miscellany, A.D. 1786, by James Anderson. The text has been lithographed at Bombay and Poona, A.H. 1248 (A.D. 1832); and the same reprinted at Lucknow, A.D. 1281 (A.D. 1864).

(David Anderson.)

201.

خلاصة التواريخ

Khulāṣat al-Tawārikh.

Fols. 576; 8 in. by 4½ in.; 14 lines, each 3 in. long; some of the pages are written diagonally, and some have red borders; written in clear Nasta'liq; with headings in red; copied at Aḥmadābād, A.H. 1175 (A.D. 1761).

A general history of India from the earliest times to the death of the Emperor 'Ālamgīr (A.H. 1118, A.D. 1707), by Munshī Sujān-Rāi (sometime called Shujān-Rāi) of Patiyāla, who compiled and dedicated it to 'Ālamgīr, A.H. 1107 (A.D. 1695).

The author has been misnamed Sanjān (by Morley and Sprenger) and Subhān (by Lees and Elliot), see references below.

Contents.

Preface, on fol. 1*b*; the author enumerates the numerous sources of his work, see fols. 6*b*–8*a* (while in this copy their brief description and authors or translators are mentioned, the names of the works in most cases are left blank).

Account of Hindūstān and its ancient inhabitants, their sacred books, creeds, and castes, on fol. 9*a*.

General description of the 22 *Ṣubahs* or provinces including the Dakkan, Kābul, and Qandahār over which 'Ālamgīr exercised his sovereignty, on fol. 28*a*.

History of the Hindū Rājahs from Judhistir to Pithaura, when the country was conquered by the Muslims, on fol. 92*b*.

History of the Muḥammadan dynasties of Hindūstān, on fol. 159*b*.

The Ghaznī kings, on fol. 161*b*; the Ghūrī kings from Shihāb al-Dīn, on fol. 182*a*; the Slave kings, on fol. 186*a*; the Khiljī kings, on fol. 210*b*; the house of Tughluq, on fol. 235*a*; the Sayyid kings, on fol. 265*b*; the Lūdhī, with which is incorporated the Sharqī dynasty of Jaunpūr, on fol. 274*b*; the house of Tīmūr (Tamerlane), on fol. 289*a*, from Tīmūr to the death of 'Ālamgīr. In the course of the last, which is by far the largest section, some accounts of the local dynasties, which had either usurped independence for some time or were independent before their dominions were annexed by the Moghuls, are included, viz., the Sulṭāns of Multān, on fol. 304*b*; Shīr-Shāh and his successors, on fol. 330*b*; the rulers of Mālwah, on fol. 368*a*; the kings of Gujarāt, on fol. 388*a*; the kings of Bengal, on fol. 405*a*; the Sulṭāns of Kashmīr, on fol. 422*b*; the kings of Sindh and Tattah, on fol. 443*b*; the Bahmanī-Sulṭāns, on fol. 458*b*; the kings of Bījāpūr, called 'Ādil-Shāhs, on fol. 460*a*; the house of Quṭb-Shāhs at Gūlkundah and Haidarābād, on fol. 460*b*; the Niẓām al-Mulkiyyah dynasty at Aḥmadnagar, on fol. 461*a*.

Accounts of the successive reigns of the great Moghul emperors are found as follows:—

I. Bābar	folio 292a.
II. Humāyūn	„ 308b.
III. Akbar	„ 353b.
IV. Jahāngīr	„ 472a.
V. Shāhjahān	„ 514a.
VI. ‘Ālamgīr	„ 522a.

The introduction begins :

نقّاش کارخانه کابینات و مصوّر کارگاد ممکنات چون اقتضای آن کرد - الخ

Cf. Morley (R.A.S. Cat.), p. 69 ; Elliot, History of India, vol. viii, pp. 5-12 ; Lees (Journal of the R.A. Society, new series), vol. iii, p. 423 ; Rieu (B.M.P. Cat.), i, p. 230 ; Aumer (Munich Cat.), p. 84 ; Sprenger (Biblioth.), 221 ; etc.

(David Anderson.)

202.

هفت گلشن

Haft-Gulshan.

Fols. 291 ; 9¼ in. by 5¼ in. ; written in Shikastah-Nasta‘līq, with headings in red ink ; soiled and injured ; bound in stamped leather ; probably copied towards the end of twelfth century H.

A general history of the Muḥammadan rulers of India, compiled, A.H. 1132 (A.D. 1720), by Muḥammad Hādī, better known by his title “Kāmwar Khān” (which he received from Bahādur-Shāh I, in the second year of his reign, A.H. 1120, A.D. 1708).

The author was also the continuator of the Jahāngīr-nāmah and compiled besides a general history of the Chaghatā’rī Kings.

The present MS. contains a preface in which an account of the bloody feuds of the sons and grandsons of Aurangzīb along with the principal intriguers is given. The remainder of the work is divided as follows:—

First *Gulshan* (book), in three *gubuns* (sections) :

- i. The Muḥammadan Kings and Rājahs, who reigned at Dehlī and other parts of Hindūstān, on fol. 9b.

- ii. The Kings of Jaunpūr, called Sharqī-Sultāns, on fol. 138*a*.
- iii. The Kings of Mālwah, on fol. 142*b*.

Second Gulshan, in two gulbuns :

- i. The Kings of Aḥmadābād and Gujarāt, on fol. 159*a*.
- ii. The rulers of Khāndesh, on fol. 184*b*.

Third Gulshan, in one gulbun :

The Kings of Bengal, on fol. 190*b*.

Fourth Gulshan, in six gulbuns :

- i. The Kings of the Dakkan, called Bahmanī-Sultāns, on fol. 196*a*.
- ii. The Kings of Bījāpūr, called 'Ādil-Shāhs, on fol. 221*b*.
- iii. The Kings of Aḥmadnagar, called Nizām-Shāhs, on fol. 244*b*.
- iv. The Kings of Ḥaidarābād and Gūlkundah, called Quṭb-Shāhs, on fol. 258*a*.
- v. The rulers of Berār, called 'Imād-Shāhs, on fol. 262*b*.
- vi. The Kings of Bīdar, called Barīd-Shāhs, on fol. 264*a*.

Fifth Gulshan, in two gulbuns :

- i. The rulers of Tattah or Sindh, called Jāmīs, on fol. 267*b*.
- ii. The Kings of Multān, on fol. 270*a*.

Sixth Gulshan, in one gulbun :

The rulers of Kashmīr, on fol. 273*b*.

Seventh Gulshan, in one gulbun, which is wanting.

The introduction begins :

آیاتِ توحید و بیّنات تمجید اوسجانه تعالی و تقدس از غایت وضوح
محتاج به - الحج

For other copies see Rieu (B.M.P. Cat.), iii, pp. 908*a*, 102*b*, xxiii, 1038*b*, iv, 1050*b*, iv, xi, 274*b*, and 132*b*; and Ethé (I.O. Cat.), 394. See also Elliot, History of India, viii, pp. 13-16.

(David Anderson.)

203.

تحفة الهند

Tuḥfat al-Hind.

Fols. 806 ; 9¼ in. by 6¼ in. ; 15 lines, each 3¼ in. long, written in clear Nasta'liq. It is stated at the end that this copy was made,

A.H. 1182 (A.D. 1768), for Mr. Morison Robert at the request of Mr. Chamier. It was presented to the owner by Nawwāb Muḥammad Riẓā Khān, A.D. 1771.

A general History of India from the earliest times to the reign of Farrukhsiyar. An account of the early Kings of Persia is also included in it. The author is Lāl-Rām b. Rāi Dūlah-Rām b. Rāi Kunjaman, who compiled it, A.H. 1148 (A.D. 1735), in the 18th year of Muḥammad-Shāh's reign. The author in the introduction enumerates the sources of information for his work as follows:—

The first three volumes of the History of Akbar called the Akbar-nāmah (see Nos. 78 and 208), the Ṭabaqāt-i Akbarī (see above, No. 77), the Futūḥāt-i Akbarī of Faiẓī (for the author see above, No. 30), the Ta'riḫ-i Firishtah (see above, No. 200), the Shāh-nāmah of Firdausī (described elsewhere), the Ta'riḫ-i Shams̄hīr-Khānī (described elsewhere), the Khulāṣat al-Akḫbār (خلاصة الاخبار في بيان احوال الاخيار), an abridgement of universal history from the earliest times, by Ghiyāṣ al-Dīn b. Humām al-Dīn, surnamed "Khawānd-Amīr," the author of the Ḥabīb al-Siyar, see above, No. 72, and همایون نامه, the Humāyūn-nāmah, who was much favoured by Bābar and Humāyūn, and died in Gujarāt, A.H. 941, A.D. 1534), the Ajā'ib al-Makhlūqāt (عجائب المخلوقات, written in Arabic originally, by Zakariyyā b. Muḥammad b. Maḥmūd al-Qazwīnī, d. A.H. 682, A.D. 1283), the Jahāngīr-nāmah (see below, Nos. 211–213), the Shāhjahān-nāmah (see above, No. 81), the 'Ālamgīr-nāmah (see below, Nos. 214–215), and the Lubb al-Tawāriḫ-i Hind (لب التواريخ هند, compiled A.H. 1100, A.D. 1688, by Rāi Bindrāban, who was Dīwan for some time, first to Prince Dārāshikūh, and later to Bahādur-Shāh I).

The work consists of four books:

Book I, on fol. 2*b*. Adam and the Creation of the world according to the belief of the Hindūs, of the ten *autārs*, and some particulars regarding the existence and duration of the world from the books of Faiẓī (see above, No. 30), and others.

Book II, on fol. 21. Description of Hindūstān, viz.:

- (1) The Ṣūbah of Bengal, fol. 21*a*.
- (2) „ Bihār „ 34*b*.
- (3) „ Allahābād „ 36*b*.

- (4) The Ṣūbah of Oudh, fol. 41*b*.
 (5) „ Agra „ 43*a*.
 (6) „ Mālwah „ 43*b*.
 (7) „ Dakkan „ 98*a*, in seven sections :—(a) The Kings of Khāndesh, called Fārūqīyyah, on fol. 98*b*. (b) The rulers of Berār, called ‘Imād-Shāhs, on fol. 106*b*. (c) Gulbargah and the Bahmanī-Sulṭāns, on fol. 111*a*. (d) The Kings of Bījāpūr, called ‘Ādil-Shāhs, on fol. 122*b*. (e) Aḥmadnagar and its Kings, called Niẓām-Shāhs, on fol. 132*a*. (f) The Kings of Tilingānah, called Quṭb al-Mulks, on fol. 146*a*. (g) The Kings of Bīdar, called Barīd-Shāhs, on fol. 150*a*.
 (8) The Ṣūbah of Gujarāt, fol. 151*a*.
 (9) „ Ajmere „ 222*a*.
 (10) „ Dehlī „ 227. This chapter, after brief references to Anangpāl and successors, begins with the conquest of the country by Sulṭān Mu‘izz al-Dīn Sām (Shihāb al-Dīn Ghūrī), and is brought down to the third year of the reign of Farrukhsiyar, A.H. 1126, A.D. 1714.
 (11) The Ṣūbah of Lahore, fol. 477*b*.
 (12) „ Multān „ 479*a*.
 (13) „ Tattah „ 482*b*.
 (14) „ Kashmir „ 487*b*.
 (15) „ Kābul „ 516*b*.
 (16) „ Ghaznī „ 517*a*.
 (17) The Muslim saints, beginning on fol. 535*a* with an account of Shaikh Muḥyī al-Dīn ‘Abd al-Qādir Jīlānī, called “Pīr-i Dastagīr,” who died at Baghdād A.H. 561 (A.D. 1166).
 (18) Kings and famous persons who have visited India, on fol. 539*b*.
 (19) Rājahs and Gentu Princes who governed India before the Muḥammadan invasion, on fol. 547*a*.
- Book III, Īrān (Persia), on fol. 563*a*, in two sections :
- (1) The Kings from the reign of Gayūmarṣ to the death of Yazdajird, on fol. 563*b*.
 (2) Ancient Greek Philosophers, on fol. 781*b*.
- Book IV, various remarkable circumstances and conclusion of the work, on fol. 785*b*.

The introduction begins :

معموری بلاد سخن بمعمارى حمد مالک الملکی است که ضمیر
منیر سخن سنجان کامل - الخ

Cf. Rieu (B.M.P. Cat.), i, p. 236.

(David Anderson.)

(2) HISTORY OF THE SULTĀN OF DEHLĪ.

204.

تاریخ فیروزشاهی

Ta'riḫ-i Fīrūz-Shāhī.

Fols. 199; 10 $\frac{3}{4}$ in. by 7 in.; 17 lines, each 4 $\frac{1}{2}$ in. long; written in good Nasta'liq, with headings in red; first three folios badly injured in the middle, and the whole MS. slightly stained by damp; dated A.H. 1074 (A.D. 1663).

A history of the life and reign of Fīrūz-Shāh, Sultān of Dehlī, A.H. 752-790 (A.D. 1351-1388). This work, or rather panegyric, upon Fīrūz-Shāh, is stated by its author, Shams-i Sirāj 'Afif, a great grandson of Malik Sa'd al-Mulk Shihāb (who was 'Amaldār or Commissioner of Abūhar near Dīpālpūr), to have been undertaken by him as a supplement to the History of Fīrūz-Shāh, which was left unfinished, by Ziyā al-Dīn Baranī, the translator from Arabic of *اخبار بزمکیان* (an account of the Barmakides), who died probably soon after A.H. 757 (A.D. 1356). 'Afif, who was born A.H. 751 (A.D. 1350), was living after Hindūstān had been invaded by Tīmūr, A.H. 801 (A.D. 1398-1399). Although this work is not well written, yet it enters more into the *minutiæ* of the life of the Emperor than Persian histories generally do. It contains some particulars of an interesting nature which are not to be met with elsewhere. The chapter which contains an account of the removal of the two pillars of stone with Hindū inscriptions is particularly interesting. The following is a list of its contents:—

Qism (book) I. In eighteen *muqaddimahs* or chapters :

- i. The birth and parentage of Fīrūz-Shāh, fol. 17a.
- ii. His acquirement of regal knowledge, fol. 19a.

- iii. His accession to the throne, fol. 20*a*.
- iv. His war with the Moghuls, fol. 22*b*.
- v. The rebellion of Khawājah-Jahān, fol. 23*a*.
- vi. The resolution of Fīrūz in regard to the Khawājah, fol. 24*b*.
- vii. March of the king from Tattah to Dehlī, fol. 25*b*.
- viii. The arrival of Qiwām al-Mulk, fol. 28*a*.
- ix. The submission of Khawājah-Jahān, fol. 29*b*.
- x. Execution of the Khawājah by advice of the nobles, fol. 31*b*.
- xi. Arrival of Fīrūz at Hānsī, fol. 34*b*.
- xii. Interview with Shaikh Quṭb al-Dīn Munawwar and Shaikh Naṣīr al-Dīn Maḥmūd, fol. 36*a*.
- xiii. March to Dehlī, fol. 38*b*.
- xiv. Favours conferred on the city of Dehlī, fol. 39*a*.
- xv. Establishment of new regulations, fol. 40*b*.
- xvi. The King's attention to his subjects, fol. 42*a*.
- xvii. His leniency in punishing crimes, fol. 43*a*.
- xviii. Insignia of royalty established, fol. 45*a*.

Qism II. In eighteen *muqaddimahs* :

- i. The King's first march to Lakhnautī, fol. 67*a*.
- ii. Arrival at Lakhnautī, fol. 67*a*.
- iii. Battle with Sultān Shams al-Dīn and slaughter on both side of 180,000 men, fol. 49*b*.
- iv. Return to Dehlī, fol. 52*b*.
- v. Foundation of the city and castle of Fīrūzah in the vicinity of Dehlī, fol. 53*b*.
- vi. Charitable endowments, fol. 56*a*.
- vii. Interview with the author at Hānsī, fol. 57*a*.
- viii. Building of the city of Fīrūzābād on the banks of the river Jamna, fol. 58*a*.
- ix. Arrival of Zāfar-Khān from Sunārgā'ūn, fol. 59*a*.
- x. Second journey to Lakhnautī, fol. 62*a*.
- xi. Sikandar-Shāh's seeking protection in a fort, and the fall of a bastion, fol. 64*a*.
- xii. Sikandar obtains peace and presents the king with forty elephants, fol. 65*b*.
- xiii. March from Jaunpūr to Jājnagar, fol. 69*b*.

- xiv. Elephant hunt and the submission of the chief of Jājnagar, fol. 70*b*.
- xv. The march from Jājnagar and hardships attending it, fol. 73*a*.
- xvi. Arrival at Dehlī, fol. 74*a*.
- xvii. The happiness of the Empire, fol. 75*a*.
- xviii. The conquest of Nāgarkōt, fol. 77*b*.

Qism III. In eighteen *muqaddimahs* :

- i. The affairs of Tattah, fol. 79*b*.
- ii. King's march to Tattah, fol. 81*a*.
- iii. Arrival at Tattah, fol. 83*a*.
- iv. Distress of the army there, fol. 84*a*.
- v. King's determination to quit Tattah, and march to Gujarāt, fol. 85*a*.
- vi. Dreadful distress of the army on the march, fol. 86*b*.
- vii. Miraculous escape of the King and his army from the desert of Gunjirām, fol. 89*b*.
- viii. Arrival at Gujarāt, fol. 92*a*.
- ix. The reinforcements sent by Khān-Jahān, fol. 93*a*.
- x. March to Tattah again, fol. 94*b*.
- xi. Arrival there, fol. 96*b*.
- xii. Passage of the River Sindh (Indus) by Z̄afar-Khān and 'Imād al-Mulk, fol. 98*b*.
- xiii. 'Imād al-Mulk goes to Dehlī for reinforcements, fol. 99*b*.
- xiv. Peace concluded with the Jām of Tattah, fol. 101*b*.
- xv. Submission of Banhniyah, fol. 102*a*.
- xvi. King's return to Dehlī, fol. 103*b*.
- xvii. Khān-Jahān meets Fīrūz at Dīpālpūr, fol. 105*a*.
- xviii. The invention of the *gharḡāl* or gong, fol. 117*a*.

Qism IV. In eighteen *muqaddimahs* :

- i. Fīrūz desists from war, fol. 109*b*.
- ii. The King's attention to the welfare of his subjects, fol. 112*b*.
- iii. Letter from the Khalifah, fol. 115*b*.
- iv. The different durbars of the King, fol. 115*b*.
- v. The prosperity of the country, fol. 122*a*.

- vi. The cheapness of grain, and other articles, fol. 124*b*.
 - vii. The splendour of the court, fol. 126*b*.
 - viii. The answer of the king to one of the nobles, fol. 128*a*.
 - ix. The removal of two Hindū pillars to Fīrūzābād, fol. 129*b*.
(The pillar standing outside of the Dehlī gate is now known under the name of "Fīrūz-Shāh's Lāṭh," and the place where it is buried is called "Ōkhla.")
 - x. King's hunting, fol. 134*a*.
 - xi. The royal buildings, fol. 139*a*.
 - xii. Regulations for the poor, fol. 142*a*.
 - xiii. The different offices and domestic establishments, fol. 143*b*.
 - xiv. The coinage, fol. 146*b*.
 - xv. Hospitals and other charitable institutions, fol. 149*a*.
 - xvi. The festivals, fol. 154*a*.
 - xvii. Singers and dancers, fol. 157*b*.
 - xviii. Several new inventions of the king, fol. 158*b*.
- Qism V. In eighteen *muqaddimahs*, on the *mahlūqī* or tonsure of the King, Prince Fath-Khān, the great Khāns, Maliks, etc., and end of the reign, fols. 159*a* to end.

Begins :

قال الله تعالى وما يعلم تاءويله الا الله والراسخون - الخ

Cf. Elliot, History of India, iii, pp. 267-373; Rieu (B.M.P. Cat.), i, p. 241*b*; N. Lees, Journal of the Royal Asiatic Society, n.s., iii, p. 445; Ethé (I.O. Cat.), 212-213; etc.

(James Anderson.)

(3) HISTORY OF THE MOGHUL EMPERORS.

205.

واقعات بابری

Wāqi'āt-i Bābarī.

Fols. 278; 11 $\frac{3}{4}$ in. by 8 $\frac{3}{4}$ in.; 17 lines, each 3 $\frac{1}{2}$ in. long; gold-lined round the columns; written in good Nasta'liq, on tinted paper, to which new margins have been pasted; not dated; an old and good copy.

These are the Memoirs of the Emperor Zahīr al-Dīn Muḥammad Bābar Barlās Turk, the conqueror and first Moghul Emperor of India (A.H. 932-937, A.D. 1526-1530), written by himself originally in Chaghatārī Turkī (for MS. see Ethé, I.O. Cat., 214, and edition of this work by Ilminski Kasan, A.D. 1857; and French translation by Pavet de Courteille, Paris, A.D. 1871), and rendered subsequently into Persian at the request of his grandson, the great Akbar, by Mirzā ‘Abd al-Raḥīm Khān (d. A.H. 1036, A.D. 1626-1627, see No. 107), son of Bairam-Khān. This translation was commenced, A.H. 998 (A.D. 1590).

Of the other Persian versions of بابرنامه (the Bābar-nāmah, another name by which these Memoirs are known), it may be said that Shaiḫ Zain al-Dīn Khwāfī’s (d. A.H. 940, A.D. 1533-1534; see Rieu, B.M.P. Cat., iii, p. 926) attempt was the earliest, but his translation contained a diary of eleven months only of A.H. 932 (A.D. 1525-1526), supplemented by a few *farmāns* (in the original Persian). Next in order was a translation, styled توزک بابری (the Tūzuk-i Bābarī), which was commenced at the request of Bihrūz-Khān by a Moghul of Ghazī, Mirzā Pāyandah Ḥasan, and completed, A.H. 994 (A.D. 1586), by a Moghul of Ḥiṣār, Muḥammad Qulī (this version now exists in fragments only, see Rieu, ii, p. 799; Bodl. Cat., 179; and Ethé, 215).

The present good copy does not contain the introduction, otherwise it is complete, and has been faithfully copied from some reliable MS. Its contents go down to the third of Muḥarram, A.H. 936 (A.D. 1529), and stop abruptly :

شیخ نور بیگ را بگوالیار فرستاده که گوالیار بایشان سپرده

The Memoirs begin :

اللہ اکبر در ماه رمضان هشتصد نود و نه در ولایت فرغانه در دوازده
سالگی پادشاه شدم - الخ

For other copies see Bodl. Cat., 180-183; Ethé (I.O. Cat.), 214-218; Rieu (B.M.P. Cat.), i, p. 244 sq. See also for Bābar and the Memoirs, Elliot, “History of India,” iv, pp. 218-287; William Erskine, “The Life of Bābar,” two vols., London, A.D. 1854; Stanley Lane-Poole, “Bābar,” Oxford, A.D. 1899; Henry Beveridge, “Bābar Pādshāh Ghāzī” (in the Calcutta Review, July, 1887); *ibid.*,

“Bābar’s Diamond: Was it the Koh-i-Nūr?” (in the Asiatic Quarterly Review, April, 1899); *ibid.*, “Was ‘Abdu’r-raḥīm the translator of Bābar’s Memoirs?” (in the Asiatic Quarterly Review, July and October, 1900); Annette S. Beveridge, “Notes on the Turkī Text of the Bābar-nāma” (in the Journal of the Royal Asiatic Society, July, 1900, July, 1902, October, 1905, and January, 1906). The work has been translated into English by Dr. J. Leyden and William Erskine, “Memoirs of Zehir-ed-din Muḥammad Baber,” London, A.D. 1826, second edition, A.D. 1844; and by M. Caldecott, “Life of Baber,” abridged from the Memoirs, London, A.D. 1844. A reproduction of the Memoirs in German is called *Denkwür-digkeiten des Zehir-eddin Muh. Babar*, A. Kaiser (Leipzig, A.D. 1828).

(*R. M. Binning, I.C.S.*)

206.

واقعات بابری

Wāqi‘āt-i Bābarī.

Fols. 203; 10½ in. by 7 in.; 15 lines, each 4¼ in. long; written in fair Nasta‘līq on glazed paper; bound in plain leather; dated A.H. 1303 (A.D. 1885); copyist, Mirzā Sayyid Muḥammad-Shāh Shāhānī.

Another complete copy of the Memoirs of Bābar, which begins like the first copy.

207.

واقعات بابری

Wāqi‘āt-i Bābarī.

Fols. 318; 9¾ in. by 6¼ in.; 15 lines, each 4 in. long; written in Nasta‘līq; probably copied in the twelfth century of the Hijrah.

This MS. of the Memoirs is incomplete. It contained the usual introduction, but this is mostly gone, and two leaves are wanting at the end.

208.

آئین اکبری

Ā'in-i Akbarī.

Fols. 249; $15\frac{3}{4}$ in. by $8\frac{3}{4}$ in.; 27 lines, each $6\frac{3}{4}$ in. long; written in clear Nasta'liq, with headings in red; coloured lines round the pages; dated A.H. 1197 (A.D. 1782).

This is a good copy containing numerous tables of the well-known *Ā'in* or institutes of the Emperor Akbar the Great. This work, which is usually regarded as a Third Volume or Supplement to the Akbar-nāmah (see above, No. 78), is by the same author, Shaikh Abū al-Fazl "Allāmī." It contains a most minute description and record of Akbar's government in all its departments, revenues, statistics, languages, sciences, religions, laws, physical character, climate, etc.

Begins :

ای همه در پرده نمان راز تو بی خیر انجام ز آغا ز تو

Cf. Morley (R.A.S. Cat.), p. 112; Bodl. Cat., 213-216; Rieu (B.M.P. Cat.), p. 248, 251 sq.; Aumer (Munich Cat.), p. 91 sq.; Ethé (I.O. Cat.), 264-270; Browne (Camb. Cat.), p. 166; etc. The work has been edited by H. Blochmann, in the Bibliotheca Indica, Calcutta, A.H. 1294 (A.D. 1877); English translation by the same, in the same collection, vol. i, Calcutta, 1873. Another abridged translation was published by Francis Gladwin, A.H. 1198-1201 (A.D. 1783-1786), Calcutta, three vols.; reprinted, London, A.D. 1800, two vols.

(*David Anderson.*)

209.

آئین اکبری

Ā'in-i Akbarī.

Fols. 204; $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in.; 13 lines, each $3\frac{1}{2}$ in. long; written in clear Nasta'liq, with headings in red; bound in gilt-stamped leather; not dated.

Another copy of the same *Ā'in*, containing merely an abridged account of the following *Ṣubahs* (provinces):

I.	Bengal	folio	2a.
II.	Bihār	,,	45b.
III.	Oudh	,,	84b.
IV.	Agra	,,	94b.
V.	Mālwah	,,	111a.
VI.	<u>Khāndesh</u>	,,	136a.
VII.	Berār	,,	140b.
VIII.	Gujarāt	,,	150a.
IX.	Ajmere	,,	184a.
X.	Dehlī	,,	196b.

(The account of the last Şūbah breaks off abruptly.)

210.

آئین اکبری

Ā'in-i Akbarī.

Fols. 92; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.; 13 lines; each 3 $\frac{1}{8}$ in. long; written in clear Nasta'liq, with headings in red; bound in plain leather; slightly injured on the margins by insects; not dated.

Another copy of the Ā'in, merely an abridgement of some of the minor institutes. It begins like the preceding copy.

(*David Anderson.*)

211.

توزک جهانگیری

Tūzuk-i Jahāngirī.

Fols. 99; 8 $\frac{3}{4}$ in. by 5 in.; 15 lines, each 3 $\frac{1}{8}$ in. long; written in small Nasta'liq-shikastah-āmīz; coloured lines round the pages; bound in stamped leather; copied by Mullā 'Abd al-Wājid in the third year of Farrukhsiyar's reign, A.H. 1127 (A.D. 1716).

A fuller version of the so-called spurious Memoirs of the Emperor Nūr-al-Dīn Muḥammad Jahāngir (d. A.H. 1037, A.D. 1627), containing an account of the transactions of the first thirteen years of his reign

(A.H. 1014-1027, A.D. 1605-1617). They were translated into English by Major D. Price, London, A.D. 1829. The authentic Memoirs were written originally by Jahāngīr himself, probably like those of Bābar (see above Nos. 205-207), in the Chaghātārī Turkī interspersed with verses in Persian, for the Moghul Emperors down to and including Muḥammad-Shāh spoke that language in their private life. It is a historical fact that in order to extricate himself from the influence of the Sayyids, the two King-makers, inasmuch as these men were unacquainted with Turkī, Muḥammad-Shāh propounded his schemes for their overthrow in the presence of one of them with his trustworthy counsellors on the plea that he was forgetting the tongue of his ancestors. The Memoirs, however, were either translated or copied if they were in Persian, and distributed amongst the governors and commanders by the order of Jahāngīr. The extracts translated by James Anderson, in the Asiatic Miscellany, vol. ii, pp. 71 and 172, A.D. 1785-1786, are taken from the genuine memoirs styled جهانگیرنامه (the Jahāngīr-nāmah), not from the present or the following copy. The oldest copy of the present spurious memoirs, dated A.H. 1040 (A.D. 1630), and made only three years after Jahāngīr's death, has been described by Morley in his Royal Asiatic Society Catalogue, p. 112 sq.

The present copy, in which unfortunately fol. 1 is missing, contains in addition to the Memoirs a collection of moral maxims, etc., under the title of دستور العمل جهانگیری ("The Dastūr al-'Amal-i Jahāngīrī"), written on the margin, fol. 82b. It concludes with a genealogy of Jahāngīr traced to Timūr and carried down to Farrukhsiyar. It further contains references to Khān-i 'Ālam and the transactions of the thirteenth year. This, the last portion, was added by a new hand in the twenty-sixth year of Muḥammad-Shāh's reign, A.H. 1157 (A.D. 1744).

Cf., for the Memoirs generally, Elliot, Hist. of India, vi, p. 276 sq.; Morley (R.A.S. Cat.), loc. cit.; Rieu (B.M.P. Cat.), p. 253 sq.; Bodl. Cat., 219-222; Ethé (I.O. Cat.), 305-311; Aumer (Munich Cat.), p. 93 sq.; Browne (Camb. Cat.), pp. 169-171; etc. The authentic memoirs in the above-mentioned جهانگیرنامه were continued under the Emperor's supervision by Mu'tamad-Khān (see below) to the nineteenth year of Jahāngīr's reign. They were re-edited, with a preface added to it, and brought down to the end of the reign

by Muḥammad Hādī, and this revised edition was published by Sayyid Aḥmad Khān (afterwards Sir) under the title of the "Toozuk-i Jehangeeree," Ally Gurh ('Alīgarh), A.H. 1281 (A.D. 1864).

(*David Anderson.*)

212.

توزک جهانگیری

Tūzuk-i Jahāngīrī.

Fols. 141; $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; 12 lines, each $3\frac{2}{3}$ in. long; written in clear Nasta'liq, with headings in red; copied much earlier than A.H. 1157 (A.D. 1744), probably in the reign of Farrukhsiyar.

This is another copy of the spurious Memoirs of Jahāngīr. It agrees closely with cxix in Morley's Royal Asiatic Society Catalogue, and contains after the Memoirs the book of advice, the Pand-nāmah (پندنامه), on fol. 131*b*, which was added by I'timād al-Daulah the Wazīr (see fol. 131*a*).

Begins:

ای نامِ توسرِ دفترِ اسرارِ وجودِ نقشِ صفتتِ برِ درودِ یوارِ وجود

Cf. Morley, loc. cit.; Rieu (B.M.P. Cat.), i, p. 254; Bodl. Cat., 222; Ethé (I.O. Cat.), 309-311; Aumer (Munich Cat.), p. 94; etc.

(*James Anderson.*)

213.

اقبال نامہ جهانگیری

Iqbāl-Nāma-i Jahāngīrī.

Fols. 143; $8\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; 19 lines, each 3 in. long; written in good Nasta'liq, with headings in red; bears seals of the owner, Muḥammad Shafi', poetically styled "Munshī" (A.H. 1150, A.D. 1737).

This is the third volume of a comprehensive history of the Moghul Emperors Akbar and Jahāngīr, continuing the latter's reign from his accession (A.H. 1014, A.D. 1605) to his death (A.H. 1037, A.D. 1627), by Muḥammad Sharīf of Persia entitled Mu'tamad-Khān, a nobleman of Jahāngīr's time, who after the death of Mīr-Jumlah was appointed

Mīr-Bakhshī by Shāhjahān. He died, A.H. 1049 (A.D. 1639). The work was undertaken by the author at the desire of Shāhjahān in the seventeenth year of that monarch's reign. The first and second volumes of the Iqbal-nāmah contained the history of Bābar, Humāyūn, and Akbar.

Begins :

شایسته سریر سلطنت و فرمان روای و زیندۀ افسر خلافت و کشور
کشای بلند اقبالی تواند بود - الخ

See Elliot, Hist. of India, vi, pp. 400-438; Rieu (B.M.P. Cat.), i, p. 255, and iii, p. 922; Morley (R.A.S. Cat.), p. 120; Aumer (Munich Cat.), p. 92; Bodl. Cat., 224-230; Ethé (I.O. Cat.), 314-323; Browne (Camb. Cat.), pp. 171-172; Stewart (Descriptive Cat.), p. 14; etc. It has been printed in the Bibliotheca Indica, Calcutta, A.H. 1282 (A.D. 1865), and Lucknow, A.H. 1286 (A.D. 1869).

(David Anderson.)

214.

عالمگیر نامہ

‘Ālamgīr-nāmah.

Fols. 661; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.; 15 lines, each 3 in. long; written in neat Nasta‘līq, on thin glazed paper of a variety of colours; bound in leather, covered with paper; illuminated frontispiece; probably copied a little after the death of the author; bears an inscription that it was bought through Ḥakīm Muḥammad ‘Ādil, A.H. 1177 (A.D. 1763).

A copy in good preservation of a detailed history of the first ten years (A.H. 1067-1078, A.D. 1656-1668) of the reign of Abū-al Zafar Muḥyī al-Dīn Muḥammad Aurangzīb, the Emperor ‘Ālamgīr, who died at the age of ninety, A.H. 1118 (A.D. 1707). The work was compiled under the supervision of the Emperor by Mirzā Muḥammad Kāzīm, who succeeded his father, Muḥammad Amīn, as secretary to ‘Ālamgīr. The composition of this work is in excellent style. A Shāh-nāmah, a Rūz-nāmah, and an Akhbār-i Ḥasaniyyah are other works attributed to Muḥammad Kāzīm, who, according to Muḥammad b. Rustam b. Qubād in his Ta’rīkh-i Muḥammādī, died, A.H. 1092 (A.D. 1681).

Begins :

ای دادہ بعقل پر تو آگاہی شاہان ز تو کامیاب شاہنشاهی

Cf. Rieu (B.M.P. Cat.), i, p. 267, and iii, p. 1083*b*; Morley (R.A.S. Cat.), p. 125; Bodl. Cat., 243; Ethé (I.O. Cat.), 347-357; Aumer (Munich Cat.), p. 97; etc. See also Elliot, Hist. of India, vii, p. 174 sq., where some extracts in English translation are quoted. It has been printed in the Bibliotheca Indica, Calcutta, A.H. 1282-1285 (A.D. 1865-1868).

(David Anderson.)

215.

عالمگیرنامہ

‘Ālamgīr-nāmah.

Fols. 300; 12½ in. by 7 in.; 19 lines, each 5¼ in. long; written in clear Nasta‘līq; copied for the donor, A.H. 1193 (A.D. 1779).

This is another copy of the same history of ‘Ālamgīr. Unfortunately some eight folios are wanting at the beginning.

(James Anderson.)

216.

مآثر عالمگیری

Maāsir-i ‘Ālamgīrī.

Fols. 305; 10½ in. by 6½ in.; 15 lines, each 4¼ in. long; written in Nasta‘līq; illuminated frontispiece; bound in stamped leather; repaired margins; copied at Shāhjahānābād (Dehli) by La‘l-Chand, a Kāyath, in the fourteenth year of Muḥammad-Shāh’s reign, A.H. 1145 (A.D. 1732).

A history of the complete reign of the Emperor ‘Ālamgīr, from A.H. 1067 (A.D. 1656) to his death, A.H. 1118 (A.D. 1707). It was compiled, A.H. 1122 (A.D. 1710), by Musta‘idd-Khān, surnamed Muḥammad Sāqī, who was secretary to ‘Ināyat-allāh Khān. This nobleman was the favourite record writer of ‘Ālamgīr and subsequently rose successively to the dignity of Governor of Kaśhmīr and

Wazīr to Shāh-‘Ālam. The author had been an eye-witness of many of the incidents recorded, as he had been connected with the Court for about forty years. He died, according to Muḥammad b. Rustam b. Qubād in his Ta’rīkh-i Muḥammadī, A.H. 1136 (A.D. 1723), at Dehlī at the age of seventy-five.

In this work, which consists of two unequal parts, only the second and larger portion, comprising the history of ‘Ālamgīr’s reign from the beginning of the eleventh year to the end, is Musta‘idd-Khān’s own work, while the first portion, fols. 1–38, added to complete the account of the reign, is a mere extract from the history of the first ten years by Muḥammad Kāzīm (see above).

The first part begins :

انتخاب صحایف ایجادانس و جان و التفات لطایف انشاء کون
ومکان - الخ

The second part, on fol. 38*b*, begins with an introduction :

له الحمد فی الاولى والآخره خامه به پیرایش حمد جهان آفرینی
زرنگار است - الخ

Cf. Rieu (B.M.P. Cat.), i, p. 270, and iii, p. 1083*b*; Morley (R.A.S. Cat.), p. 127; Bodl. Cat., 247; Ethé (I.O. Cat.), 365–369; Mehren (Copenhagen Cat.), p. 22; etc. See also Elliot, *Hist. of India*, vii, p. 181 sq., where some extracts in English are given. It has been printed in the *Bibliotheca Indica*, Calcutta (see Supplement).
(*James Anderson.*)

217.

مآثر عالمگیری

Maāsīr-i ‘Ālamgīrī.

Fols. 292; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.; 15 lines, each 3 $\frac{1}{2}$ in.–3 $\frac{3}{4}$ in. long; written in clear *Nasta‘liq*, with headings in red; bound in stamped leather; copied by Rāḥat ‘Alī, a disciple of Pīr Ghulām-Şāḥib; not dated.

The same work as above. The history of the first ten years of the reign ends on fol. 38*b*.

Begins in the usual manner.

(*David Anderson.*)

218.

فتوحات عالمگیری

Futūhāt-i 'Ālamgīrī.

Fols. 156 ; $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in. ; 14-19 lines, each $3\frac{1}{2}$ in. long ; written in Nasta'liq-shikastah-āmīz ; not dated.

A history of the Emperor 'Ālamgīr from the time of his rise to power to the 34th year of his reign (A.H. 1101-1102, A.D. 1689-1690), by Īsar-Dās, of Pattan.

In the preface the author states that most of the valuable information for this history he gathered from his association with the Shaikh al-Islām, who, according to the author of the Maāsīr-i 'Ālamgīrī (see above, No. 216), was a son of Qāzī 'Abd al-Wahhāb, and had succeeded him, A.H. 1086 (A.D. 1675), in the dignity of a chief judge.

The work is divided into seven *sāwāniḥ* (chapters) :—

- I. Fol. 3*b*. Shāhjahān's sickness, Dārāshikūh fortifies the capital, his treachery, and the troubles consequent upon it throughout the Empire ; defeat of Prince Shujā' by Sulaimānshikūh son of Dārā.
- II. Fol. 12*b*. Aurangzīb's offer of friendship to his real brother Murād-Bakhsh, his march on Akbarābād (Agra), meeting and co-operation of the two brothers near Ujjain ; they defeat Mahārājah Jaswant-Singh, who had come to oppose them ; they next encounter and put to flight Dārā, and occupy Akbarābād.
- III. Fol. 23*b*. Murād recovers from his wounds ; Aurangzīb takes leave of Murād to go towards Shāhjahānābād (Dehlī) in pursuit of Dārā ; the confederates of Murād having intimated to him their suspicions of Aurangzīb's treachery, he follows him. Aurangzīb imprisons Murād and his son, and is proclaimed Emperor at Dehlī ; Aurangzīb's letter to his brother Shujā' asking him to remain content with the rule of Bengal ; Shujā' is incensed and continues his preparations ; Aurangzīb marches to encounter him ; a battle is fought at Khājūrah in the district of Qurah ; Shujā', defeated, flees to Bengal, with Prince Mu'azzam in pursuit ;

details of Jaswant-Singh's treachery; movements of Dārā; Aurangzīb marches to Ajmere, and there defeats Dārā, who on his way to Tattah is seized by a Zamīndār and put to death. Later Shujā' is defeated, and flees towards Mecca. On the journey he is said to have been drowned; account of the death of Murād; Aurangzīb's *Farmāns*, Shāyistah-Khān, Jaswant-Singh, and others are despatched against Sīwājī in the Deccan; the Imperial army suffers defeat; Sīwājī's ravages; etc.

IV. Fol. 61*a*. Aurangzīb leaves Dehlī, and marches towards the Deccan; Sīwājī surrenders to Jey-Singh, and is sent to Dehlī; his subsequent escape.

The remaining events of Aurangzīb's reign are divided by rubrics, but are no longer numbered.

The revolt and subsequent annihilation of a tribe named Mundhai, on fol. 68*b*.

The affairs of Kābul, on fol. 69*a*.

Aurangzīb's march against the Rānā of Chitūr, on fol. 81*a*.

Revolt of Prince Muḥammad Akbar and Aurangzīb's capture of Haidarābād and Bījāpūr, on fol. 82*b*.

Salere and other forts taken in the Karnātic, on fol. 108*a*.

Division and allotment of the castles taken from Sambhājī, etc., on fol. 112*b*.

After recording numerous other captures, the author in the last few pages describes the circumstances of the death of Āghur-Khān in the neighbourhood of Akbarābād, at the hands of plundering Jāts, on fol. 152*b*; the transfer, appointment, and increase in the allowances of various personages; submission of Durgā-Dās; etc.

There are no dates given of any of the events, but, from consulting other works on the same subject, the latest events happened in A.H. 1101-1102 (A.D. 1689-1690), in the 34th year of Aurangzīb's reign.

Begins:

الف ستایش و شکر گذاری و اصناف نیایش و انکساری مر حضرت
پادشاه علی الاطلاق - الخ

Cf. Rieu (B.M.P. Cat.), i, p. 269; etc.

(David Anderson.)

B.M. MS Add. 23.884 is only other MS known of this work.

See Corr., J.C. Lancaster 1/12/71

219.

رقائم کرائم

Raqā'im-i Karā'im.

Fols. 23; $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; 14 lines, each $3\frac{3}{4}$ in. long; written in good Nasta'liq, in the same handwriting as the Shuqqahā-u Kalimāt-i 'Ālamgīr (see below); not dated.

A collection of letters written by 'Ālamgīr to Amīr-Khān and others. These were collected, as stated in the introduction, after the death of Amīr-Khān (circa A.H. 1131, A.D. 1719), by his son Sayyid Ashraf-Khān (Mīr Muḥammad Ḥusainī), from the remnants left by his father. Amīr-Khān Sindhī (Mīr 'Abd al-Karīm) was the son of Amīr-Khān (Abū al-Baqā), and grandson of Qāsīm-Khān (Abū al-Qāsīm "Namakīn" of Herāt). He was appointed to various posts during the reign of 'Ālamgīr, Bahādur-Shāh, and Farrukhsiyar. The collection here contains letters mostly written to Amīr-Khān, with brief notes and orders of the Emperor.

Begins:

سخن جانست و دیگر گفتگو جانان زمن بشنو
اگر هر لحظه جان تازه خواهی سخن بشنو

Cf. Rieu (B.M.P. Cat.), p. 400b; Bodl. Cat., 253; Ethé (I.O. Cat.), 375-378; Elliot, Hist. of India, vii, p. 204; Ouseley's Collection, 343; etc.

(James Anderson.)

220.

شقیهاو کلمات عالم گیر

Shuqqahā-u Kalimāt-i 'Ālamgīr.

Fols. 18; $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; 14 lines, each $3\frac{3}{4}$ in. long; written in good Nasta'liq; slightly damaged by insects; not dated.

A collection of royal letters and notes of the Emperor 'Ālamgīr. The letters are addressed to his son Muḥammad A'zam-Shāh. (This

Prince, who was the third son of 'Ālamgīr, was crowned on the 10th Zulhijjah, A.H. 1118, the 4th March, A.D. 1707, at Aḥmadabad, after the death of his father. But in a battle fought against his eldest brother, Bahādur-Shāh, he was killed near Agra, on the 18th Rabī' I, A.H. 1119, the 8th June, A.D. 1707.)

Begins :

فرزندِ عالی جاد اسپ را هواری که این مرتبه فرستاده اند از سواری
آن خیلی خوشم - الخ

For other letters see below.

(*James Anderson.*)

221.

شَقَّهائی عالمگیر

Shuqqahā-i 'Ālamgīr.

Fols. 14 ; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in. ; 14 lines, each 3 $\frac{3}{4}$ in. long ; written in good Nasta'liq, in the same handwriting as the Raqā'im-i Karā'im, etc. ; not dated.

This is another collection of letters written by 'Ālamgīr to the same Prince Muḥammad A'zam-Shāh.

Begins :

معلوم فرزند دل پسند سعادت مند مدّ عمره باد - الخ

For other collections see above ; and also Bodl. Cat., 254 ; Ethé (I.O. Cat.), 383 ; etc.

(*James Anderson.*)

222.

شَقَّه عالمگیر

Shuqqa-i 'Ālamgīr.

Fol. 1 ; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in. ; 14 lines, each 3 $\frac{3}{4}$ in. long ; written in good Nasta'liq, in the same handwriting as the Raqā'im-i Karā'im, etc. ; not dated.

A letter written by 'Ālamgīr to his son, the same Prince Muḥammad A'zam-Shāh, during the siege (probably of Gūlkundah, A.H. 1107, A.D. 1695).

Begins:

بابای من جانِ من - الخ

(James Anderson.)

223.

ساعاتِ نهضتِ کہ عالمگیر نمودند

Sā'āt-i Nahẓat ki 'Ālamgīr namūdand.

Fols. 8; $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; 14 lines, each $3\frac{3}{4}$ in. long; written in good Nasta'liq, in the same handwriting as the Raqā'im-i Karā'im, etc.; not dated.

A record of the movements and encampments of the Emperor 'Ālamgīr, from the third Rabī' II, A.H. 1066 (A.D. 1665), to the fourth Jumādā II, A.H. 1099 (A.D. 1687), the 34th year of his reign. Besides the places of encampment, the length of stay and the time taken to pass from one place to another are also recorded.

(James Anderson.)

224.

دستور العملِ بادشاہی

Dastūr al-'Amal-i Bādshāhī.

Fols. 16; $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; 14 lines, each $3\frac{3}{4}$ in. long; written in good Nasta'liq, in the same handwriting as the Raqā'im-i Karā'im, etc.; not dated.

An abridged official manual of the Indian Empire. The original was drawn up probably in 'Ālamgīr's time. In this copy the folios are misplaced. It begins, in the present arrangement, on fol. 5b, without an introduction, and contains an account of the allowances of the officials of various grades, names of Faṣlī months, revenues and area of the Empire, distance from Shāhjahānābād (Dehli) to various

places, and the divisions and revenues of each of the following *Ṣubahs* (provinces):—Akbarābād, Ajmere, Allāhābād, Panjāb, Oudh, Multān, Kābul, Kashmīr, Gujārāt, Bihār, Tattah, Shāhjahānābād, Mālwah, Dakkan, Aurangābād, Berār, Khāndesh, Zafarābād, Bangālah (two *Ṣubahs*), Bijāpūr, and Ḥaidarābād.

(James Anderson.)

225.

سیر المتأخرین

Siyar al-Muta'akhkhirin.

Fols. 451 ; 12 in. by 7½ in. ; 23 lines, each 5 in. long ; written in large and clear Nasta'īq, with headings in red ; probably copied in the latter part of the twelfth century of the Hijrah ; two uniform vols. in one.

This is a good copy of an elaborate history of the Muḥammadan Empire in India, from A.H. 1118 (A.D. 1707), the year of 'Ālamgīr's death, to A.H. 1195 (A.D. 1781), by Ghulām Ḥusain b. Hidāyat 'Alī Khān-Bahādur Asad-Jang b. al-Sayyid 'Alīm-allāh b. al-Sayyid Faiẓ-allāh al-Ṭabāṭabā'ī al-Ḥasanī of 'Aẓīmābād. The author was also a near relation of Nawwāb 'Alī Wardī Khān.

It is stated in the preface that the present work was begun early, A.H. 1194 (A.D. 1780), and completed after a labour of nineteen months.

Contents :—

Vol. I. This goes down to A.H. 1152 (A.D. 1739–1740), the end of the 22nd year of the Emperor Muḥammad-Shāh's reign, and includes a general history of the Moghul Empire, with a detailed account of the affairs in Bengal, including a critical examination of the progress, policy, and government of the English.

Begins :

سپاس بیمیاس و ستایش سرمدی اساس نثار بارگاہ عظمت و جلال - الخ

Vol. II. This, on fol. 334b, is a continuation of the history of the empire from the commencement of the 23rd year of

Muḥammad-Shāh's reign, A.H. 1153 (A.D. 1740), to the time of composition, A.H. 1195 (A.D. 1781).

Begins :

حمد وثنای پادشاه علی الاطلاق وشکرو سپاس خالقِ انفسِ آفاق - الخ

An appendix to this last vol., on fol. 423*b*, contains a description of the character of some of the principal actions and policy of 'Ālamgīr.

Begins :

چون عجایبِ احوالِ بادشاهِ زمانِ ماهرچند قابلِ نگارش نبود - الخ

An English version of this work without the Muqaddimah, which was printed, Calcutta, A.H. 1252 (A.D. 1836), under the supervision of Maulawī 'Abd al-Majīd, was published at Calcutta by a French gentleman called Ḥājī Muṣṭafā (who had embraced Islām), A.H. 1204 (A.D. 1789). Only a portion of that translation was edited and reprinted by General Briggs, London, A.D. 1832, and the portion relating to the transactions in Bengal was translated and included in his "History of the Deccan," vol. ii, pp. 313-461, by Jonathan Scott. The whole work was published at Calcutta, A.H. 1249 (A.D. 1833); and Lucknow, A.H. 1283 (A.D. 1866). It has been translated into Urdū by Bakhshish 'Alī. For other notices of this work see Elliot, Hist. of India, viii, pp. 194-198; Morley (R.A.S. Cat.), p. 105 sq.; Rieu (B.M.P. Cat.), i, pp. 280-281; Bodl. Cat., 265; Ethé (I.O. Cat.), 416-421; Aumer (Munich Cat.), p. 85; etc.

(James Anderson.)

226.

سیر المتأخرین

Siyar al-Muta'akhkhirin.

Fols. 440; 13 in. by 8½ in.; 23 lines, each 5¼ in. long; written in large and clear Nasta'liq, with headings in red; bound in gilt-stamped leather; probably copied in the latter part of the twelfth century A.H.; two uniform vols. in one.

This is another complete copy, and in good preservation, of the work described above. The second vol. begins on fol. 331*b*, and the appendix on fol. 412*a*.

(David Anderson.)

227.

مخاربه ومصالحه محمدشاه با نادرشاه

Muḥāraba-u Muṣālaḥa-i Muḥammad-Shāh bā Nādir-Shāh.

Fols. 16 ; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in. ; 14 lines, each 3 $\frac{3}{4}$ in. long ; written in good Nasta'liq, in the same handwriting as the Raqā'im-i Karā'im, etc. ; not dated.

This is an anonymous account of the war and the subsequent peace between Muḥammad-Shāh, of India, and Nādir-Shāh, of Persia, in the 21st year of the reign of the former monarch, A.H. 1152 (A.D. 1739).

Begins :

بیان کیفیت مخابراته . . . پیش ازین جنگ برهان الملک
سعادت خان بیادر ناظم صوبه اوده - الخ

(James Anderson.)

228.

بهاونامه

Bhāo-nāmah.

Fols. 67 ; 7 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in. ; 9 lines, each 3 in. long ; written in clear Nasta'liq, with headings in red ink ; transcribed in Bihār for the donor, A.H. 1199 (A.D. 1784).

An account of the third decisive battle, which was fought at Pānīpat, on the 6th Jumādā II, A.H. 1174 (14th January, A.D. 1761), between Aḥmad-Shāh Abdālī (Durrānī-Shāh, who died at the age of fifty after a reign of twenty-six years, A.H. 1182, A.D. 1772) and the Marāṭhas, when the power of the latter, who were under the leadership of Sadāsheo-Bhāo, son of Chimnāji, and nephew of Balāji-Bājī-Rāo, the Peshwa, was utterly crushed. This account was written by a Hindū (in the service of Nawwāb Shujā' al-Daulah), who was present at the famous battle.

Begins :

بالارائو پنڈت پردھان مسند نشین ریاست دکھن بدانست مردم
اهل ہندوستان بسیار دانا و دور اندیش وصاحب اقبال بود - الخ

(David Anderson.)

229.

بہاؤنامہ

Bhāo-nāmah.

Fols. 28; $9\frac{1}{4}$ in. by $8\frac{1}{4}$ in.; 15 lines, each $3\frac{1}{2}$ in. long; written in clear Nasta'liq; thick paper covers; copied for the donor at Pār (Bihār district), A.H. 1198 (A.D. 1783-1784).

This work is the same as above.

(David Anderson.)

230.

دستور العمل خالصہ شریفہ وغیرہ

Dastūr al-'Amal-i Khālīṣah-i Sharīfah, etc.

Fols. 294; $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; written in clear Nasta'liq on white water-marked paper; bound in full calf; not dated.

A collection of useful notes on miscellaneous subjects. The contents are briefly :—

General matters in connection with the administration of the kingdoms of Hindūstān and Persia. Explanations of terms used to indicate the various officials from the King downwards, their duties, ranks, titles, etc.; brief notes on the geography and history of some of the important provinces adjoining to and including Persia and Hindūstān; the names of the numerous kings who ruled over those provinces, with periods of their reigns; the varieties of paper and documents; the names of Arabic, Persian, and Hindī calendar months, weeks, and days; numerals; time-tables; enumeration of the alphabet; the varieties of soil; weights and measures; rules for making official treasury and stewards' records; the duties of the 'Āmils (collectors); the technical terms for all varieties of articles of apparel, ornament, etc.; the definition of most of the names ending with "*Khānah*," e.g. *Jawāhir-Khānah* (jewel house), and, last, though not least, notes on Persian grammar and composition, and subjects usually treated in verse by the Persian poets: The address to the Almighty and praise of the Prophet; Ṣūfīism; love; music; scenery; satire; grief; advice; history; travel; courage; etc.

The author, under the headings of each and every section, has quoted selected verses from some hundreds of different poets, who flourished in Persia and India.

Begins :

تَحْنَهُ حَمْدٌ وَسِياسِی كَه نَكْتَه سَأَجَانِ رَا جِهَانِ فَصَاحَت - النخ

(David Anderson.)

(4) HISTORY OF PROVINCES AND MINOR DYNASTIES OF INDIA.

(i) BENGAL.

231.

تاء رِیَخِ بَنگالَه

Ta'rikh-i Bangālah.

Fols. 192 ; 9 in. by 5½ in. ; 11 lines, each 2¾ in. long ; written in good Nasta'liq ; bound in stamped leather ; not dated.

A history of Bengal, compiled, as the author states in his preface, by the order of Nawwāb Naṣīr al-Mulk Shams al-Daulah Bahādur Tahawwur-Jang (Mr. Henry Vansittart, Governor of Fort William, A.D. 1760-1764). It commences with the insurrection of Sūbhā-Singh, a Zamīndār in the Bardwān district, A.H. 1107 (A.D. 1695), during the Government of Ibrāhīm-Khān, Nāẓim of Bengal in the reign of the Emperor 'Ālamgīr, and treats of the affairs of Bengal, to the death (A.H. 1169, A.D. 1755) of Mirzā Muḥammad 'Alī, styled "Mahābat-Khān," or, as he is more commonly called, "Alī Wardī Khān," who had usurped the government of Bengal (see below), and the accession of his nephew and son-in-law, Mirzā Maḥmūd, better known by his title "Sirāj al-Daulah," A.H. 1169 (A.D. 1756).

The author, whose name does not appear, is Salīm-allāh.

This work has been translated into English under the name of the "Narrative of the transactions in Bengal," by Francis Gladwin, Calcutta, A.H. 1306 (A.D. 1888). The present copy is incomplete.

Begins :

حَمْدِ نَا مَعْدُودِ وَاجِبِ الْوُجُودِ بِحَرِیَسْتِ بِي سَاحِلِ ثَنَائِیِ بِي مَنْتَهَائِیِ

خَالِقِ كُنْ فَيَكُونُ - النخ

Cf. Ricu (B.M.P. Cat.), i, p. 312b.

(David Anderson.)

232.

تاریخ علی وردی خان

Ta'rikh-i 'Alī Wardī Khān.

144
Fols. 138; 9 in. by 5 $\frac{3}{4}$ in.; 11 lines, each 2 $\frac{3}{4}$ in. long; written in good Nasta'liq, on thin yellowish paper; bound in stamped leather; not dated.

History of Mirzā Muḥammad 'Alī, styled "Mahābat-Jang" (or better known as 'Alī Wardī Khān), from his birth until the year A.H. 1164 (A.D. 1750), when the Marathas were expelled from Balisore and Kattak. The author's name in this work does not appear.

'Alī Wardī Khān was the son of Mirzā Muḥammad Madanī, a Turk, who was in the service of Prince Muḥammad A'zam-Shāh. The titles were conferred on him by 'Ālamgīr, through the influence of Murshid Qulī Ja'far - Khān, Governor of Bengal. 'Alī gradually worked his way up, until, in an action, A.H. 1153 (A.D. 1740), he defeated and slew Sarfarāz-Khān, and usurped the government of the three provinces, Bengal, Bihār, and Orissa, and ruled over them for about 16 years, till he died, at the age of eighty years, on Saturday, the 9th Rajab, A.H. 1169 (10th April, A.D. 1756). He was succeeded by his grand-nephew and grandson, Mirzā Maḥmūd, or more commonly, "Sirāj al-Daulah."

Begins without a preface:

اجداد آن معلى القاب از قوم اتراک بودند - الخ

(David Anderson.)

233.

تاریخ جهانگیرنگر

Ta'rikh-i Jahāngīrnagar.

Fols. 20; 6 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.; nine lines, each 3 in. long; written in Nasta'liq-shikastah-āmīz; bound in plain leather; not dated.

A brief account of Jahāngīrnagar, or, as it is commonly called, Dacca, in Bengal, from the time of its conquest by Akbar to the

niẓāmat or governorship of Ḥusain al-Dīn Khān, about the beginning of Shāh-‘Ālam’s reign. It is stated that the account for this work has been extracted from the historical works on the great Moghul Emperors.

Begins :

الحمد لله رب العالمين اما بعد از روی تواریخ
جهانگیری وعالمگیری - الخ

(A. J. Malan.)

(ii) KASHMĪR.

234.

خلاصة التواريخ كشمير

Khulāṣat al-Tawāriḫ-i Kashmīr.

Fols. 71; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.; 13 lines, each 3 in. long; written in good Nasta‘līq; dated A.H. 1278 (A.D. 1861).

This work (copied for the donor by one of the compilers from the holograph copy) is a short history of Kashmīr from the earliest times. It was begun originally at the desire of some English officials by Mirzā Saif al-Dīn, who held the post of record writer in Kashmīr, and brought down by him to A.H. 1277 (A.D. 1859), but he died a year later. Some time after, the donor, on his appointment as British Agent in Kashmīr, requested the brother and successor in office of the deceased, Mirzā Muḥyi al-Dīn, to continue and complete it; and he accordingly (see colophon) added a few subsequent events which had come under his own observation and finished the work on the 22nd October, A.D. 1861. In the introduction it is stated that the material for this work was obtained from some old books of the Shastrīs in Sanskrit, and those of Malik-Ḥaidar Chādavarī (b. Ḥasan-Malik b. Kamāl al-Dīn Muḥammad Nājī b. Malik-Nuṣrat, better known as Ra’īs al-Mulkī, who completed his work, A.H. 1030, A.D. 1621), Muḥammad ‘Aẓām Dīdahmarī (b. Khair-i Zamān-Khān, who completed his “Wāqi‘āt-i Kashmīr,” A.H. 1160, A.D. 1747), Narāyan-Kūl (poetically styled “‘Azīz,”

a Brahman, who completed his work, A.H. 1122, A.D. 1710), Mīr Sa'd-allāh Shāhābādī, and Purbar-Pandit Kāchrū.

Begins :

بعد حمد و ثنای خدای جل و علی بر حقیقت پژوهان
بلاک و امصار پوشیده نماند که این مختصر در حالات کشمیر جَدّت
نظیر - الخ

(General Courtland.)

(iii) SŪRATH.

235.

وقائع سورتیه

Waqā'i' Sūrath.

Fols. 105; 8½ in. by 6¼ in.; 14 lines, each 4¾ in. long; written in Nasta'liq-shikastah, with headings in red; copied at the request of the donor from a MS. belonging to one of the descendants of the author by Mihrbān, son of Farīdūn Pārsī Īrānī, A.H. 1287 (A.D. 1870).

A history of Sūrat (ancient Sūrāshtara) in Gujarāt, compiled for his son Sunkar-Parshād, from official sources and what came under his own observation, by Ranchūrjī, son of Amarjī, Diwān of Jūnāgarh (the largest state in Kāthiyāwār). The work, which treats especially of the history of Jūnāgarh and Naunagar, from the earliest times, was completed on Wednesday in Jeḥ of Samwat, 1886 (16th Zulhijjah, A.H. 1245, 9th June, A.D. 1830). It is also known as the Ta'rīkh-i Sūrath. All the dates given are in the Samwat Era.

Begins :

ذکر آن سلطان السلاطین از حوصلهٔ تقریر دور - بوصف آن خاقان
النخواقین تحریر معذور - الخ

For extracts from this work see Rieu (B.M.P. Cat.), iii, p. 1041 a I. An English translation was published by James Burgess (the donor) at Bombay, A.H. 1299 (A.D. 1882). There is also a Gujarātī version, according to him, but only in MS.

(James Burgess, C.I.E., LL.D.)

(iv) ROHILLA-AFGHĀNS.

236.

تاریخ فیض بخش

Ta'riḳh-i Faiḻ Bakhsh.

Fols. 204; $7\frac{3}{4}$ in. by $4\frac{3}{4}$ in.; 13 lines, each $3\frac{1}{4}$ in. long; written in Nasta'liq-shikastah-āmīz; not dated.

A history of the Rohilla-Afghāns from their first settlement in Kāṭhar (Rohilkand) to their defeat, A.H. 1188 (A.D. 1774), by Shiw-Parshād, who was in the service of Nawwāb Faiḻ-allāh Khān.

In the introduction after the Praise, the author dwells on the seven virtues of his master, the beauties of the city of Rāmpūr and the river Kūsī, on which it stands. He further states that when sent to negotiate at Balgrām with the Colonel in command of the British force he became acquainted with Captain Kirkpatrick, who introduced him to his brother, and it was at the latter's request that the present work was compiled and completed by the author, A.H. 1190 (A.D. 1776).

It is supposed that Mr. Charles Hamilton founded his "Historical relation of the origin, progress and final dissolution of the Rohilla-Afghāns," London, A.D. 1787, on this work, but this is doubtful. Although Hamilton's work is substantially the same, he states that the author of the work from which he took his material was an Afghān, whereas in this case the author was a Hindū.

After the introduction the author gives a brief account of the former Afghān chiefs from Shīr-Shāh Sūr to 'Ādilī (on fol. 10*b*). This is followed by the history proper of the Rohilla chiefs from the appointment of Shāh-'Ālam-Khān and his brother Ḥasan-Khān in Rohilkand during Shāhjahān's reign (on fol. 13*a*), and 'Alī Muḥammad-Khān, the grandson of the former (from fol. 14*b*). The book ends with the victory gained over the Rohillas by Nawwāb Shuja' al-Daulah assisted by his English allies at Lāl-Dāng, A.H. 1188 (A.D. 1744), the subsequent peace and settlement.

Begins:

فیض آفرینی و اهزار ان ستایش و نیایش سزد و ساز کاراست که طراوت
گل وریا حین گلستان کائنات - الخ

For details of contents see Elliot, *Hist. of India*, viii, pp. 175-179; cf. also Rieu (*B.M.P. Cat.*), i, p. 306*b*; *Bodl. Cat.*, 1972; etc.

(*David Anderson.*)

(v) A'ZAMGARH.

237.

انتظام راج اعظم گڑھ

Intizām-i Rāj-i A'zamgarh.

Fols. 114; 8½ in. by 5¼ in.; 13-16 lines, each 3 in. long; written in clear Nasta'liq; copyist, Sayyid Amīr 'Alī Raẓwī; dated, A.H. 1289 (A.H. 1872).

The story of the rulers of A'zamgarh (a *Ta'alluqah* in the United Provinces of India), from the time of Abhman-Singh and Sagar-Rāi, sons of Chand-Sen, of the tribe of Rajpūts and Zamīndārs of Mahnagar (in the parganah of Nizāmābād), till the death of the Rānī, wife of the Rājah Muḥammad A'zam Khān, and end of the *rāj* (rule).

The work, which in its composition is interspersed with numerous verses, was compiled by Girdhāri (see introduction), a *muharrir* or clerk in the office of the *Qānūn-gūyān* or Lawgivers. It was written, A.H. 1216 (A.D. 1801), when the British had newly taken the country into their hands.

Begins :

بعد از توحید رب العالمین و نعمت حضرت سید المرسلین شہدیر
جامہ را بہ بسطِ داستانِ راست بیانِ راجہای تعلقہ اعظم گڑھ - الخ

(*J. R. Reid, C.I.E.*)

238.

سرگذشتِ راجہای اعظم گڑھ

Sarguzasht-i Rājahā-i A'zamgarh.

Fols. 20; 8½ in. by 5¼ in.; 14 lines, each 3 in. long; written in clear Nasta'liq; bound in plain leather; copied for the donor by the author himself from his holograph copy, A.H. 1289 (A.D. 1872).

Another brief account of the rulers of A'zamgarh by Sayyid Amīr 'Alī Razwī, who mentions several nobles of Niẓāmābād, all of whom had attained long ages, as the authority for this work. The history begins from the adventures of Abhman-Singh, son of Chandar-Sen-Rāi, of the tribe of Gōtam, who received the title of Nādir-Daulat-Khān from the great Akbar, and ends with the transfer of the district in Faṣli 1205 (A.D. 1801) by the Nawwāb Wazīr Sa'ādat 'Alī Khān of Oudh (see above, No. 127) to the British. At the end there is given a genealogical tree of the rulers.

Begins :

حقیقتِ حالِ سرگذشتِ راجہای اعظم گتزد آچہ زبانی قاضی
محمد رضا صاحب - الخ

An Urdū translation of this work is described elsewhere.

(*J. R. Reid, C.I.E.*)

(f) HISTORY OF PERSIA.

239.

لب التواریخ

Lubb al-Tawārīkh.

Fols. 171; 9¼ in. by 5 in.; 17 lines, each 3 in. long; written in good Naskh, with headings in red; bound in stamped leather; injured and stained; the first two fols. are badly foxed; scribe, Shahr-allāh b. Shams al-Dīn; an old copy.

An abridgement of universal history, especially the history of Persia, from the earliest times to A.H. 948 (A.D. 1541). It was compiled, A.H. 948 (A.D. 1541), by Amīr Sayyid Yaḥyā b. 'Abd al-Laṭīf al-Ḥusainī al-Qazwīnī, and dedicated to Prince Abū al-Faṭḥ Bahrām-Mirzā, a brother of Shāh-Ṭahmāsp Ṣafawī. The author was much favoured by the latter, but at the instigation of his enemies was put in prison, where he died at the age of seventy-five, A.H. 962 (A.D. 1555). He is mentioned in various Arabic and Persian works, e.g., Maāsīr al-'Umarā' (here he is called Mīr Yaḥyā Ḥusain Saifi), Haft-Iqlīm, Kashf al-Zunūn of Ḥājī Khalfah (here he is named Ismā'il b. 'Abd al-Laṭīf), Ā'm-i Akbarī, etc.

The work is divided into four *qisms* (parts):

Qism I, in two *faşls* (chapters): (1) History of Muḥammad the Prophet, fol. 2*b*. (2) The Imāms, fol. 7*b*.

Qism II, in four *faşls*, on the ante-Islamic history: (1) The Pīshdādians, eleven kings, fol. 17*a*. (2) The Kayānians, ten in number, fol. 21*a*. (3) The Sāsānians, from Alexander the Great to Ardashīr-Bābakān, who reigned over Persia for three hundred and eighteen years, fol. 26*a*. (4) The Mulūk al-Ṭawā'if, fol. 31*a*.

Qism III, in two *maqālahs* (discourses) and six *bābs* (chapters), on the kings posterior to Islām:

Maqālah i. The house of the Banū-Umayyah, fourteen in number, who ruled for ninety-one years, fol. 35*a*.

Maqālah ii. The Banū-'Abbās, thirty-three, for five hundred and four years, fol. 38*b*. (In other collections this work contains a third maqālah on the history of the first three Khalīfahs — Abū Bakr Ṣiddīq, 'Umar Fārūq, and 'Uṣmān.)

Bāb i. In eleven *faşls*, on the history of the minor Kings of Persia in the time of the 'Abbāsīde Khalīfahs: (1) The Ṭāhīris, these were five, and the Persian poetry began in their time, fol. 46*b*. (2) The Ṣaffārīs were three, and ruled for thirty-four years, fol. 48*b*. (3) The Sāmānīs ruled for one hundred and one years, fol. 49*b*. (4) The Ghaznawīdes were fourteen, and reigned one hundred and fifty years, fol. 51*a*. (5) The house of Ghūr, five Sulṭāns, for sixty-four years, fol. 54*b*. (6) The Āl-i Buwaih, seventy kings, whose reign extended over one hundred and twenty-seven years, fol. 56*a*. (7) The fourteen Saljūqī monarchs for one hundred and sixty years, fol. 60*a*. (8) Nine Khwārazmshāhīs, reigned over Khurāsān, Māwarā al-Nahr, 'Irāq, etc., for one hundred and thirty-eight years, fol. 67*b*. (9) The Atābaks, in three *shu'bahs* (sections), the eleven Salgharīs, who ruled over Fārs for one hundred and twenty years, fol. 70*a*; the nine kings, who governed Syria and Mesopotamia for one hundred and seventy-seven years, fol. 71*b*; and the six rulers of 'Irāq, fol. 73*a*. (10) The Ismā'īlīs, in two *shu'bahs*: those of the west, fol. 75*a*; and those of 'Irān, called Khwāndīs and Mulāḥīdīs, who reigned for one hundred and seventy-one years, fol. 78*a*. (11) The nine Qarakhitā'i-Sulṭāns who governed Kirmān for eighty-seven years, fol. 80*b*.

Bāb ii. The Moghul sovereigns, twenty-one in number, who ruled over Persia for one hundred and fifty years, from Chingīz-Khān to Abū Sa'īd Mirzā, fol. 82*a*.

Bāb iii. The Mulūk al-Ṭawā'if, who succeeded the Moghuls in Persia, in five *faṣls*: (1) The Chūpānīs, fol. 95*a*. (2) The Ilkānīs, fol. 97*a*. (3) Amīr Shaikh Abū Ishāq Injū and the Muzaffarīs, in two *maqālahs*, fol. 99*a*. (4) The Kurṭ kings who ruled over Herāt, etc., for one hundred and thirty years, fol. 108*a*. (5) The twelve Sarbadār kings of Khurāsān, who reigned for eighty-five years, fol. 112*b*.

Bāb iv. The Tīmūrides in Persia, fol. 116*b*.

Bāb v. The Turkish Qarāquyūnlū and Aqquyūnlū kings in two *faṣls*; the former reigned for sixty-three, fol. 137*b*, and the latter were nine and governed for forty-two years, fol. 143*a*.

Bāb vi. The Uzbaks, who came to Māwarā al-Nahr and Khurāsān, after A.H. 900 (A.D. 1494), fol. 153*a*.

Qism IV. The history of the Ṣafawīs.

The work begins:

حمد و سپاس مرخدايتی راکه سلاطين جهان بر آستانه عظمتمش
کمينه بند گانند - الخ

See Hāj. Khal., v, p. 307; Rieu (B.M.P. Cat.), i, p. 104 sq.; Flügel (Vienna Cat.), ii, p. 71; Bodl. Cat., 88-95; Krafft's Cat., p. 87; Elliot, Bibliogr. Index, p. 134, and Hist. of India, iv, p. 293 sq.; Ouseley Collection, 322, and Travels, ii, p. 401; etc. The Latin translation, "Medulla Historiarum," by Gaulmin and Galland, was published in Büsching's *Magazin für die Neue Historie und Geographie*, Halle, A.D. 1783.

(Robert Brown.)

240.

عالم آرای عباسی

'Ālamārā-i 'Abbāsī.

Fols. 570; 11 in. by 6 $\frac{3}{4}$ in.; 25 lines, each 4 $\frac{1}{2}$ in. long; the first two pages of the two parts are ornamented with gold and possess

illuminated frontispieces; gold-lined round the pages throughout; two parts in one; both written in fair Nasta'liq, with headings in red; the first in a smaller hand by Muḥibb 'Alī b. Ḥājī Yūsuf Shīrāzī, and the second by Ḥājī Shams al-Dīn b. Ḥājī Ghīyāṣ al-Dīn Mayānī; dated A.H. 1064 (A.D. 1653).

A complete copy in two parts of the life and reign of Shāh-'Abbās the Great, the seventh King of the Ṣafawī dynasty who reigned over Persia for 44 years and died at the age of 60, A.H. 1038 (A.D. 1629). The work was originally completed and dedicated to 'Abbās, A.H. 1025 (A.D. 1616), but was afterwards continued, brought down to A.H. 1038 (A.D. 1629), including a history of the Shāh's predecessors, and inscribed to Shāh-Ṣafī by Iskandar Beg, better known as Munshī, who was one of the record writers at the Court.

As stated in the preface, the author divided his work into a *muqaddimah* or introduction, two *ṣahīfahs* or books, and a *khātimah* or conclusion. The introduction deals with the genealogy of 'Abbās and the history of his ancestors and predecessors, including a detailed history of Shāh-Ismā'īl II and his son Shāh-Ṭahmāsp. The first book contains an account of the birth of 'Abbās, A.H. 978 (A.D. 1571), the principal events of his early days; brief notices on some of the notable men of the period; a history of Shāh-Ismā'īl II, his son Shāh-Ṭahmāsp (d. A.H. 985, A.D. 1577), and his son Muḥammad Khudābandah to the accession of Shāh-'Abbās, A.H. 996 (A.D. 1587), and the high qualities and noble endowments of the Shāh. The second book, fol. 199, contains a detailed history of Shāh-'Abbās the Great from his accession to his death, in two *maqṣads*, the second part containing an account of the last thirteen years of the reign, which was supplemented by the author as stated above. The *khātimah*, which was to contain wonderful incidents of the time, and which was to be followed by a third book of history, was never completed.

The preface begins:

بسم اللّٰه برده کشای در امید و بیم - چون نشر صحاح
کبریای الهی که بیرون از دائره عقول و افهام است - الخ

The second book begins:

عنوان صحیفه سلطنت و عالم آرائی پادشاهان کامگار و دیماچہ دیوان
خلافت و کشور کشای شهریاران گردون اقتدار - الخ

Cf. Morley (R.A.S. Cat.), p. 133 sq.; Rieu (B.M.P. Cat.), p. 185 sq.; Bodl. Cat., 289-299; Pertsch (Berlin Cat.), p. 433 sq.; Ethé (I.O. Cat.), 538-554; Flügel (Vienna Cat.), ii, p. 174; Stewart's Descriptive Cat., p. 10; Aumer (Munich Cat.), p. 80; Hāj. Khāl., vi, p. 564; S. de Sacy in the *Journal Asiatique*, v, p. 86 sq.; *Zeitschrift*, xv, p. 457 sq.; etc.

(*James Anderson.*)

241.

نامه شادعباس ثانی

Nāma-i Shāh-‘Abbās II.

Fols. 5; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.; 14 lines, each 3 $\frac{3}{4}$ in. long; written in good Nasta‘līq, in the same handwriting as the Raqā’im Karā’im, etc.; not dated.

A letter stated to have been sent by Shāh-‘Abbās II, of Persia, after his conquest of Qandahār, A.H. 1058 (A.D. 1648), to Jahāngīr (?), the Emperor of India, with the reply of the latter. This is evidently wrong, for ‘Abbās II, who ascended the throne, A.H. 1052 (A.D. 1642), was a contemporary of Shāhjahān.

The letter begins:

نسایم دعواتی از نفعات اجابت آن غنچه مراد شگفته - الخ

The reply on fol. 3b begins:

سپاس معرزا از ملابس حدّ و قیاس وستایش مبرّا از الیش - الخ

(*James Anderson.*)

IV. BIOGRAPHY.

242.

تکمله یافعی

Takmila-i Yāfi‘i.

Fols. 223; 8 in. by 5 $\frac{1}{2}$ in.; 15 lines, each 3 $\frac{1}{2}$ in. long; written in clear Nasta‘līq; headings in red; frontispiece illuminated with gold; gold-lined round the pages; injured by insects, chiefly on the margins; copyist, Ghulām Ḥusain b. Shaikh Muḥammad ‘Alī b. Shaikh Mihr ‘Alī Quraishī ‘Abbāsī al-Hāshimī; an old copy.

A Persian version of the original in Arabic, termed :

خلاصة المفآخر فى مناقب الشيخ عبد القادر و جماعة لمن عظمة
الله تعالى من الشيوخ الاكابر -

(see first page, line 4) of Shaikh 'Abd-allāh Yāfi'ī (Yamanī b. As'ad b. 'Alī), who died, A.H. 768 (A.D. 1366), at Mecca, where, and at Medina, he had lived for about fifty years. Before he had finally settled in Ḥijāz, he had travelled in Syria and Egypt. He belonged to a Ḥimyarite tribe in Yemen, and received his early training at Aden, and for his Ṣūfiism he was indebted to Shaikh 'Alī b. 'Abd-allāh al-Ṭawāshī (d. A.H. 748, A.D. 1347). At Mecca he studied law under Shaikh Najm al-Dīn Ispahānī (d. A.H. 730, A.D. 1329), whose name also appears in this work in connection with his approbation of the author's work called روضة الرياحين فى حكايات الصالحين (the Rauzat al-Riyāḥīn fī Hikāyāt al-Ṣālihīn), a biography of Saints and Shaikhs. Several of the author's works are noticed in other catalogues.

The present translation was made by 'Ibād-allāh, on hearing of the merits of the work from Shaikh Jalāl al-Dīn Bukhārī. It contains two hundred and sixteen stories, which mostly refer to the celebrated Muḥammadan saint, Shaikh 'Abd al-Qādir Jīlānī, called also "Pīr-i Dastgīr" and "Ghaṣṣ al-A'zam" Muḥyī al-Dīn, who died at Baghdād, A.H. 561 (A.D. 1166). Each story begins with the name of the person on whose authority it is related, and in story No. 215 some of the sayings, etc., of the great Shaikh are also included.

Begins :

الحمد لله رب العالمين . . . اما بعد مى گوید اضعف . . .
كتاب خلاصة المفآخر . . . مشتمل است بر بعضى آيات و حكايات
غريبيه شيخ - الخ

Cf. for the Arabic original, Ḥāj. Khal., iii, p. 166 sq.; Loth (I.O. Cat.), 708 ii; etc. The poet "Abadī" rendered the Persian version into verse, entitled ترجمه تکمله (the Tarjuma-i Takmilah), A.H. 1051 (A.D. 1641, 1642), see Sprenger (Oude Cat.), p. 307. The Persian version, described in Ethé (I.O. Cat.), 643 (without the translator's name), seems to be identical with this.

(James Anderson.)

243.

رشحات عين الحيات

Rashahāt-i 'Ain al-Hayāt.

Fols. 350 ; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in. ; 19 lines, each 2 $\frac{3}{4}$ in. long ; gold-ruled round the pages ; written in neat Nasta'liq, with headings in red ink ; slightly injured and repaired in some parts ; bound in gilt-stamped leather, probably copied in the eleventh century of the Hijrah.

A well-known collection of biographies of spiritual guides of the Naqshbandī order and principally of Khwājah Naṣīr al-Dīn 'Ubaid-allāh, by his disciple Maulānā Fakhr al-Dīn 'Alī b. al-Ḥusain al-Wā'iz al-Kāshifi, better known by his poetical name "Ṣafi," who died, A.H. 939 (A.D. 1532). It is stated that the author took sixteen years to compile this work, which he finished (according to the title of the book "رشحات," which is its chronogram, and several other *ta'riḫs* mentioned at the end), A.H. 909 (A.D. 1503).

The work is divided into a *maqālah* (introduction) on fol. 4, which contains notices of the Khwājahs, who were the spiritual guides of the Naqshbandī order, two *maqṣads* (parts), and a *khātimah* or epilogue.

Maqṣad I. Fol. 198*a*, is subdivided into three *faṣls* (sections), and contains a graphic account of the ancestors of Khwājah 'Ubaid-allāh, called also Khwājah Ahrār, the spiritual guide of the author, his birth, A.H. 806 (A.D. 1404), early life, character, and associations in Samarqand and Khurāsān with Sayyid Qāsim Tabrīzī, Shaikh Bahā al-Dīn 'Umar, and Ya'qūb Jarkhī.

Maqṣad II. Fol. 232*a*, in three *faṣls*, contains principally his sayings.

Maqṣad III. Also in three *faṣls*, contains an account of some of the manifestations of his spiritual power as told by his numerous disciples who had witnessed them.

Khātimah. Fol. 246, contains notice of his death (which occurred at Samarqand, A.H. 895, A.D. 1490, at the age of 89).

Begins :

الحمد لله لمن رش رشحات والحكم على قلوب العارفين بفيضه
 للقدس اللقدم والصلوة على مظهر اما بعد چنين گوید
 فقير بى بضاعت - الخ

Cf. Hāj. Khal., iii, p. 461 ; Rieu (B.M.P. Cat.), i, p. 353 ; Bodl. Cat., 360 ; Pertsch (Gotha Cat.), p. 121, and Berlin Cat., p. 563 ; Dorn (St. Petersb. Cat.), p. 299 ; Ethé (I.O. Cat.), 633-635 ; etc.

(David Anderson.)

244.

مجالس المؤمنین

Majālis al-Mu'minān.

Fols. 648 ; 11 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in. ; 23 lines, each 4 $\frac{3}{4}$ in. long ; written in distinct Nasta'liq, with headings in red ; bound in plain leather ; copied by Nūr 'Alī, A.H. 1157 (A.D. 1744).

These are the biographies of the most notable Muslims who professed the Shī'ah doctrine from the earliest time of Islām to A.H. 905 (A.D. 1499), when the Shī'ah faith was recognised as the state religion in Persia by the Ṣafawī dynasty. This great work was compiled, between A.H. 993 and 1010 (A.D. 1585-1602), by Qāzī Sayyid Nūr-allāh b. Sharīf al-Mar'ashī al-Ḥusainī al-Shūstari, who was a nobleman at the court of the great Akbar and the author of several Shī'ah works. He was a zealous Shī'ite, and in Jahāngīr's time, A.H. 1019 (A.D. 1610), suffered death for his religious opinions.

The work is divided into a *fātiḥah* (introduction) and twelve *majālis* (books) :

Fātiḥah, fol. 2*b*, last line : On the definition of the Shī'ah in general and the Imāmiyyah in special.

Majlis I, fol. 10*a* : On places connected specially with the Imāms and the Shī'ah.

Majlis II, fol. 51*b* : On some tribes known to profess the Shī'ah faith.

Majlis III, fol. 66*a* : On the Companions of the Prophet, who were Shī'ites.

- Majlis IV, fol. 117*a*: On the immediate followers and disciples of the Companions.
- Majlis V, fol. 142*a*: On the theologians, commentators, traditionists, dignitaries, legists, ecclesiastical functionaries, grammarians, and lexicographers, in the generation succeeding the Companions.
- Majlis VI, fol. 262*a*: On the Šūfis.
- Majlis VII, fol. 348*a*: On the philosophers.
- Majlis VIII, fol. 378*b*: On the kings. This majlis is subdivided into a *muqaddimah* (introduction) on fol. 378*b*, and sixteen *junds* (chapters) comprising as many royal dynasties: (1) fol. 392*a*, (2) fol. 406*a*, (3) fol. 407*a*, (4) fol. 408*b*, (5) fol. 410*b*, (6) fol. 425*a*, (7) fol. 428*b*, (8) fol. 436*a*, (9) fol. 438*a*, (10) fol. 440*b*, (11) fol. 443*a*, (12) fol. 444*b*, (13) fol. 456*b*, (14) fol. 462*a*, (15) fol. 464*a*, and (16) fol. 406*b*.
- Majlis IX, fol. 474*a*: On the famous governors and generals.
- Majlis X, fol. 493*b*: On the great Wazīrs and secretaries.
- Majlis XI, fol. 527*b*: On the celebrated Arab poets.
- Majlis XII, fol. 579*b*: On the Persian poets. This majlis begins with Firdausī and Asadī, and ends with Ahlī Shīrāzī and Lisānī.

An index has been added at the beginning written by Muḥammad ‘Alī. At the end it is stated that the copy, from which the present one was evidently made, was collated with the original MS. and completed, according to a chronogram, A.H. 1028 (A.D. 1618).

Begins (after the index):

نفعات دلکشائی حمد و رشحات جان فراى ثنا که از مهبت شمال
اعتقاد و مصب زلال انقياد - الخ

For other copies see Rieu (B.M.P. Cat.), i, p. 337; Bodl. Cat., 367-370; Pertsch (Berlin Cat.), p. 564; Ethé (I.O. Cat.), 704; etc. See also Goldziher, Beiträge zur Literaturgeschichte der Shi‘a, und der sunnitischen Polemik, Vienna, A.D. 1874; O. Loth, Zeitschrift der D.M.G., xxix, p. 676. It has been printed at Teherān, A.H. 1268 (A.D. 1851).

(Robert Brown.)

245.

تأريخ بابا نصيب

Ta'riḫ-i Bābā Naṣīb.

Fols. 428 ; 9¼ in. by 6¼ in. ; 15 lines, each 3¾ in. long ; written in excellent small Naskh, with headings in red, on thin glazed paper ; coloured lines round the pages ; slightly injured by insects ; probably copied in the eleventh century of the Hijrah.

This is a work on history by Bābā Naṣīb, who was a celebrated saint of Kashmīr, and died, A.H. 1047 (A.D. 1637). The work, which is also known as the Rīshī-nāmah or the Darwīsh-nāma-i Mullā Naṣīb, consists in this instance of two parts :

- I. ذكـر مناقب خلفاء اربع (the virtues, etc., of the first four Khalīfahs), fol. 1b.
- II. درويش نامه (the biographies of holy men of Kashmīr), fol. 135a.

Contents of Part I :—

Preliminary remarks on the respect due to the first great Khalīfahs of Islām, fol. 1b. Short anecdotes connected with the Khalīfahs : Abī Bakr Ṣiddīq, fol. 35a ; 'Umar b. al-Khaṭṭāb, fol. 68a ; 'Uṣmān b. 'Affān, fol. 91b ; 'Alī b. Abī Tālib, fol. 100b. The Family of the Prophet, fol. 126a. The forty persons who have been free from sin, fol. 132a.

Contents of Part II :—

At the commencement the author laments (see fol. 135a) that while numerous well-known biographies of holy men have been written in the west and south, none has ever been undertaken in Kashmīr itself dealing with its own great men. It was to fill this literary gap, and imbued as he was with respect and love for the saints as he further states, that he compiled the present work. In its composition are interspersed numerous texts from the Qurān and the Traditions, as well as verses in the Kashmīrī language (all, however, explained in Persian). The biography opens with an account of Shaikh Nūr al-Dīn Walī (who was born A.H. 770, A.D. 1368), and the following are the names of some of the other holy men, who

flourished in Kashmīr, stories of whose learning, piety, and spiritual powers are described in this work :—

- (1) Bābā Bām al-Dīn, fol. 205*b*.
- (2) Bābā Zain al-Dīn, fol. 290*b*.
- (3) Bābā Laṭīf al-Dīn, fol. 301*b*.
- (4) Bābā Naṣīr al-Dīn, fol. 303*a*.
- (5) Bābā Rajab al-Dīn, fol. 304*b*.
- (6) Bābā Shukr al-Dīn, fol. 318*b*.
- (7) Bābā Laṭīf al-Dīn's disciples, fol. 331*b*.
- (8) Bābā Naurūz Rīshī, fol. 336*b*.
- (9) Malik Saif al-Dīn, fol. 342*a*.
- (10) Mirzā Haidar Kāshgharī, fol. 347*b*.
- (11) Hazrat Makhdūm Shaikh Ḥamzah, fol. 351*b*.

The work concludes with brief notices of a few minor Bābās.

The first part begins :

ذکر مناقب خلفاء اربع - ای درویش فضائل و مناقب خلفاء آن
سرور بسیار است - الخ

The second part begins on fol. 135*a* :

المعبود لجميع العباد اما بعد می گوید فقیر حقیر
نصیب کشمیری خاک روبرو جمیع عزیزان و بزرگان و فیاضان - الخ
(David Anderson.)

246.

تواریخ میر سید شریف " راقم "

Tawārīkh-i Mir Sayyid Sharīf " Rāqim."

Fols. 188; 9 in. by 5½ in.; 15 lines, each 3½ in. long; written in Nasta'liq, with headings in red; coloured lines round the pages; copied at Shāhjahānābād (Dehli), A.H. 1145 (A.D. 1732), by Mīr Shihāb al-Dīn b. Khwājah Buzurg-Shāh al-Makhdūmiyyah al-Khwārazmiyyah.

A chronological account of some of the kings, learned and holy men who flourished, A.H. 736-1045 (A.D. 1335-1635), during the

period of the Moghul sovereignty in Central Asia, Persia, and India. On the flyleaf this work is named, in the hand of the donor, "the Tareekh Keymoors." The name of the author, Mīr Sayyid Sharīf, poetically styled "Rāqim," appears after the end of the work, where a few of his *ghazals* and *qaṣīdahs* are written.

The work contains at the beginning a brief history of Tīmūr. In the case of distinguished men, not only their brief biographies are given, but, with no exception, chronograms in verse of their death are also rendered, a few of the latter being of the author's own composition.

The preface, which contains some remarks on the writing of the chronograms, begins:

برضا میر ارباب دانش و خاطر اصحاب تلبیس واضح که
در تواریخ حوادث ایام علمای عظام و فضلالی کرام - الخ

(David Anderson.)

V. GEOGRAPHY.

247.

بیجته العالم

Bahjat al-'Ālam.

Fols. 256; 9½ in. by 5¾ in.; 15 lines, each 3½ in. long; written in neat Nasta'liq, on reddish paper, with headings in red; gold-lined round the pages; frontispieces illuminated with gold; slightly soiled by damp; probably copied about the end of the twelfth century of the Hijrah.

An excellent copy of a work on general geography by Ḥakīm Mahārat-Khān Ispahānī, who resided mostly at Dehlī in the time of the Emperor Bahādur-Shāh I, and completed it a little after the death, A.H. 1124 (A.D. 1712), of that Emperor (cf. Rieu, B.M.P. Cat., iii, p. 992, where a short extract from it is described). In the preface and also in the colophon the author states that after completing this work, which forms the first volume of a larger work, he started writing a second volume which was to be entitled روضة الافراح (the

Rauzat al-Afrāh), containing a translation from Arabic of *جريدة العجائب* (the *Jarīdat al-Ajā'ib*), *تحفة الالباب* (the *Tuḥfat al-Albāb*), and *رسالة احوال بهنسا* (the *Risāla-i Aḥwāl-i Bhansā*), the last work containing an account of the place where Jesus was brought up.

The present work, which is principally based upon the celebrated geographical and biographical encyclopædia, entitled the *Haft-Iqlīm* (*هفت اقلیم*), of Amīn Aḥmad Razī, contains:

I. Index to the work, pp. i-iv.

II. Preface, fols. 1-3, beginning:

الحمد لله والصلوة على رسوله وبعد چون دریافست
غرایب مبدعات و عجایب مصنوعات حکیم قدیر که در اقلیم سبعة
وطبقات عناصر اربعة ومواید ثلاثة است - الخ

III. Description of the seven *iqlīms* or regions:

(1)	Description of 12 places	Fol.	3a.
(2)	„ 17 „	„	10a.
(3)	„ 76 „	„	23a.
(4)	„ 84 „	„	74b.
(5)	„ 23 „	„	127a.
(6)	„ 16 „	„	136b.
(7)	„ 155 „	„	1499.

The last section includes more detailed notices and deals with objects of special interest, chiefly:

(a) *احوال بعضی از ممالک روم* (fol. 153a, taken principally from the *Hasht-Bihisht* (a history of the first eight Sulṭāns of Turkey, by Idrīs b. Ḥusām al-Dīn al-Bidlīsī, who died ا.ه. 926, A.D. 1520).

(b) *توصیف بعضی از بلاد هند*, extracted from the fourth (more properly the third) volume of *Akbar-nāmah* of Abū al-Faḥr (see the *Ā'in-i Akbarī* described above, Nos. 208-210), and contains descriptions of Bengal, fol. 17a; Orissa, fol. 181a; Bihār, fol. 183b; Ujjain, fol. 184b; Thānīsar, fol. 185b; and Multān, fol. 186a.

(c) *احوال بلاد متفرقه*, gathered principally from the work entitled the “*Anīs al-Ārifīn*,” and contains accounts of various towns and tracts, fol. 188b.

(d) در عجایب جزایر, obtained chiefly from the 'Ajā'ib al-Makhlūqāt (the Persian version of the first part of the Arabic Cosmography of Zakariyyā b. Muḥammad b. Maḥmūd al-Qazwīnī, who died A.H. 682, A.D. 1283), containing notices of islands.

(e) در عجایب جبال, fol. 225b, about mountains, taken from the Tuḥafat al-Gharā'ib, the same as 'Ajā'ib al-Makhlūqāt.

(f) در عجایب انهار, fol. 233a, on rivers.

(g) در عجایب عیون, fol. 237a, on fountains.

(h) احوال بلاد مغرب, fol. 238a, the cities of the west.

A copy of the same work is described in Ethé (I.O. Cat.), 729; see also Rieu, loc. cit.

(James Anderson.)

248.

معلومات الآفاق

Ma'lūmāt al-Āfāq.

Fols. 15; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.; 14 lines, each 3 $\frac{3}{4}$ in. long; written in good Nasta'liq, in the same handwriting as the Raqā'im-i Karā'im, etc.; not dated.

This is a detached portion taken from the geographical work of the same name, which was written after the death of the Emperor 'Ālamgīr (A.H. 1118, A.D. 1707), by Sayyid Amīn al-Dīn Khān b. Abū al-Makārim Amīr-Khān al-Ḥusainī al-Harawī (see above, No. 219). It contains brief accounts of the titlature of the Emperor, the Princes, the Princesses, and the nobles of the Court of Dehlī. Brief references to the *Sūbahs* (provinces), areas, revenues, distances between various places, and accounts of the offices are also included.

Begins:

جزوی از جزی کتاب مستطاب معلومات الآفاق - الخ

See Elliot, Hist. of India, i, p. 328; Rieu (B.M.P. Cat.), iii, p. 1013b (vi); etc.

(James Anderson.)

VI. MEDICINE.

249.

دستور الاطباء

Dastūr al-Atibbā'.

Fols. 123; $12\frac{3}{4}$ in. by $8\frac{1}{4}$ in.; 17 lines, each 5 in. long; written in clear Nasta'liq; bound in gilt-stamped leather; bears a seal of the year A.H. 1222 (A.D. 1807); copyist, Muḥammad Badr al-Dīn, known as Shay Aḥmad.

A work on the Indian system of medicine. It was compiled by the celebrated Muḥammad Qāsim Hindū-Shāh, commonly known as Firishtah (see his Gulshan-i Ibrāhīmī, No. 200).

The work is divided into a *muqaddimah* (introduction), three *maqālahs* (chapters), and a *khātimah* (epilogue):

The *muqaddimah*, on the component parts of the human body and its four humours, viz.: blood, phlegm, yellow bile, and black bile (در ذکر ارکان بدن و اخلاط و غیره), fol. 1*b*, in nine *fā'idahs* or sections with numerous *faṣls* or subsections.

The *maqālah* I, on the characters and actions of simple drugs and aliments in alphabetical order (در خواص ادویه و اغذیه مفردة), on fol. 12*a*, in twenty-three *bābs*.

The *maqālah* II, on the compound medicaments (در مرکبات مشهور), on fol. 45*b*, in fifteen *bābs*.

The *maqālah* III, on the treatment of diseases (در معالجات علل), (بطریق اجمال), on fol. 72*b*, in one hundred and sixty *faṣls*.

The *khātimah*, on the six tastes and savours, and the classification of land with regard to water (در شرح انواع مزه و قسمت ربع مسکون), on fol. 122*a*.

The preface begins:

حمد بیجدد مر خدای را که بر حکم و ما ارسلنک الراحمة للعالمین
رایات شوکت محمدی مرتفع ساخته - الخ

In the colophon the book is entitled *کتاب طب دستور طب فرشته*, but in Pertsch (Berlin Cat.), p. 580, and Ethé (I.O. Cat.), 2323, it is entitled *اختیارات قاسمی بدستور الاطباء*. See also Rieu (B.M.P. Cat.

Suppl.), 160; Bodl. Cat., 1601; Mehren (Copenhagen Cat.), p. 11; Ethé (I.O. Cat.), 2318-2323; and Hāj. Khal., iii, p. 225.

(James Anderson.)

250.

شفاء المرض

Shifā' al-Marḡ.

Fols. 97; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.; 15 lines, in two central columns; each 1 $\frac{1}{2}$ in. long; written in clear Nasta'liq, with headings in red; slightly injured by insects; bound in plain leather; not dated.

A compendium of medicine in verse, compiled, A.H. 990 (A.D. 1582), by Shihāb (al-Dīn) b. 'Abd al-Karīm. The author has at the end written an account of himself to the effect that his ancestors originally belonged to Ghaznī (here written شریبی); a few ruled Nāgūr, and that one of them entitled Muḥammad-Malik collected revenues of that province for seven or eight years. The author's father was engaged in mercantile pursuits, and trade again served to sustain the author, who practised medicine only in the service of God. The work consists of 160 *bābs* or chapters. Two copies of the same work are mentioned in Ethé (I.O. Cat.), 2315-2316.

Begins:

بخستین کنم نوک خامه روان بتوحید پروردگار جهان

(David Anderson.)

251.

شفاء المرض

Shifā' al-Marḡ.

Fols. 99; 8 in. by 5 $\frac{1}{2}$ in.; 15 lines in two central columns, each 1 $\frac{1}{2}$ in. long; written in Nasta'liq, in the same handwriting as the *Tibb-i Bahri-u Barrī*; dated A.H. 1133 (A.D. 1720); copyist, Chanpa, son of Aithappa.

This is another copy of the work described above. The 160 *bābs* in this MS. are all enumerated on fols. 4b-7. The last chapter, which contained an account of the author, has been omitted.

(James Anderson.)

252.

فرهنگ طب

Farhang-i Ṭibb.

Fols. 32; 8 in. by $5\frac{1}{2}$ in.; 13 lines, each 4 in. long; written in Nasta'liq, in the same handwriting as the Ṭibb-i Bahrī-u Barrī; about A.H. 1133 (A.D. 1720); copyist, Chanpa, son of Aithappa.

A treatise in prose on materia medica, by the same Shihāb al-Dīn. The names of simple medicinal substances are arranged in alphabetical order.

Begins:

فرهنگ طب در بیان لغات مفردات . . . باب الالف -
بدانکه داروها دونه است - اول آنکه از خانۀ عطاران پیدامی شود
اما مردکامل باید که شناخته بکار برد الخ -

This work is identical with the copy described in Ethé (I.O. Cat.), 2317 (1).

(James Anderson.)

253.

مجررات التداوی

Mujarrabāt al-Tadāwī.

Fols. 79; $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; 15 lines, each $4\frac{1}{4}$ in. long; written in good Nasta'liq-shikastah; headings in red; bound in gilt-stamped leather; frontispiece illuminated with gold; coloured lines round the pages; injuries have been repaired; copyist, Mīr Ḥasan Ispahānī; dated A.H. 1244 (A.D. 1828).

A work on compound medicaments by Ghulām Muṣṭafā Bihārī. It is divided into fifty-two *faṣls* (chapters), each of which contains the medical preparations for various diseases:

1. در علاج درد صداع و درد شقیقہ - (Pains of the head and temples), fol. 2*b*.
2. در علاج مرگی و مالی خولیا وغیره - (Epilepsy, melancholy, etc.), fol. 4*a*.

3. — در علاج درد گوش و کری گوش (Earache, deafness, etc.), fol. 5*b*.
 4. — در علاج درد چشم و مریض که در چشم باشد (Pain of the eyes in every disease to which the eye is liable), fol. 6*b*.
 5. — در علاج نزله و زکام (Defluxion and catarrh), fol. 10*a*.
 6. — در علاج رعاف یعنی رفتن خون از بینی ناسور بینی و تپش — و جران (Bleeding of the nose, gangrene in the nose, etc.), fol. 10*b*.
 7. — در علاج درد دندان (Toothache), fol. 11*b*.
 8. — در علاج ترکیدن لب و خشونت زبان که بهندی اچهر گویند — و خشکی دهن (Cracking of the lips, roughness of the tongue, and dryness of the mouth), fol. 12*a*.
 9. — در علاج رفتن خون از دهن و فرود آمدن کام و غیره (Bleeding of the mouth and falling off of the palate, etc.), fol. 13*a*.
 10. — در خصاب و کلف یعنی چهای که بر رخسار مردمان می افتد (Spots and freckles which show themselves on the cheeks), fol. 13*b*.
 11. — در علاج لاس گلو و خننازیر و هر مریض که در حلق باشد (Glandular swelling of the neck and every disease to which the throat is liable), fol. 14*b*.
 12. — در علاج هیضه و قی (Cholera morbus and vomiting), fol. 15*a*.
 13. — در علاج سرفه (Cough), fol. 16*a*.
 14. — در علاج بوی بغل و سخت و کوتاه کردن پستان عورت — و بوی بغل و سخت و کوتاه کردن پستان عورت (Foul smells in the armpit, and the hardening and lessening of the breasts of women), fol. 17*b*.
- This faṣl stands here after the following one.
15. — در علاج ضیق النفس (Asthma), fol. 17*a*.
 16. — در علاج درد سینه و هچکی (Pains of the chest and hiccough), fol. 19*a*.

17. — در طپاک دل و حول دل (The changing of the movements of the heart), fol. 19a.
18. — در علاج چهپروک (Cough), fol. 19b.
19. — در علاج استسقا و بادگوله و تاپ تلی (Dropsy, flatulency, and enlarged spleen), fol. 20a.
20. — در علاج نقصان اشتها و هضم طعام — (Loss of appetite and defective digestion), fol. 21a.
21. — در علاج درد شکم و کرم شکم و قولنج و غیره — (Pains in the belly, worms, colic, etc.), fol. 22b.
22. — در علاج شکم جاری آنوخون و شنکزینی و اتمسار — (Purging, passing whitish mucus, blood, worms, etc.), fol. 23b.
23. — در ترکیب جلاب — (Preparations of purgatives), fol. 25a.
24. — در علاج بواسیر و خروج مقعد — (Dyspepsia and prolapsus ani); fol. 26b.
25. — در علاج سنگ مثانه و بستگی بول و تقطیر البول — (Stone in the bladder, retention of urine, and passing of urine drop by drop), fol. 28a.
26. — در علاج سلسلهبول و سوزاک و سیلان منی و بندکشاد — (Incontinence of urine, gonorrhœa, seminal and joint deflexions), fol. 29a.
27. — در علاج مجلوقین و سستی ذکر — (Impotence of the penis), fol. 33b.
28. — در ادویه امساک و لذت جماع و درازی قضیب و غیره — (Medicines taken to prolong pleasure in sexual intercourse, etc.), fol. 35a.
29. — در قوت باه — (Aphrodisiacs), fol. 37b.
30. — در علاج آتشک و باد فرنگ و غیره — (Syphilis and erysipelas), fol. 40b.

31. — در علاج اورام خسیه و وجع آن (Swelling of the testicles, rupture and pains therein), fol. 44a.
32. — در علاج تنگی فرج زنان و بدبوی آن (Narrowness of the vagina and foul smell therein), fol. 44b.
33. — در علاج کشادن و بستن حیض زنان (Exciting or checking the menstrual discharge), fol. 45a.
34. — در علاج عقیمه و انسقاط حمل وغیره (Barrenness, abortion, etc.), fol. 45b.
35. — در علاج برص و جذام و سن بهری (Leprosy, elephantiasis, etc.), fol. 46b.
36. — در علاج قوباه یعنی خارش و ناد (Discoloration of the skin, itch, and ringworm), fol. 48b.
37. — در علاج بهق یعنی چهپ (White morpew), fol. 50a.
38. — در علاج لقوه و فالج و جهوله وغیره (Paralysis, hemiplegia, sunstroke, etc.), fol. 50b.
39. — در علاج انبات و عرق النساء یعنی رنگین باد (Pains excited by motion in the joints of the legs, which get swollen), fol. 51b.
40. — در علاج درد پشت و درد کمر و مفاضات و جزان (Pains of back, loins, and joints), fol. 53b.
41. — در علاج شکسته استخوان و ضربه و سقطه و موچ (Fractures of bones, injuries from falls, strains, and discolorations), fol. 54b.
42. — در علاج نارو ورسولی و چهاچهن (Guinea worm, wen, etc.), fol. 55a.
43. — در علاج رنگوته و ابرس (Copious sweating from the hands and feet), fol. 55b.
44. — در علاج سوختگی از آتش (Burns from fire), fol. 56a.

45. — در علاج لالس ودنبل (Boils, etc.), fol. 56*b*.
 46. — در علاج جراحت وناسور — (Wounds and ulcers), fol. 57*b*.
 47. — در علاج تب — (Fever), fol. 59*a*.
 48. — در علاج گزیدن مار وکژدم و سگ دیوانه و غیره — (Bites of snakes, scorpions, and mad dogs), fol. 62*b*.
 49. — در علاج زهر خورده و غیره — (Poisons), fol. 64*b*.
 50. — در ترکیب مسناچین و سفوفات و حبوبات و روغانات و غیره — (Preparations of electuaries, powders, pills, oils, etc.), fol. 64*b*.
 51. — در ترکیب کشتن سیماب — (Reducing quicksilver to ashes), fol. 71*a*.
 52. — در علاج اسپان — (Diseases of horses), fol. 75*b*.

Begins :

الحمد لله الشافي العليل الظاهرة ودافع امراض الباطنة والصلوات
 والسلام . . . اما بعد می گوید احقر الناس راجع الى رحمت
 باری — الخ

A very badly written MS. translation by the donor of the complete work is preserved along with the original; in the majority of cases the original technical terms occurring in the text are merely transliterated in English characters.

(David Anderson.)

254.

نصیحت نامه حکماء

Naṣiḥat-nāma-i Ḥukamā'.

Fols. 9; 15 lines, in two central columns; written in clear Nasta'liq, with headings in red ink, in the same handwriting as the *Shifā'* al-Marz; not dated.

A few rules for health in verse, taken from ancient physicians, and containing a few hints as to the treatment of ordinary ailments, also

in verse. At the end (fols. 8*b*–9*b*) are given a few instructions (written in large Naskh, with vowels, in Arabic prose, with Persian translation underneath in Nasta'liq) with regard to bathing.

Begins :

بدان ای خردمند نیکوسیر که جویان خیری وترسان زشر

(David Anderson.)

255.

قرآبادین (طب قادری)

Qarābādīn (Ṭibb-i Qādirī).

Fols. 357; 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.; 17 lines, each 3 $\frac{1}{2}$ in. long; written in fair Nasta'liq, with headings in red ink; illuminated frontispiece, and first two pages; gold-lined round the pages throughout; much injured by insects and damp; copied by Ghulām Ḥusain; dated A.H. 1219 (A.D. 1804).

An elaborate work on the compound medicaments for the human body, compiled, between A.H. 1126–1130 (A.D. 1714–1718), by a famous physician, Mīr Muḥammad Akbar, called “Muḥammad Arzānī,” who flourished during Aurangzib’s reign, and was the son of Mīr Ḥājī Muqīm. In this his last composition the author enumerates in the introduction his previous works: (1) Ṭibb al-Nabī (a translation from the Arabic of Jalāl al-Dīn Suyūṭī, see above, No. 163); (2) Ṭibb al-Akbar; (3) Mufarriḥ al-Qulūb; (4) Mizān al-Ṭibb; (5) Ta’rif al-Amrāz; (6) Mujarrabāt-i Akbarī.

The names of diseases are the headings for the 23 chapters into which the work is divided, and medicinal preparations are alphabetically arranged under the diseases for which they are intended.

Begins :

ثنای که شایان جناب مستطاب حضرت الهی تعالی است - الخ

For the author and his works see Rieu (B.M.P. Cat.), ii, pp. 478*b*–480*a*; Ethé (I.O. Cat.), 2339–2346; etc. The work has been lithographed at Bombay, A.H. 1277 (A.D. 1860), and Dehli, A.H. 1286 (A.D. 1869).

256.

مَجَرَّابَاتِ اَكْبَرِي

Mujarrabāt-i Akbarī.

Fols. 92; $8\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; 29 lines, each $2\frac{1}{2}$ in. long; written in Nasta'liq-shikastah-āmīz; injured and stained by damp; bound in gilt-stamped leather; copied by Muḥammad Murād b. Sayyid Mu'īn al-Dīn al-Mūsawī; dated ا.ه. 1128 (A.D. 1715).

This is another work on compound medicaments by the same Muḥammad Akbar (Muḥammad Arzānī). It is divided into a *muqaddimah* (introduction) and ten *bābs* (chapters), which again are subdivided into a great number of *faṣls* (sections). A table of contents is prefixed to the present copy.

The contents are :

Muqaddimah, on fol. 1a : اندر ذکر فواید (Pharmacy, numerous methods described).

Bāb I, on fol. 12a : در امراض سر (Diseases of the head and brain).

Bāb II, fol. 20a : در بیماری دهان و دندان و غیره (Diseases of the mouth, teeth, etc.).

Bāb III, fol. 31b : در امراض جگر و طحال و پیشمت واضلاع و دیگر (Disorders of the liver and spleen, and diseases of the back, joints, and other diseases, e.g., paralysis, hemiplegia, and their complications).

Bāb IV, fol. 35a : در امراض معده (Diseases of the stomach).

Bāb V, fol. 46b : در امراض گرده و مثانه (Diseases of the kidneys and bladder).

Bāb VI, fol. 48 : در امراض که مخصوص به مردان است (Diseases peculiar to men); unfortunately three folios of this part are missing.

Bāb VII, fol. 63a : اندر امراض که مخصوص بزنان است (Special diseases of women).

Bāb VIII, fol. 66*b*: امراض که بر ظاهر جلد پدید آید چون تب و برص و کریون و خارش و جذام کلف و حرق و جراحات و اورام - (Diseases which appear externally on the human body, e.g., rash in fevers, leprosy, centaury, itch, freckles, burns, wounds, tumours, ulcers, etc., and those connected with nails).

Bāb IX, fol. 89*b*: در تدبیر سم و زهر حیوانات مسمنات و مہرلات (Poisons, mineral and animal, fats, etc.).

Bāb X, fol. 92*a*: در ازلہ الخط از اوراق و خطوط مستورہ و صید کردن مرغان (Compositions for removing writing and stains from paper and baits for capturing birds).

Begins:

الحمد لله الذى هذا نا الى الصراط المستقيم . . . اما بعد
احقر العباد محمد اكبر بن محمد مقيم مروز ميارا كه - الخ

Cf. Rieu (B.M.P. Cat.), ii, p. 480; Stewart (Descriptive Cat.), p. 110; Ethé (I.O. Cat.), 2342-2343; Mehren (Copenhagen Cat.), p. 11; etc. It has been printed at Bombay, A.H. 1272 (A.D. 1855), and at Lucknow, A.H. 1280 (A.D. 1863).

(David Anderson.)

257.

طب بحرى وبرى

Ṭibb-i Bahrī-u Barrī.

Fols. 101; 8 in. by 5½ in.; 13 lines, each 4 in. long; written in Nasta'liq, with headings coloured red and technical terms overlined, by the author himself, about A.H. 1133 (A.D. 1720); bound in stamped leather; injured and loose.

A treatise on medicine, of which this is a holograph copy, compiled, as is stated in the preface, for his son Chanpā, by Aithippā, a physician attached to the dispensary at Bījāpūr, who had spent a long time attending for his instruction upon Ḥakīm Muḥammad Ḥusain Yūnānī and Ḥakīm Muḥammad Ma'ṣūm Ispahānī. The material for

this work was derived principally from the *Zakhira-i Khwārazmshāhī* and *Qarābādī* (of Zain al-Dīn Abū Ibrāhīm Ismā'īl b. al-Ḥasan b. Muḥammad b. Aḥmad al-Ḥusainī al-Jurjānī, who died A.H. 531 or 535, A.D. 1136-1137 or 1140-1141).

The preface begins :

حمد متوافر و ثنای متکاتر مر حضرت ایزد متعالی وافصال - بنده
فقیر حقیر کمتر - الخ

In the present work there is first a short vocabulary of some parts of the human body and some drugs with their equivalents in Arabic and Hindī. It further contains hints on the examination of patients, and symptoms and treatment of a number of diseases, and pregnancy. A large part of the work is devoted to the various kinds of fevers.

(James Anderson.)

258.

طب نوری

Tibb-i Nūrī.

Fols. 61; written in Nasta'liq, mostly on the margins of the *Shifā' al-Marz*; about A.H. 1133 (A.D. 1720).

A treatise on medicine in verse. No clue to the author is given.

The work is divided into thirty *bābs*: (1) The causes of disease in general; (2) The tastes; (3) Headaches; (4) The ear; (5) The eye; (6) Catarrh; (7) *Kalaf* or *Jhā'ī* (spots on the face); (8) The teeth; (9) *Khawzīr* (probably *Khūrah*, viz. leprosy); (10) The chest; (11) The axilla; (12) Skin eruptions; (13) Liver and stomach; (14) Dyspepsia; (15) Dropsy; (16) Thirst; (17) *Jholak* or sun-stroke; (18) *Sanpāt* (the name of a disease in which the whole body is seized with chilliness); (19) Fevers; (20) *Pindaqak* (probably *bandarkhat* or running sore); (21) *Daur-i wamasaha*; (22) Itch; (23) Guinea worm; (24) Wounds; (25) Ulcers, etc.; (26) Gangrene; (27) *Bād-i farang* or Erysipelas; (28) Dryness of hands and feet; (29) Piles; (30) *Kanūlbād* or *Kanwalbād*.

Begins :

بگویند حکمای هندوستان که از تلخه و خون نار باشد بدان

(James Anderson.)

VII. MATHEMATICS.

259.

رساله در علمِ وفق

Risālah dar 'Ilm-i Wafq.

Fols. 18; 9 in. by 5 in.; 15 lines, each 3 in. long; written in Nasta'liq-shikastah, about A.H. 1108 (A.D. 1696); numerous tables; copyist, Maulānā Aḥmad b. Sulaimān.

This is the fourth *maqālah* (chapter) from some work on the Theory of Numbers, treating of اعداد وفق, in five *bābs* or sections:

- I. اندر وضع کردن اعداد در مربعیات زوج الزوج, on fol. 1*b*, in five *tarīqahs* or methods.
- II. اندر وضع کردن اعداد در مربع افراد, on fol. 5*b*, in three methods.
- III. اندر دانستن وضع کردن اعداد مربعیات زوج الفرد, on fol. 8*a*, in two methods.
- IV. اندر دانستن اقل عددی که در مربع وفق دهد - الخ, on fol. 10*a*.
- V. اندر دانستن اعداد که وفق مجموعه ایشان در مربع متکامل بود (the rubric for this chapter is absent).

The folios are all mixed with those of the Risālah dar 'Ilm-i Nujūm (see below), but I have numbered them with lead pencil. Cf. this work with No. 92 above.

VIII. ASTRONOMY.

260.

رساله در علم نجوم

Risālah dar 'Ilm-i Nujūm.

Fols. 58; 9 in. by 5 in.; 15 lines, each 3 in. long; written in Nasta'liq-shikastah about A.H. 1108 (A.D. 1696); numerous tables in red ink.

A treatise on astronomy; neither preface nor author's name is given. It is divided into ten *bābs* or chapters:

- I. در دانستن قواعد علم تکسیر, on fol. 2a, in six *faṣṣ* or sections, on fols. 2b, 7b, 9a, 16a, 18a, and 20b.
- II. در دانستن خاتهای ستارگان, on fol. 21a.
- III. در دانستن سیاره سعد و نحس, on fol. 21b.
- IV. در دانستن سایه اصلی, on fol. 22a.
- V. در دانستن ساعات روز و شب, on fol. 22b.
- VI. در دانستن طالع شب و روز, on fol. 23a (in the index it is written تحویل ماه, which is the heading of the *bāb* below).
- VII. در دانستن منازل ماه, on fol. 23a.
- VIII. در دانستن انتقال آفتاب (according to the index), on fol. 23b.
- IX. در دانستن رجال الغیب (which in Hindī is called جگ جوگنی, the Jag-Jōgnī, in astrology, i.e. spirits governing periods of good and ill luck), on fol. 24a.
- X. در بیان شتریلدز, on fol. 24b.

The last five chapters have been misnamed in this book. The last *bāb* includes notes on استخرراج - وقف, etc., and contains a number of اعمال.

The folios are nearly all misplaced, but I have numbered them with red pencil.

IX. ETHICS.

261.

ترجمه تهذیب الاخلاق

Tarjuma-i Tahzīb al-Akhlāq.

Fols. 61; 8½ in. by 5 in.; 13 lines, each 3¼ in. long; written in fair Nasta'liq; bound in plain leather; injured by insects; copied at Jahāngīrnagar (Dacca), A.H. 1081 (A.D. 1670); scribe, 'Alā al-Dīn.

A treatise on ethics and practical philosophy. The author's name is not given, but both from the title and the chapter headings it becomes evident that we have got here a Persian translation of Abū 'Alī Aḥmad b. Muḥammad Miskawaih, better known as Ibn Miskawaih's (d. A.H. 421, A.D. 1030) Arabic work of the same name (تهذيب الاخلاق), called also طهارة النفس (Tahārat al-Nafs), the basis of Naṣīr al-Dīn Muḥammad al-Tūsī's اخلاق ناصری (see above, No. 95).

Ibn Miskawaih wrote also a work on the moral precepts of ancient sages of Persia, India, Arabia, and Greece, which was translated from Arabic into Persian under the title of جاويدان خرد (the Jāwīdān-i Khīrad) by Taqī al-Dīn Muḥammad b. Shaikh Muḥammad al-Arrajānī al-Shustarī, who flourished during the reigns of Akbar and Jahāngīr and rendered Shāh-nāmah into prose at the desire of Akbar (see for the Arabic original, Hāj. Khal., i, p. 213, and ii, p. 581; B.M.A. Cat., p. 627a; Bodl. A. Cat., i, p. 86; S. de Sacy, Notices et Extraits, x, p. 95; Leyden Cat., iv, p. 191, etc.; and for the Persian version cf. Rieu, B.M.P. Cat., p. 441a; Bodl. Cat., 1417; Ethé, I.O. Cat., 1922, No. 7). Ibn Miskawaih is also mentioned as the translator of Plato's "De legibus," under the title of كتاب النواميس (the Kitāb al-Nawāmīs), but this version has also been attributed to Ḥusain b. Ishāq, who died, A.H. 260, A.D. 873-874 (see Hāj. Khal., v, p. 112; B.M.A. Cat., p. 745b; Bodl. Cat., 1422, No. xviii; and Wüstenfeld, Geschichte der arabischen Aerzte, pp. 26 and 64).

In the present work the subject is treated in a *muqaddimah* (introduction), three *bābs* (chapters), and a *khātimah* (appendix).

Muqaddimah, in two *bābs* :

- i. Fol. 3a در بیان شرف این علم
- ii. ,, 4a در بیان آنکه کمال انسان در چیست

Bāb I. در تهذيب اخلاق In seven *faṣṣ* (sections) :

- i. Fol. 9a در بیان انواع فضایل
- ii. ,, 10b در بیان اصناف کمالات که در تحت آن فضایل است
- iii. ,, 12b در بیان انواع ردایل که ضد فضایل است
- iv. ,, 16a در بیان شرف عدالت بر دیگر فضایل

- v. Fol. 18*b* در بیان کیفیت اکتساب فضایل
vi. ,, 21*a* در بیان حفظ صحت نفس
vii. ,, 25*a* در معالجات امراض نفس
- Bāb II. در حکمت منزل In five faṣls :
- i. Fol. 34*a* در بیان احتیاج مردم بمنزل
ii. ,, 35*b* در بیان تدبیر اهل
iii. ,, 38*a* در تدبیر اقوات و اموال
iv. ,, 39*b* در تدبیر اولاد
v. ,, 45*a* در تدبیر خدم و عبید

Bāb III. در معرفت مدن و سیاست آن In four faṣls :

- i. Fol. 46*b* در بیان احتیاج مردم بمدن
ii. ,, 50*a* در فضیلت محبت و انواع
iii. ,, 55*a* در اقسام اجتماعات
iv. ,, 56*b* در کیفیت معاشرت

The *khātimah* in this copy is wanting, only the colophon is found.

Begins :

اخلاق مهذبۀ اهل کمال که لایق اتباع و انتخاب تواند بود - الخ

Cf. for this work as the basis of Naṣīr al-Dīn Ṭūsī's اخلاق ناصری (see above, No. 95, and also below), Hāj. Khal., v, p. 112 ; B.M.A. Cat., p. 745 ; Bodl. Cat., 1435 ; etc.

(James Anderson.)

262.

اخلاق ناصری

Akhlāq-i Nāṣiri.

Fols. 152 ; 8 $\frac{2}{4}$ in. by 5 $\frac{1}{2}$ in. ; 19 lines, each 2 $\frac{3}{4}$ in. long ; fair Nasta'liq-*shikastah-āmīz* ; headings in red ; not dated ; copyist, Mīr Muḥammad Arshad Khwāfī.

This is another copy of Naṣīr-i Ṭūsī's (d. A.H. 672, A.D. 1274) celebrated work on ethics (see above, No. 95), and is divided as follows :—

Maqālah I. Fol. 7a; in two qisms:

Qism i, in seven faṣls, on fols. 7a, 7b, 11a, 12b, 15b, 17b, and 23b.

Qism ii, in ten faṣls, on fols. 33b, 36a, 37a, 38b, 41a, 43b, 48a, 57b, 60a, and 66a.

Maqālah II. Fol. 83a; in five faṣls, on fols. 83a, 85b, 88a, 91b (here on fol. 99 is the faṣl which was added to the work after its completion), and 101a.

Maqālah III. Fol. 103a; in eight faṣls, on fol. 103a, 109a, 119b, 130a, 137a, 140b, 148a, and 151a.

The preface begins as usual.

(James Anderson.)

263.

اخلاق محسنی

Akhlāq-i Muḥsinī.

Fols. 154; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.; 17 lines, each 4 $\frac{1}{4}$ in. long; written in Nasta'liq; bound in stamped leather; margins have been mended; copied on the 14th Muḥarram of the thirteenth year (of some king's reign), probably in the twelfth century of the Hijrah.

This is another complete copy of the well-known work on ethics by Maulānā Kāshifī (d. A.H. 910, A.D. 1505), but the folios have been misplaced, and the work in this instance begins on fol. 21b in the usual manner. For the author and details of the work see above, No. 97.

(Robert Brown.)

X. POETRY.

264.

اظہار الحق

Izhār al-Ḥaqq.

Fols. 92; 8 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.; 17 lines, each 3 in. long; gold-lined round the pages; well written in Nasta'liq, with Arabic texts in Naskh; bears a seal of Ḥusain Qulī Khān-Bahādur of the year, A.H. 1106 (A.D. 1694).

A Persian translation of some of the difficult lines in the *qaṣīdahs* written by the Imām 'Alī b. Abī Ṭālib, the son-in-law of the Prophet (see above, Nos. 6-8), with comments upon the same by Mir Sayyid Walī, who compiled it by desire of his father. It is written in good style, and the *qaṣīdahs* have been selected from some of the most reliable MSS. The following is the commentator's own account of the work, see fol. 2a, l. 14 :—

” . . . امر صادر شد که چندین اشعار منجمله قصاید ابی طالب صاحب اسلام علیه وعلی ابن اخبه السلام که در حمایت و رعایت آن خیر انام منیع اشعار بر اسلام ماثور از روایات معتبره منقول از کتب معتبره کرده شد مترجم نماید واستار اشکال از اشکال مگذرات معانیش بر برباید تا منکران اسلام آن علیه السلام وشاکیان ایمان آن ساکن دار السلام از ورطه انکار وشک برآمده بساحل مجازت رسیده از رقد غفلت تنبه نموده بعقیده حق گرانید - الخ“

The following are the first two lines commented upon :—

الم ترانی یعرهم همته بفرقته حرا الوالدین کرام

(James Anderson.)

265.

شاد نامه

Shāh-nāmah.

Fols. 606 ; 14½ in. by 8½ in. ; 25 lines, each 1½ in. long ; written in excellent Nasta'liq, in four gold-ruled columns, with headings in red ; the first two leaves of each of the two parts are richly illuminated ; the first part is also illustrated with fifteen pictures in gilt and colour on fols. 47b, 57a, 67a, 79a, 90b, 99b, 120a, 139b, 141a, 142b, 143a, 178a, 186b, 197b, and 204a, with numerous blank spaces for other illustrations which were never made ; margins slightly soiled by damp ; probably copied in the tenth century of the Hijrah ; two uniform volumes in one.

A complete and superb copy in two volumes of the famous epic poem, the Shāh-nāmah, which was composed, according to the chronogram at the end (نهم سال وهشتاد با سی صد است), A.H. 389

(A.D. 998), by the Homer of Persia, Abū al-Qāsim Ḥasan b. Sharaf-Shāh, poetically styled “Firdausī,” who died at his native place, Tūs (Mashhad), at the age of 89 years, A.H. 411, A.D. 1020 (but Hājī Khalfah says he died, A.H. 416, A.D. 1025). The poem contains legendary annals of the early Kings of Persia from Gayūmarš to the death of Yazdajird, the last of the Sāsānian race, when the country was conquered by the Arabs, A.H. 21 (A.D. 641). It was written in purest Persian after a labour of about thirty-five years at the desire of the conqueror Sulṭān Maḥmūd of Ghaznī, and consisted of 60,000 distichs, but Firdausī did not live to reap his reward of 60,000 pieces of gold, which were promised but delayed by Maḥmūd, for, as the legend says, when the money arrived his body was on its way to its last resting-place.

The present copy begins with a short preface containing a list of the ancient kings of Persia in genealogical order. This is followed by the four *daftar*s of the poem in the form of two books.

The preface begins:

الحمد لله رب العالمين والصلوة والسلام على رسوله وآله اجمعين -
 باید دانست که از حضرت آدم صفی علی نمینا وعلیه السلام که پدر
 نخستین آدمیان بود بدین عصر - الخ

The first book begins on fol. 3b :

بنام خداوند جان و خرد کزین برتر اندیشه برنگرد

The second book begins on fol. 308b, with Luhrāsp's reign :

چولهراسپ بنشست بر تخت داد بشاهنشاهی تاج بر سر نهاد

For Firdausī and his work see chiefly Nöldeke, *Das iranische Nationalapoc* in Trübner's *Grundriss der iranischen Philologie*, Band ii, pp. 130-211, and the editions of Turner Macan, Calcutta, A.H. 1245 (A.D. 1829); J. Mohl, Paris, A.D. 1838-1878; J. A. Vullers, Leyden, A.D. 1877-1884; also Rieu (B.M.P. Cat.), ii, pp. 533-541; Pertsch (Gotha Cat.), p. 68; Flügel (Vienna Cat.), i, p. 492; Sprenger (Oude Cat.), p. 405; Ouseley, *Biogr. Notices*, pp. 54-99; Ethé (I.O. Cat.), 860-881; etc. Turner Macan's text has been reproduced in many lithographed editions in India and Persia. The principal translations are: J. Mohl, *Le livre des rois*, traduit et commenté, Paris, A.D. 1876-1878; I. Pizzi, *Il libro dei re poema epico*,

8 vols., Turin, A.D. 1886–1888; Shack, *Heldensagen*, 3rd edition, 3 vols., Stuttgart, A.D. 1878; J. Görres, *Das Heldenbuch von Iran*, 2 vols., Berlin, A.D. 1820; Rückert, *Firdosi's Königsbuch*, Berlin, A.D. 1890 sq.; Starkenfels, *Key-Kawus in Masenderan*, Vienna, A.D. 1841; Champion (books i–viii), A.D. 1788; Weston, *Episodes from the Shah Namah*, A.D. 1815; Zimmern, *The Epic of Kings*, London, A.D. 1882; Robinson's *Poetry for English Readers*, A.D. 1883; etc.

(*Graham of Airth.*)

266–267.

شاد نامه

Shāh-nāmāh.

Fols. 689; 13½ in. by 9¼ in.; 22 lines, each 1⅞ in. long; in four columns, surrounded by coloured lines; written in excellent Nasta'liq, with headings in red or gold; illuminated frontispiece; the last few folios are slightly injured; bears a seal of the owner, Ziyā-allāh (A.H. 1041, A.D. 1631); two volumes.

Another complete copy of the Shāh-nāmāh, much superior to the preceding, but not containing the preface. There are numerous blank spaces, apparently for illustrations which were never made.

The two books begin as usual.

(*James Anderson.*)

268–269.

شاد نامه

Shāh-nāmāh.

Fols. 598; 11 in. by 8¼ in.; 25 lines, in four columns, each 1¼ in. long; written in clear Nasta'liq, with headings in black or red ink, and in some places also on the margins; numerous later additions on the margins; the first volume is injured in its first half; bound in stamped leather; not dated, but a very old copy; two volumes.

Another complete copy of the *Shāh-nāmah*, much older than the two preceding ones. The preface to this copy (which has been translated by M. de Wallenbourg in "Notice sur le Shahname," Vienna, A.D. 1810) begins:

سپاس و آفرین خدای را که این جهان و آن جهان آفرید و ما بندگان را اندر جهان پدید آرکرد - الخ

In the preface is included the satirical poem which was written on Sulṭān Maḥmūd, fol. 3a, beginning:

الا ای خردمند صاحب هنر بگفتار و کردار من در نگر

(David Anderson.)

270.

تاریخ شمشیر خانی

Ta'rikh-i *Shamshir-Khānī*.

Fols. 170; 11 in. by 7 $\frac{3}{4}$ in.; 19 lines, each 4 $\frac{3}{4}$ in. long; written in good Nasta'liq, with headings in red; illuminated frontispieces; bound in gilt-stamped leather; slightly soiled by damp; copied by Ṣālīḥ Muḥammad b. 'Abd al-Qādir Sihām, A.H. 1090 (A.D. 1679).

This is a good copy of an abridgement of the *Shāh-nāmah* of Firdausī (see above), compiled with a connecting narrative in prose by Tawakkul Beg, son of Tūlak Beg al-Ḥasanī, who was in the service of Prince Dārāshikūh during his Governorship of Kābul. It was in the 26th year of *Shāhjahān's* reign, A.H. 1063 (A.D. 1653), that the author, who had been transferred to Ghaznī, wrote the present work at the desire of *Shamshir-Khān*, the governor (see the preface).

The history begins with the reign of Gayūmars, and is brought down to the Sāsānians, descendants of Ardashīr-Bābagān.

Begins:

حمد بیغایت و ثنای بی نهایت حضرت کبریای واجب الوجودی را
که جناب قدوسی هویت جلالش از ادراک افهام مقدس و کمند
صمدیت - الخ

Cf. Rieu (B.M.P. Cat.), ii, p. 539; Bodl. Cat., 504; Ethé (I.O. Cat.), 883-890; Pertsch (Berlin Cat.), p. 740; Mehren (Copenhagen Cat.), p. 540; etc.

This work was translated into English by J. Atkinson, and published in his "Shāh-nāmah of Firdausī," London, A.D. 1832. It was printed at Calcutta, A.H. 1263 (A.D. 1846), and lithographed at Dehlī and Cawnpore, A.H. 1268 (A.D. 1851), and also at Lucknow.

(David Anderson.)

271.

گرشاسپ نامه

Garshāsp-nāmah.

Fols. 84; 13½ in. by 9¼ in.; 22 lines, each 1½ in. long, in four columns, surrounded by coloured lines; written on gold-sprinkled paper, in excellent Nasta'liq, in the same handwriting as the Shāh-nāmah (Nos. 266-267); headings in red; bears an 'arz-dīdah at the end; probably transcribed in the tenth century of the Hijrah.

This poem, celebrating the exploits of Garshāsp, prince of Sistān, and one of the ancestors of Rustam (the celebrated hero in Firdausī's Shāh-nāmah), represents the earliest attempt to imitate Firdausī. It is usually ascribed to the poet Asadī Tūsī, the master of Firdausī, who flourished during the reigns of Sultān Maḥmūd and his son Mas'ūd of Ghaznī, and died in that of the latter (A.H. 421-432, A.D. 1030-1040), but since some of the copies described in other collections (see below) contain the date of composition, A.H. 458 (A.D. 1066), the probability is that this work (unless its version is different, see the Sām-nāmah below) is due to Asadī's son (Abū al-Ḥasan Abū al-Manṣūr) 'Alī b. Aḥmad al-Asadī (this has been shown by Dr. Ethé in his paper, "Ueber persische Tenzonen," in "Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, A.D. 1881," zweiter Theil, erste Hälfte, p. 64 sq.; cf. also Rieu, B.M.P. Cat., iii, p. 1088b; Mohl's preface to the "Livre des rois"; Bodl. Cat., 507; Ethé, I.O. Cat., 893).

The poem in its present form contains only 7,277 distichs, has no date, is anonymous, and does not include the distich that states the length of the poem, i.e. 10,000 distichs.

It begins abruptly :

سراینده دهقانِ موبد نژاد زگفت دگر موبدان کردیاد

The first rubric runs :

گریختن جم از بیمِ ضحاک بر ابلستان و عاشق شدن دخترِ بادشاہ
آنجا برو و ملاقات کردن بر درِ باغ و طلب کردن اندرونِ قصر و شناختن -

The last rubric :

مردنِ گرشاسپ و نوحه کردنِ مردمِ برو و مسلم شدنِ جهانِ پهلوانی
بر نریمان -

The last line :

شد این داستانِ بزرگ اسپری بفیروز فالی و نیک اختری

Cf. for MSS. of the *Garshāsp-nāmah*, Bodl. Cat., 507-508; *Ethé* (I.O. Cat.), 893; British Museum (four new copies not yet described are preserved in Or. 2780, 2878, 2926, and 2976); etc. A portion of the text of the poem is published in Turner Macan's edition of the *Shāh-nāmah*, iv (appendix), pp. 2109-2133.

(James Anderson.)

272.

سام نامه

Sām-nāmah.

Fols. 67; 13½ in. by 9¼ in.; 22 lines, each 1½ in. long, in four columns surrounded by coloured lines; written on gold-sprinkled paper, in excellent *Nasta'liq*, in the same handwriting as the *Shāh-nāmah* (Nos. 266-267); headings in red; probably transcribed in the tenth century of the *Hijrah*.

A poem celebrating the exploits of *Sām* (son of) *Narīmān* (who succeeded *Garshāsp* as *Jahān-Pahlawān*) and his romantic love with Princess *Parīdukht*, daughter of the Emperor of China. The author's name is not given, but as it is in close imitation of the celebrated *Maṣnawī* called *همای همایون* (the *Humā-i Humāyūn*) of *Khwājū Kirmānī*, is usually ascribed to the same author. Poems of the same title and treating of similar contents are described in some of the

catalogues (see references below), but their beginnings and the number of distichs which they contain are different. Khwājah Kamāl al-Dīn Abū al-‘Aṭā Muḥammad b. ‘Alī Murshidī (otherwise called “Khwājū Kirmānī”) was born on the 5th Shawwāl, A.H. 679 (28th January, A.D. 1281). He was the author of a Diwān, رساله در مناظرات ابرو آفتاب و شمع و شمشیر, and his Khamsah in imitation of Nizāmī (see above, Nos. 101–103), completed A.H. 744 (A.D. 1343), consisted of the following five poems: روضة الانوار (the Rauzat al-Anwār), همای همایون (the Humā-i Humāyūn), گل و نوروز (the Gul-u Naurūz), کمال نامه (the Kamāl-nāmah), and گوهر نامه (the Gauhar-nāmah). The Khwājah died at Shhūrāz probably, A.H. 753, A.D. 1352 (see Rieu, B.M.P. Cat., ii, p. 620), though in some of the well-known Tazkirahs of Poets various dates of his death are given, A.H. 742 and 745 (A.D. 1341 and 1344). However, as this poem seems to be a continuation of the preceding one, and resembles it in metre and style and is also written in the same handwriting, it is highly probable that it is due also to Asadī Ṭūṣī, the author of the Garshāsp-nāmah described above.

The present poem (5,837 distichs) begins :

چنین گفت موبد مرین داستان که از دختر شاه بلخ آن زمان

The first rubric runs :

اندر تاختن سام خچیر گور و جدا ماندن از یاران و در پیش گرفتن
راه بیابان

The last rubric :

هزیمت کردن سپاه مازندران و آمدن سام بایران

The concluding distich :

بپایان رسید اینچنین داستان سخن گویم از زال روشن روان

Cf. Sprenger (Oude Cat.), p. 594 (this copy contained 30,000 distichs); Rieu (B.M.P. Cat.), ii, pp. 543–544 (4,200 distichs), and p. 1089*b*; Ethé (I.O. Cat.), 1235 (for a full account of this MS. see Spiegel in the Zeitschrift der Morgenländischen Gesellschaft, iii, pp. 245–261); Aumer (Munich Cat.), p. 7. See also Ethé, Deutsche Litteraturzeitung, p. 1736, No. 45 (A.D. 1881).

(James Anderson.)

273.

شرح حدیقة الحقیقه

Sharḥ-i Ḥadīqat al-Ḥaḳīqah.

Fols. 551; 10 in. by 6½ in.; 17 lines, each 3½ in. long; written in very clear Nasta'liq, with headings, etc., in red; copied at Gwalior; dated the 4th Muḥarram of the year 51 A.H., probably 1051 (A.D. 1641).

The Ḥadīqah (a poem on the unity of God, other religious subjects, and ethics), with an elaborate commentary upon the same. The former is by the celebrated poet and philosopher Shaikh Abū al-Majd Majdūd, or Majd al-Dīn "Sanā'ī" b. Ādam, commonly known as Ḥakīm Sanā'ī, who was born at Ghazuī towards the later half of the fifth century A.H. (the eleventh century A.D.) in the reign of Ibrāhīm-Shāh (A.H. 451-492, A.D. 1059-1099), the grandson of Sulṭān Maḥmūd, and flourished during the reigns of four successive Sulṭāns: Mas'ūd (A.H. 492-507) b. Ibrāhīm, Kamāl al-Dīn Shīrzād (A.H. 507), Arslān (A.H. 507-510) b. Mas'ūd, and Bahrām - Shāh (A.H. 512-548, A.D. 1118-1153) b. Mas'ūd-Shāh. Sanā'ī, who belonged to an illustrious family, was a disciple of 'Uṣmān Mukhtārī. At the beginning of his career he was nothing more than a bard to the Ghaznawides, but the most interesting portion of his life is the later part, which he passed in seclusion and retirement in deep metaphysical meditation and religious devotion, composing ṣufic poems. He owed his religious opinions to Abū Yūsuf Hamadānī, who was his spiritual guide. The poem, which is a recognised masterpiece of Persian literature, is held in great esteem by the Ṣūfis, and was finished, A.H. 525 (A.D. 1131). The evidence as to the date of the author's death is doubtful, but most probably he died at the age of 62, in the same year as the poem was composed, although Taqī Kāshī, Azar, and Khwānd-Mīr place it twenty years later, and in some copies the date of the poem has been put back to A.H. 535 (A.D. 1140). The only work stated to have been written by Sanā'ī after his reputed death is the poem called طریق التّحقیق (the Tarīq al-Taḥqīq), which bears the date of its composition (A.H. 528, A.D. 1134), see Ethé (I.O. Cat.), 926. It is safe to say that had Sanā'ī lived longer

than A.H. 525, and even so long as A.H. 576 (A.D. 1180, 1181) according to Hājī Khalfah and Daulat-Shāh, and the MS. copy in the Asiatic Society, Bengal, N.A. 34, bears the same date on the flyleaf, and A.H. 590 quoted on the authority of Taqī Auḥādī by Khudā-Bakhsh in his Maḥbūb al-Albāb, p. 160, he would have left a few more works than we now possess. Sanā'ī is said to have composed a Dīwān containing six other *maṣnawīs* in the same metre, and about 30,000 verses of *qaṣīdahs*, etc., but as the legend says, the poet had destroyed, when he assumed the garb of a Ṣūfī, all those poems which he had written in praises of monarchs and princes, and practically none of this class of his odes remain.

The commentary upon the poem is by Khawājah 'Abd al-Laṭīf b. 'Abd-allāh al-'Abbāsī, who states in the introduction that having formerly acquired great credit for his commentaries (styled Mir'āt and Laṭā'if-i Ma'nawī) upon the Maṣnawī of Maulānā Rūm, he had been induced to undertake a similar commentary on the Ḥadīqah. That he had been long in search of a correct copy, and at length in the year A.H. 1040 (A.D. 1630) he had the good fortune to meet with one which had been procured at great expense from Ghaznī by Mirzā 'Azīz Gūkaltāsh, entitled Khān-i A'zam (who was foster-brother and playmate of Akbar and one of his ablest generals, d. A.H. 1033, A.D. 1624), in the year A.H. 1000 (A.D. 1591), during the period of his government of Gujarāt. He further states that in the compilation of the commentary he was assisted by 'Imād al-Dīn Maḥmūd al-Hamadānī, poetically styled "Ilāhī," which had been the poetical name of Sanā'ī, and at the beginning the Ḥadīqah had been also styled "Ilāhī-nāmah." The work, which was begun, A.H. 1040, was completed, A.H. 1042 (A.D. 1630-1633). Ilāhī, it may be mentioned, was a descendant of a family of Sayyids in Rashīdābād, in the province of Hamadān. He came over to India about the close of Jahāngīr's time. He is the author of a biography of poets called خزینة گنج (the Khazīna-i Ganj) and a Dīwān. He died either A.H. 1057 or 1064 (A.D. 1648 or 1654). The former date is on the authority of Mir'āt-i Jahān, and the latter deduced from a chronogram of Ghanī Kashmīrī. 'Abd al-Laṭīf died, A.H. 1048 or 1049 (A.D. 1638, 1639).

Contents:

- I. The commentator's preface, which was written, A.H. 1038 (A.D. 1628), being the eighth year of Shāhjahān's reign, begins:

این نوشگفته گلزار ایست که درین هنگام همیشه بهار و بهار فیض
آثار سال هزار و سی و هشتم . . . مسوٰک این حروف و مختصر این
سطور عبد اللطیف - الخ

- II. The *fihris*t or index to the contents of the Hādīqah. This is wrongly numbered fol. 8*b*, and the folios are also misplaced in binding (these I have renumbered).

- III. A few introductory remarks on the commentary by the author, fol. 16*a*, beginning:

برنا قدان بصیر و صرفیان خمیر رسته بازار مسلک صورت و معنی
مخفی و مستور نماند - الخ

The above includes an account of Ilāhī's share in the work, and his two chronograms on the date of compilation of the work (A.H. 1040, A.D. 1628); the second, on fol. 20*b*, runs:

سال تاء ریخ چون فراز آمد شرح ابیات جان نواز آمد

- IV. Sanā'ī's preface to the Hādīqah, on fol. 22 (preceded by a page of introductory remarks by the commentator), beginning:

سپاس و ستایش مبدعی است که بسخن پاک سخندان و سخنگوی را
ابداع گردد - الخ

- V. The Hādīqah in its commentary is subdivided into ten *babs* or chapters:

Chapter (1), in 81 sections: - فی المعرفته -

fol. 31*b*, beginning: - وغیره

ای درون پرور برون آرای وی خرد بخش میخرد بخشای

Chapter (2), in 44 sections: فی فضیلة نمینا محمد علیه السلام

fol. 140*a*, beginning: - وغیره

بیان مزیه بحسب مرتبه و کمالات پیغمبر ماصلى الله - الخ

Chapter (3), in 10 sections : الخ - في صفته العقل واحواله وافعاله - الخ
fol. 253b, beginning :

هر چه در زیر چرخ نیک و بدند خوشه چینان خرمن خردند

Chapter (4), in 7 sections : العلم والذین اوتو العلم
در جات, fol. 279a, beginning :

سخن عقل چون تمام آمد علم را در جهان نظام آمد

Chapter (5), in 12 sections : العاشق والعاشق
والمعشوق, fol. 286a, beginning :

دلبر دلربای عشق آمد سربر سر نمای عشق آمد

Chapter (6), in 44 sections : وغمیره - في ذكر النفس الكلى
fol. 303, beginning :

اندر آمد چو ماه در شبگیر انعم الله صباح گویان پیر

Chapter (7), in 8 sections : الغفلة والنسيان والتهور في امور
الخ, fol. 351b, beginning :

خنده هرزه کار عمر بود خنده بدق راجه عمر بود

Chapter (8), in 4 sections : الخ - في احوال النجوم وذكر الافلاك - الخ
fol. 366b, beginning :

چند کوی ز چرخ و مکر و فنش بخدای ار کری کند سخنش

Chapter (9), in 31 sections : ومثل الاحباب والاعداد وغمیره
fol. 373a, beginning :

مردم از زیرکان دژم نشود مهرکز عقل بود کم نشود

Chapter (10), in 12 sections : الخ - في حسب حاله وبيان احواله - الخ
fol. 411a, beginning :

حسب حال آنکه دیواز مرا داشت یکچند در گذار مرا

This chapter also includes in 88 sections : مدح السلطان الاعظم

بهرام شاه - وغیره

بان بر دولت دوعالم شاه شاه فرزند شاه دولت شاه

Cf. for Sanā'ī's life and works, Rieu (B.M.P. Cat.), ii, p. 549 sq., and Suppl., p. 145; Bodl. Cat., 528-537; Sprenger (Oude Cat.), p. 557 sq.; Pertsch (Berlin Cat.), p. 747 sq.; Leyden Cat., p. 326; Ethé (I.O. Cat.), 914-928; Aumer (Munich Cat.), p. 9; Flügel (Vienna Cat.), i, p. 498; Browne, "A Literary Hist. of Persia," p. 486 sq., London, A.D. 1902, and (Camb. Cat.), p. 294 sq.; Hāj. Khal., iii, p. 40; Ouseley, Biogr. Notices, pp. 184-187; Maḥfūz, "Ḥakīm Sanā'ī and his work," in the Journal of the Moslem Institute, vols. i, ii, and iii, Calcutta, A.D. 1905-1906; etc.

Cf. for 'Abd al-Laṭīf's rare commentary upon the Ḥadīqah, Ethé (I.O. Cat.), 923-924.

The first two *bābs* of the Ḥadīqah, with a different commentary of Mirzā 'Alā al-Dīn Aḥmad Khān "Alā'ī" of Luhārū (near Dehlī) and Maulawī Muḥammad Rukn al-Dīn Qādirī Ḥiṣārī, have been lithographed at Luhārū, A.H. 1290 (1873); and the whole poem has been lithographed at Lucknow, A.H. 1295 (A.D. 1877), and Bombay.

(David Anderson.)

274.

دیوان خاقانی

Diwān-i Khāqānī.

Fols. 401; 10½ in. by 5¾ in.; 19 lines in two central gold-lined columns, each 1¾ in. long; written in neat Nasta'liq; frontispiece illuminated with gold; probably copied in the eleventh century of the Hijrah.

The collected poems of Imām Khāqānī (see his Kulliyāt, above No. 99). The present excellent copy has unfortunately a few pages missing at the end.

Contents.

I. The unnamed *qaṣīdahs* and *Na't*, beginning on fol. 1b:

دل من پیر تعلیمست ومن طفل زبان دانش
دم تسلیم سر عشر و سر زانو دبستانش

(There are numerous glosses to this *qaṣīdah*.)

- II. The five named *qaṣīdahs*; the first is entitled منطق الطیر (the Mantaq al-Ṭair), on fol. 19a, followed by others on fol. 31b.
- III. The *qaṣīdahs* in praise of Sultāns, etc., fol. 54b, beginning :
صبح از حمایل فلک آمیخت خنجرش
کیمنت که ادیم شد از خنجرزش
- IV. The *tarjī'āt*, fol. 183, beginning :
دلا از جان وجان تاکی بکی جو یای جانان شو
چو سلطان اونست بر جانها غلام خاص سلطان شو
- V. The *marāṣī*, fol. 223b, beginning :
ای دل زدام کلخن تن در کذ شتنی است
ای دل بمام کلشن جان بر کذ شتنی است
- VI. The minor *qaṣīdahs* of mixed contents, fol. 254b, beginning :
از دو عالم دامن جان در کشم هر صبح دم
پای نو میدی بدامان در کشم هر صبح دم
- VII. The *muqatta'āt*, fol. 385a, beginning as in the copy described in the Baillie Collection.
- VIII. The *hajw* or satires, fol. 325, beginning (see above, No. 99):
زین خام قرطبان پدری وارم کز آتش آفرید جهاندارش
- IX. The *ghazaliyyāt al-Ḥaqīqāt*, fol. 328a, beginning like the copy described above.
- X. The *rubā'īyyāt*, fol. 387b, beginning :
این چرخ بدائین نه نکومی گرد
از عمر کین حادثه نو می گرد

(James Anderson.)

275.

دیوان خاقانی

Dīwān-i Khāqānī.

Fols. 461; 8½ in. by 5½ in.; 15 lines in two central columns, 1¾ in. long; written in clear Nasta'liq; an old copy, probably transcribed in the tenth century A.H.

This is another collection of the collected poems of Khāqānī. The contents, which are very much mixed, may be classified as follows:—

- I. The qaṣīdahs of all descriptions.
- II. The tarjī‘āt, fol. 146b.
- III. The marāṣī, fol. 266b.
- IV. The muqaṭṭa‘āt, fol. 337b.
- V. The ghazaliyyāt, fol. 407b.
- VI. The rubā‘iyyāt, fol. 458.

(David Anderson.)

276.

(Same book
as 275).

دیوان خاقانی

Diwān-i Khāqānī.

Fols. 461 ; 8½ in. by 5¼ in. ; 15 lines, in two central columns ; written in fair Nasta‘īq, with headings in red ink ; bound in plain leather ; gilt-lined ; slightly injured at the beginning ; not dated, apparently an old copy.

This is another collection of Khāqānī’s lyrical poems, containing both named and unnamed qaṣīdahs, tarjī‘bands, qit‘ahs, marṣiyyahs, and ghazals, but the rubā‘is are missing at the end.

Begins :

دل من پیر تعلیمست و من طفل زبان دانش
دم تسلیم سر عشرو سر زانو دبستانش

(David Anderson.)

277.

شرح دیوان خاقانی

Sharḥ-i Diwān-i Khāqānī.

Fols. 354 ; 8½ in. by 3¾ in. ; generally 19 lines, each 2¼–2¾ in. long ; written in ordinary Naskh ; copied by Shaikh Ni‘mat-allāh Qāzī of the village of Tamwarlī in the Sūbah of Tilingānah, A.H. 1045 (A.D. 1635).

A commentary on the difficult verses in the Qaṣīdahs of Khāqānī (see above, Nos. 99–100 and 274–275). It was written at the

request of some friends by Muḥammad (b.) Dāūd (here Dād) 'Alawī Shādiyābādī. The author's birthplace is otherwise called Mandū, the capital of Mālwah. He also wrote another commentary on the *Qaṣīdahs* of the poet "Anwarī" (at the command of Sulṭān Nāṣir al-Dīn Khiljī, who reigned over Mālwah, A.H. 909-916, A.D. 1503-1510).

The preface begins :

جواهر زواهر سپاس بی قیاس نشار حضرت حمدیت جل قدره را
سزاوار است - الخ

The commentary begins with the first lines of the usual initial *qaṣīdah* :

دل من پیر تعلیم است ومن طفل زیان دانش - الخ
بدانکه دل نفس ناطقه را گویند که روح انسانیت واین لطیفه
و پانسیست که تعلق گرچه است با روح حیوانی - الخ

Cf. Rieu (B.M.P. Cat.), p. 561*b*; Bodl. Cat., 572, 573; Sprenger (Oude Cat.), p. 462; Ethé (I.O. Cat.), 968-970; etc.

(James Anderson.)

278.

تحفة العراقین

Tuḥfat al-'Irāqain.

Fols. 122; 7½ in. by 4¾ in.; 13 lines, in double columns; written in Nasta'liq-shikastah-āmīz; headings in red ink; slightly injured, pasted with numerous patches; not dated.

The well-known *maṣnawī* in which the celebrated poet Khāqānī (see above) describes the pilgrimage which he made from Shīrwān to Mecca and Medina and his way back, with special references to the 'Irāq-i 'Ajam and 'Irāq-i 'Arab.

Begins:

مائیم نظارگان افلاک زین حقه سبز و مهرة خاک

Lithographed at Agra, A.H. 1272 (A.D. 1855); Lucknow, A.H. 1293 (A.D. 1876); etc. The contents have been described in the author's memoirs by Khanykov (see above, No. 99), pp. 173-179.

(David Anderson.)

279.

اسکندر نامہ بری

Iskandar-nāma-i Barrī.

Fols. 229; 9½ in. by 6½ in.; 15-17 lines, in two central columns; written in Nasta'liq-shikastah-āmīz; bound in stamped leather; copied in the eighth year (A.H. 1180, A.D. 1766) of Shāh-'Ālam's reign.

This is another complete MS. of the first part of the celebrated poem of Nizāmī, containing an account of the exploits as a conqueror of Alexander the Great. For the author and this work see above, No. 101. It begins in the usual manner.

(David Anderson.)

280.

لیلی و مجنون

Lailā-u Majnūn.

Fols. 156; 9¼ in. by 5 in.; 15 lines in two central columns, each 1⅜ in. long; written in clear Nasta'liq; coloured lines round the pages; frontispiece sparingly illuminated with gold; bound in gilt-stamped leather; copied by Muḥammad Ḥusain in A.H. 1104 (A.D. 1692).

This is one of the five epic poems of Nizāmī (see above), on the loves of Lailā and Majnūn (see above, No. 57). It consists of four thousand couplets, and was composed within four months time, A.H. 584 (A.D. 1188), at the desire of Khān-i A'zam Akhtasān Minūchihr, the Sultān of Shīrwān, who has been mentioned in connection with Khāqānū. The other four poems which form the so-called Khamsah or Panj-Ganj of Nizāmī are entitled:

- (1) مخزن الاسرار (the Makhzan al-Asrār, see above, No. 102);
- (2) خسرو و شیرین (the Khusrau-u Shīrīn, described above, No. 103);
- (3) شرف نامہ سکندری (the Sharaf-nāma-i Sikandarī, or the Iskandar-nāma-i Barrī, the first part of the Iskandar-nāmah, see above, Nos. 101, 279, and Supplement);
- (4) اسکندر نامہ بحری (the Iskandar-nāma-i Bahrī, or the second part of the Iskandar-nāmah).

Begins : ای نام تو بهترین سر آغاز بی نام تو نامه چون کنم باز

Cf. Rieu (B.M.P. Cat.), pp. 566*b*, etc.; Bodl. Cat., 585 (3), 605–606, etc.; Ethé (I.O. Cat.), 972 (4), etc.; Sprenger (Oude Cat.), p. 520 (3); Browne (Camb. Cat.), p. 303; etc. It has been edited at Lucknow, A.H. 1287 (A.D. 1870), and translated into English by J. Atkinson, “Laili and Majnun,” A.D. 1836.

281.

مثنوی معنوی

Maṣnawī-i Ma'nawī.

Fols. 308; 9½ in. by 7½ in.; 23 lines in four columns, each 1½ in. long; written in fair small Nasta'liq, with headings in red; numerous glosses on the margins; stained by damp; copied at Sar, A.H. 892 (A.D. 1486), by Shāh-Malik b. Khwājah Khālīd b. Khwājah 'Abd al-Raḥmān al-Khālīdī, called “Amīr-Qūzī.”

The well-known spiritual poem composed (see chronogram at the end:

مطلع تاء ریح این سودا و سود سال هجرت شش صد و شصت و دویست و دویست و دویست
= A.H. 662, A.D. 1263) by the celebrated Maulānā Jalāl al-Dīn Rūmī b. Muḥammad Bahā al-Dīn b. al-Ḥusain al-Khaṭībī, who was a descendant of the Khalīfah Abū Bakr Ṣiddīq. He was a disciple first of Sayyid Burhān al-Dīn Tirmīzī, and afterwards of the celebrated Ṣūfī, Shams al-Dīn Tabrīzī, who was killed, A.H. 645 (A.D. 1247). Maulānā Rūmī in his *Dīwān*, which contains 30,000 verses, had inserted instead of his name that of his master Tabrīzī. Rūmī, who was born in Balkh, was the founder of an order of Ṣūfis in the city of Conia (Iconium) in Asiatic Turkey, where he died at the age of 65 years in the time of Abāqā-Khān, A.H. 672 (A.D. 1274).

Of the Maṣnawī it may be said that though it does not deserve the merit of originality, yet it so beautifully illustrates, by means of short fanciful anecdotes, the doctrines of Ṣūfism laid down by Sanā'ī in his *Ḥadīqah* (see above, No. 273), and, being written in the purest language, is especially adaptable to fascinating music, so that it has attained a popularity hitherto unsurpassed by any other poem. It is divided into six *Daftars* or books:

Daftar I. Fol. 1b; the preface begins:

وماتو فيمقى آلا بالله هذا كتاب المثنوى وهو الله اصول اصول الدين
في كشف اسرار الوصول واليقين - الخ

The Maṣnawī begins on fol. 2a:

بشنواز نی چون حکایت می کند وز جدائی هاشکایت می کند

(The above Daftar is preceded by three folios of explanatory notes and a few single verses of Muḥammad Maghribī, Mashqī, Abū Turāb Beg, and an unknown poet, لا ادري, literally "I don't know.")

Daftar II. Fol. 51b; the preface begins:

بیان بعضی از حکمت تاخیر این مجلده دوم که اگر جمله حکمت
الهی بددۀرا معلوم شود - الخ

The Maṣnawī continues:

مدتی این مثنوی تاخیر شد مهلتی بایست تاخون شیرشد

(There is a short gap between the first and second Daftars, and in this are inserted a single *mustazād* of Shaiḫ Farīd al-Dīn 'Attār, another of the author of this Maṣnawī, and a third of Shaiḫ 'Alī Sayyidī, an anonymous quatrain, a *ghazal* of Jāmī, another of Aḥmad Rūmī, a disciple of Rūmī, a short poem in praise of Moses of Mullā Mu'īn Wā'iz, and an explanation in prose of the first line of the second Daftar.)

Daftar III. Fol. 95b; the preface begins:

الحکم بجنود الله يقوى بها ارواح المریدین ينزه علمهم عن شایبة
الجہل - الخ

The Maṣnawī continues:

ای ضیاء الحق حسام الدین بیار این سیوم دفتر که سنت شدسه بار

Daftar IV. Fol. 151b; the preface begins:

الطعن الرابع الى احسن المربع واجل المنافع تسر قلوب
العارفین - الخ

The Maṣnawī continues:

ای ضیاء الحق حسام الدین توی که گزشت از مه بنورت مثنوی

Daftar V. Fol. 197b; the preface begins:

بدانید وآگاه باشید که شریعت همچو شمع است راه می
نماید - الخ

The Maṣnawī continues :

شه حسام الدين كه نور انجم است طالب آغاز صفر پنجم است

Daftar VI. Fol. 251b; the preface begins :

مجلد ششم از دفترهای مشنوی کوبینات معنوی که مصباح ظلام وهم
و شبهت و خیالات شک و ریبیت باشد - الخ

The Maṣnawī continues :

ای حیات دل حسام الدین بسی میل می جوشد بقسم سادسی

Cf. for Maulānā Rūmī and his work Rieu (B.M.P. Cat.), p. 584 sq. ; Bodl. Cat., 646-675 ; Ethé (I.O. Cat.), 1060-1115 ; Pertsch (Gotha Cat.), 42, and Berlin Cat., p. 783 sq. ; Sprenger (Oude Cat.), p. 489 sq. ; Flügel (Vienna Cat.), p. 514 sq. ; Aumer (Munich Cat.), p. 14 sq. ; Rosen (Pers. MSS.), p. 173 sq. ; Ouseley, Biogr. Notices, p. 112 sq. ; etc. For commentaries upon the work see Ḥāj. Khal., v, p. 375. Selected pieces have been rendered into German by G. Rosen in "Mesnewi oder Doppelverse, etc.," Leipzig, 1849, and Tholuck's Blüthensammlung morgenländ. Mystik, p. 53 sq. ; into English (an abridgement of the whole work) by E. H. Whinfield, "Masnavi i Manavi," London, 1887 ; and the first Daftar only, by J. W. Redhouse, London, 1881 (both these works were published in Trübner's Oriental Series).

The poem has been lithographed in Būlāq with the commentary in Turkish of Ismā'il Anqirawī, A.H. 1251 and 1268 (A.D. 1835 and 1851) ; Bombay, A.H. 1262 (A.D. 1845) and repeatedly afterwards ; Tabrīz, A.H. 1264 (A.D. 1847) ; Lucknow, A.H. 1282 (A.D. 1865) ; Constantinople, A.H. 1289 (A.D. 1872) ; Ṭeherān, A.H. 1299 (A.D. 1881) ; etc. The last edition, by Muḥammad Ṭāhir Mustaufī, is the neatest of all.

(James Anderson.)

282.

مشنوی معنوی

Maṣnawī-i Ma'nawī.

Fols. 306 ; 9½ in. by 5¾ in. ; 25 lines in four columns, each ¾ in. long ; written in beautiful small Nasta'liq ; headings in red ; gold-lined

round the columns ; slightly injured at the beginning and end ; illuminated frontispiece to each of the six Daftars ; bears an 'arz-dīdah ; dated A.H. 1020, A.D. 1611 (see end of first book, fol. 49b).

This is another complete copy of the Maṣnawī in six Daftars, containing prefaces, on fols. 1b, 50a, 92b, 148b, 193b, and 249b, beginning as usual.

(James Anderson.)

283.

مکاشفات رضوی

Mukāshafāt-i Rizwī.

Fols. 294 ; 8 $\frac{3}{4}$ in. by 5 in. ; 19 lines, each 3 in. long ; written in clear Nasta'liq, with headings in red and Arabic texts overlined ; not dated.

A complete commentary upon the six Daftars of the Maṣnawī of Rūmī (see above). It was compiled by Muḥammad Rizā, who states in the preface that he had the writing of a commentary in view for a long time, but his various pursuits and his services to the sovereign prevented him from doing so until A.H. 1084 (A.D. 1673), when he laid aside all engagements, and fulfilled his long-felt desire. He entitled the work after the name of the Imām Rizā, as he had a firm belief in his spiritual guidance.

All the baits of the text of the poem are introduced by the word متن or its abbreviation م written in red.

The preface begins :

نه هر حمدی سزاوار آفرید گارجهان وجهانیاں است نه هر حامدی
کاشف اسرار - الخ

Daftar I commences about the middle of fol. 2a :

بشنو از نی چون حکایت می کند - الخ
مولانا جامی می فرماید که نی را بواصلان حق که از خود تپنی گشته
اندمناسب نام است - الخ

Daftar II, fol. 129b :

مذتتی این مثنوی تا خیر شد - الخ
می فرمایند بانکه هر چیزی را در اتقاء بدرجه کمال از تدریج و امثال
چاره نباشد - الخ

Daftar III, fol. 181b :

ای ضیاء الحق حسام الدین بیار - الخ
یعنی روی ارادت بیار که دفتر سوم مسطور شود - الخ

Daftar IV, fol. 224b :

نور زان ماه باشدوین ضیا - الخ
کما قال اللہ تعالی وهو الذی جعل الشمس ضیا والقمر نورا - الخ

Daftar V, fol. 245b :

چاره این جا آب و روغن کردن نیست - الخ
ای آنچه مدح تست چاره آنست که از بیچارگی آن رامدح نام
کنم - الخ

Daftar VI, fol. 268b :

راز اندر گوش منکر راز نیست - الخ
یعنی کنایات دقیق را اگر صریح ادا کرده شو - الخ

Cf. Sprenger (Oude Cat.), p. 495; Ethé (I.O. Cat.), 1105.

284.

کلیات سعدی

Kulliyāt-i Sa'dī.

Fols. 359; 11½ in. by 9 in.; 19 lines in the centre of page, each 3 in. long, with 16 lines on the margins, each 1½ in. long; written in good Nasta'liq, on thick glazed paper, with headings in red; the 'unwāns and frontispieces are illuminated; illuminated lines round the pages; bound in plain leather; dated, A.H. 1065 (A.D. 1654).

The complete works of Shaikh Sa'dī (see above, No. 104). The present copy is divided as follows:—

- I. The collector's preface, fol. 1b, beginning in the usual manner. Sa'dī in this copy is designated as شرف الملته

and the collector as 'Alī b. Aḥmad b. Abī Bakr (instead of Abū Naṣr).

- II. The first Risālah, being the author's preface, fol. 2*b*, on the margin.
- III. (1) The first Majlis, fol. 5*a*.
 (2) The second Majlis, fol. 6*b*, on the margin.
 (3) The third Majlis, fol. 9*a*.
 (4) The fourth Majlis, fol. 10*b*, on the margin.
 (5) The fifth Majlis, fol. 12*a*.
- IV. The third Risālah of the "Şāhib-i Dīwān," fol. 16*a*.
- V. The fourth Risālah, on reason and love, fol. 17*a*.
- VI. The fifth Risālah, on the advice to kings, fol. 18*b*.
- VII. The sixth Risālah, comprising three stories referring to (1) Abāqā-Khān, fol. 23*b*, on the margin; (2) Amīr Ankiyānū, fol. 24*b*; (3) Malik Shams al-Dīn, fol. 25*b*.
- VIII. The Gulistān (گلستان), fol. 26*b*, comprising eight Bābs, on fols. 29*b* (on the margin), 41*a*, 49*a*, 55*b*, 57*a*, 62*b*, 64*b*, and 70*b*.
- IX. The Munājāt (مناجات) or Pand-nāmah (پندنامه), fol. 77*b*, the moral poem, commonly known by its initial word as Karīmā (کریم). This didactic poem is one of Sa'dī's most popular works. In some of the Kulliyyāt it has been omitted, which has led a few authorities to doubt its authenticity, but not only does the name of the poet occur in the last line but one:

منه دل برین دهرنا پائدار ز "سعدی" همین یک سخن یاددار

but the author of the Ta'rīkh-i Muḥammadi (written as early as A.H. 842, A.D. 1438) has attributed the work to Sa'dī.

The poem begins:

کریم با بخشای بر حال ما که هستم اسیر کمند هوا

Cf. Bodl. Cat., 688 (12) and 748; Rieu (B.M.P. Cat.), ii, p. 865*b* (iii); Ethé (I.O. Cat.), 1127 (7), 1133 (*c*), 1134, and 1135; Pertsch (Berlin Cat.), pp. 803 and 825; Sprenger (Oude Cat.), p. 549; etc. See also Zenker, i, pp. 418 sq. and 1468, ii, p. 480 sq. The first English translation has been published at Calcutta, A.H. 1203

(A.D. 1788). The French version is by Garcin de Tassy, in his "Exposition de la foi Musulmane," Paris, A.D. 1822, and also by the same in "Allegories, récits poétiques et chants populaires," Paris, A.D. 1876 (pp. 197-200). Select passages have been rendered into German verse in the notes to K. H. Graf, Rosengarten, Leipzig, A.D. 1846 (pp. 239, 244, 253, 260, 281, 293, and 297-298). The text has been published in the Calcutta edition of the Kulliyāt, and with a Latin translation by G. Geitlin, Helsingfors, A.D. 1835. The Calcutta editions, A.H. 1242 and 1270 (A.D. 1826 and 1853), contain besides the text an Urdū translation. It has also been lithographed at Lucknow, A.H. 1263 (A.D. 1846), etc., and repeatedly afterwards at various presses.

- X. The Būstān (بوستان), fol. 82*b*. Bāb I, fol. 86*a* (on the margin); II, fol. 104*b*; III, fol. 114*b*; IV, fol. 121*b*; V, fol. 130*b* (on the margin); VI, fol. 135*a*; VII, fol. 138*a*; VIII, fol. 147*a*; IX, on fol. 152*a* (on the margin); X, fol. 158*b*.
- XI. The Arabic Qaṣīdahs, fol. 161*b*.
- XII. The Persian Qaṣīdahs, alphabetically arranged, fol. 168*b*. An index to the first lines of these has been written at the end of the preceding Qaṣīdahs.
- XIII. The Marāṣī (elegies), fol. 191*a*.
- XIV. Muṣallaṣāt (one poem in three languages, Arabic, Persian, and Turkish), fol. 197*b*, beginning:
- خليل الهوى الحى واصلىح وليكن من هد الله افلىح
- XV. Tarjī'band (refrain poems), fol. 198*a* (on the margins).
- XVI. The Ṭayyibāt (pleasant *ghazals*), fol. 203*a*, also in alphabetical order.
- XVII. The Mulamma'āt and the Badā'i', fol. 273*a* (only the first poem has alternate Arabic and Persian verses, the rest are all ornate *ghazals* arranged alphabetically). The poems are preceded by an index to their first lines.
- XVIII. The Khawātīm (signets), fol. 308*b* (on the margins), preceded by an index and arranged alphabetically.
- XIX. The Ghazaliyyāt-i Qadīm or early *ghazals*, also in alphabetical order, fol. 321*a*.

XX. The *Sāhibiyyah* (the famous epigrammatic poems), fol. 326*b*, beginning :

مانتهذه الانيا بدار محمد طوبى اخر النعيم الى عد

XXI. The *Muqaṭṭa'āt* (*ghazals* without the initial bait), fol. 339*b*, beginning :

روزی بسپرش نوشته بودند کاین دولت ومنصب ان نیرزد

XXII. The *Mufradāt* (detached distichs), fol. 345*b*, beginning :

من سخن راست نوشتم اگرش راست بخوانی

جرم لیلاج نباشد چوتو شطرنج ندانی

XXIII. The *Khabīṣāt* (obscene poems), fol. 347*a* (on the margins).

XXIV. The *Rubā'iyyāt* (quatrains), fol. 352*b*, beginning abruptly :

آن عهد بیاد داری ود ولت وداد کز عاشق بیچاره نمی کردی یاد

XXV. The *Hazliyyāt* (the mock homilies), in three *majlis* :

(1) fol. 354*a* ; (2) fol. 356*a* ; (3) fol. 357*a*.

(*R. M. Binning, I. C. S.*)

285.

دیوان سعدی

Dīwān-i Sa'dī.

Fols. 141 ; $7\frac{1}{2}$ in. by $4\frac{1}{4}$ in. ; 15 lines in two central columns, and 32 on the margins, each $\frac{7}{8}$ in. long ; gold-ruled round the columns ; written in fair *Nasta'liq* ; two illuminated frontispieces ; bound in plain leather ; probably written in the tenth century of the *Hijrah*.

This collection of the poetical works in Persian of *Sa'dī* is incomplete, and consists of :

(1) The *Būstān*, fols. 1-65 ;

(2) The *Qaṣīdahs*, fols. 65*b*-89 ;

(3) The *Muqaṭṭa'āt*, fols. 89*b*-141, beginning :

زاندازه بیرون نشسته ام ساقی بیاران آبرا

اول مرا سیراب ده وانگه بده اصحابرا

(*David Anderson.*)

Q. MS 287.

Shiraz, c. 1600

B. Schmitz, Institute of Fine Art
New York University . 9.4

286.

دیوان سعدی

Dīwān-i Sa'dī.

Fols. 278 ; 8½ in. by 5 in. ; 15 lines, in double columns ; written in fair Nasta'liq ; much injured by worms ; bound in plain leather ; bears several seals of the owner ; dated A.H. 997 (A.D. 1588).

This is another incomplete collection of the poems of Sa'dī. It begins with the *Ṭayyibāt* or pleasant *ghazals*, but the contents are very much mixed, only the *ghazals* for the greater part are arranged alphabetically. It is defective at the end.

Begins :

اول دفتر بنام ایزد دانا انکه قدیمست و منعمست توانا

(David Anderson.)

287.

بوستان و گلستان با تصویر

Būstān-u Gulistān-i bā Taṣwīr.

Fols. 179 ; 6¾ in. by 4¾ in. ; 10 lines in the centre, each 2 in. long ; the lines written on the margins are ¾ in. long ; written in small good Nasta'liq ; illuminated frontispieces ; gold-lined ; illustrated with seven portraits in Persian style of the ninth century A.H. ; decorated gilt binding ; not dated ; copyist, Hidāyat-allāh Shīrāzī ; an old MS.

This MS. contains :

The complete Būstān of Sa'dī (written on the margins and beginning in the usual manner).

The complete Gulistān (written in the centre of the pages, which begins with the usual Dībāchah or preface).

(R. M. Binning, I.C.S.)

288.

بوستان

Būstān.

Fols. 155 ; 8½ in. by 4 in. ; 14 lines, in two central columns ; written in good Nasta'liq, with headings in red ink ; bound in stamped

leather ; bears a seal (fol. 14*a*) of Ṣādiq ‘Alī Maṣḥadī, of A.H. 1230 (A.D. 1813) ; transcribed at Faiẓābād, A.H. 1185 (A.D. 1771) ; scribe, Aḥmad ‘Alī b. Ja‘far ‘Alī.

This is another complete copy of the Būstān of Sa‘dī. It contains numerous microscopic notes written round the margins.

(*David Anderson.*)

289.

بوستان

Būstān.

Fols. 145 ; 8½ in. by 5¾ in. ; written in Nasta‘līq ; bound in plain leather ; slightly injured by insects ; copied by the owner, Shaikh Muḥammad Taqī b. Shaikh Ghulām Ḥusain of Suhelah in the Bardwān district (India) ; not dated.

This MS. of the Būstān of Sa‘dī is complete, and begins as usual.

(*David Anderson.*)

290.

دیوان امیر خسرو

Diwān-i Amīr Khusrau.

Fols. 228 ; 3¾ in. by 5 ins. ; written in clear Nasta‘līq ; bound in stamped deerskin ; soiled by damp and injured ; bears two ‘*arẓ-dīdahs*, several seals, and an inscription (dated A.H. 1044, A.D. 1634) ; scribe, Mullā Farīd.

The poetical works (selected *ghazals* with a few *rubā‘īs*) of the most celebrated Persian poet of Hindūstān, Amīr Yamīn al-Dīn Abū al-Ḥasan “Khusrau” Dihlawī. His father, Amīr Saif al-Dīn, was a Turk, and had come to Hindūstān from Balkh. Amīr Khusrau was born at Patiyāla, A.H. 651 (A.D. 1253), but lived all his life in Dehlī, where he was much favoured by his *Murshad* or spiritual guide, the celebrated Shaikh Niẓām al-Dīn Auliya (d. at Dehlī, A.H. 725, A.D. 1325). Khusrau in all is said to have written

half a million verse, and the following are some of his most notable works : *ثحفته الصغار* (the poet's first *Dīwān*, containing poems of 16th-19th year); *وسط الحيات* (the second *Dīwān*, 24th-32nd year); *غزرت الكمال* (the third and the longest *Dīwān*, 34th-42nd year, containing a historical *maṣnawī* called *مفتاح الفتوح*); *بقية نقيه* (the fourth *Dīwān*, 50th-64th year); *نه سپهر* (the Nine Spheres, another historical *maṣnawī*); *قران السعدين* (this poem is described below); *قصه خضرخان ودول راني* (another epic poem), the *Khamsah*, consisting of the following poems: (1) *مطلع الانوار*; (2) *آئينه سکندری*; (3) *مجنون و لیلی*; (4) *خسرو و شیرین*; (5) *انشای خسروی*, called also *اعجاز خسروی*; *هشت بهشت* (this contained elegant prose compositions in the form of *farmāns*, letters, and dispatches); *قصه چهاردر ویش*; *جواهر البحر*; *تغلق نامه* (see above, No. 120); *خالق باری*; *چيستان*; etc. The poet died A.H. 725 (A.D. 1325).

The present *Dīwān* begins :

حمدرانم بر زبان الله رب العالمين
آنکه جان بخشيد و از قرآن هدی المتقين

For extracts in English translation and notes of a few of the historical and epic poems of Amīr *Khusrau* see Elliot, *Hist. of India*, iii, pp. 524-566. A few of the poet's works are mentioned in Sprenger (*Oude Cat.*), pp. 467-470. Cf. also Rieu (*B.M.P. Cat.*), i, pp. 240-242, and ii, p. 609; *Bodl. Cat.*, p. 465; *Ethé (I.O. Cat.)*, 1186-1222; *Ouseley, Biogr. Notices*, pp. 148-163; etc.

(David Anderson.)

291.

قران السعدين

Qirān al-Sa'dain.

Fols. 104; 8½ in. by 5¼ in.; 19 lines in two central columns, each 1¼ in. long; written in neat *Nasta'liq*; slightly injured by insects;

not dated; bears a seal of Ikrām-Khān, a follower of the Emperor Shāhjahān.

This is a historical account in verse, by the same Amīr Khusrau (see above), of the meeting of Sulṭān Mu'izz al-Dīn Kaiqubād (who reigned at Dehlī, A.H. 686-689, A.D. 1287-1290), with his father, Nāṣir al-Dīn Bughrā-Khān, Sulṭān of Bengal, which took place at Dehlī, A.H. 688 (A.D. 1289). The poem, the title of which means the conjunction of the two lucky planets, was completed, as it is stated towards the end, in the month of Ramazān in the same year. The author at this time was in his 36th year. Shāikh Nūr al-Haqq al-Mashriqī (d. A.H. 1073, A.D. 1662) b. Shāikh 'Abd al-Haqq al-Dihlawī wrote, A.H. 1014 (A.D. 1605), an elaborate commentary on the poem; another was compiled by 'Abd al-Rasūl Qāsīm; and a third by an anonymous writer.

Begins:

شکر گویم کہ بتوفیقِ خداوندِ جهان برسرِ نامہ ز توحید نوشتم عنوان

Cf. Sprenger (Oude Cat.), p. 470; Rieu (B.M.P. Cat.), ii, p. 611a; Bodl. Cat., 773-775; Ethé (I.O. Cat.), 1186, 5; Pertsch (Berlin Cat.), p. 838; Browne (Camb. Cat.), p. 343; etc. Some extracts from the poem in English translation are given by Elliot, in his History of India, iii, p. 524 sq.; and by Professor Cowell, in the Journal of the Asiatic Society of Bengal, A.D. 1860, xxix, pp. 225-239. It has been lithographed at Lucknow, A.H. 1259 (A.D. 1843), and again two years later (with glosses by Maulawī Quadrat Aḥmad).

(James Anderson.)

292.

دیوان بدر چاچی

Dīwān-i Badr Chāchī.

Fols. 99; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.; 15 lines, in two central columns; written in fair Nasta'liq; bound in plain leather; slightly injured by insects; dated A.H. 1126 (A.D. 1714); bears a seal of the owner, Muḥammad Ṣāliḥ, of A.H. 1129 (A.D. 1716).

The lyrical poems of Muḥammad Badr al-Dīn, a celebrated poet of Chāch or Shāsh (the ancient name of Tāshqand), who flourished in

the reign of Sulṭān Muḥammad b. Tuḡhluq, King of Dehlī, and died after A.H. 746 (A.D. 1345).

The Dīwān consists chiefly of *qaṣīdahs*, with a few *qiṭ'ahs*, *ghazals*, and *rubā'īs* at the end.

Begins :

حمد آن سلطان عالم راکه عالم پروراست
انس اودرراد ایمان انس جان رابہتراست

Cf. Bodl. Cat., 793 ; Rieu (B.M.P. Cat.), iii, pp. 1031, 1032, and 1046 ; Sprenger (Oude Cat.), p. 367 ; Ethé (I.O. Cat.), 1232-1233 ; Elliot, Hist. of India, iii, pp. 567-573 (a few extracts in English translation and notes are given) ; Beale, Orient. Biogr. Dict., p. 62 ; etc. The *Qaṣā'id* were lithographed at Lucknow, A.H. 1262 (A.D. 1845).

(David Anderson.)

293.

کلیات جامی

Kulliyyāt-i Jāmī.

Fols. 580 ; 8½ in. by 5½ in. ; written in fair Nasta'liq ; 15 lines, each 1½ in. long, in each page, in double columns surrounded by gold lines ; five illuminated frontispieces ; much soiled by damp ; bears several seals of the first year of Shāh-'Ālam's reign and of the owner, 'Ibād-allāh ; dated A.H. 1048 (A.D. 1638).

A collection of the three complete Dīwāns of one of the most celebrated Persian poets, Nūr al-Dīn 'Abd al-Raḥmān b. Maulānā Aḥmad or Muḥammad Ispahānī, poetically styled after the place of his birth "Jāmī." The poet, who lived most of his life at Herāt, was a great favourite with Sulṭān Abū Sa'īd-Mirzā, and after his death with his son and successor the celebrated Sulṭān Ḥusain-Mirzā. He also enjoyed the patronage of the Wazīr Mīr 'Alī-Shīr. Jāmī was a prolific writer, and the following are some of his works : Haft-Aurang (containing the following seven *maṣnawīs* : (1) Silsilat al-Zahb, which he dedicated to Sulṭān Bāyazīd II ; (2) Salāmān-u Absāl, which has been translated into English, see references below ; (3) Tuḡfat al-Aḥrār ; (4) Şubḡat al-Abrār ; (5) Yūsuf-u Zalīkhā, see below ; (6) Lailā-u Majnūn ; (7) Khīrad-nāma-i Iskandarī ; the last five

maṣnawīs are also known as Jāmī's Panj-ganj or *Khamsah*); *Lāwāmī'* or commentary upon the Ṣūfīe poem called *Al-Qaṣīdat al-Khamriyyah*; *Nafḥat al-Uns* (notices of Ṣūfīs and Walīs); *Tafsīr* or commentary upon the Qurān; *Bahāristān* (moral anecdotes); *Shawāhid al-Nubuwwat* (evidence of Muḥammad's prophetic mission); *Al-Shi'* at *al-Lama'āt* (commentary upon a tract on mystic love); *Tajnis-i Khaṭṭ*; *Mukhtaṣar Wāfi fī Qawāfi*; *Futūḥ al-Ḥaramain*; *Khurshīd-u Māh*; *Risāla-i Mu'ammayāt*; etc. Jāmī died at Herāt, at the age of 81 lunar years, A.H. 898 (A.D. 1492).

The present good copy consists of five parts :

I. The introduction in prose by Jāmī himself, fols. 1-5, beginning :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ * هَسْتِ صَلٰی سِرْ خَوٰنِ کَرِیْمِ

پا کا پروردگار کہ زبان سخن گذار در دهن سخنوران شیرین کار - الخ

II. The first part of the first *Dīwān*, containing *qaṣīdahs*, *tarjī'āt*, *marāṣī*, and short *maṣnawīs*, fols. 5-65, beginning :

زبان پیش کنز مداد دهم خامه را مدد

جویم مدد ز فضل توای منفضل احد

III. The second larger part of the first *Dīwān*, containing *ghazals*, alphabetically arranged, fols. 65-328, begins :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ * اعْظَمِ اَسْمَاءِ عَلِیْمِ حَلِیْمِ

IV. The second *Dīwān*, otherwise styled *واسطۃ العتد* (the middle of the chain), fols. 329-483, contains a preface in prose which begins :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ * اَمَلِیْ حَمْدِ الْمَتٰنِ الْکَرِیْمِ

مشکلمی کہ خلعت اعجاز کلام معجز طراز قران را - الخ

It is stated that this portion was composed, A.H. 894 (A.D. 1489).

This *Dīwān* consists of :

Qaṣīdahs on fol. 330*b*, with one *tarkībband* on fol. 338*b*, beginning :

درین صحیفه چو آغاز کردم املی را . گرفتیم از همه اولی ثنای مولی را

Three *ghazals* without alphabetical order, beginning on fol. 347*b* :

انما اللّٰه آله واحد فیه الغایت وهو الشاهد

Ghazals, arranged alphabetically, begin on fol. 348*b* :

دی گذشتیم بر آن دلبر و گفتیم دعا قال من اثم وقلنا فقرنا وغربا
(In some copies the word گفتیم in the last line is written کردیم.)

Abyāt-i-fard, on fol. 477*a*.

Muqatta'āt and *rubā'īyyāt*, on fol. 477*b*.

V. The third *Dīwān*, otherwise styled *خاتمة الحیاة* (the conclusion of life), fols. 489–580, contains a short preface which begins :

بسم الله الرحمن الرحيم * طرفه خطا بیست ز سفر قدیم

It is stated here that Jāmī commenced composing this *Dīwān* in the year ا.ه. 896 (A.D. 1490).

This *Dīwān* consists of :

Three introductory poems followed by *qaṣīdahs*, on fol. 490*a* :

آن که تسبیح حصابر صدق او آمدگوا
کاد احصای ثنایت گفته لا احصائنا

Ghazals, arranged alphabetically, begin on fol. 500*b*.

بر آمد شاه عشق از طور سینا وز آنجارد علم بردیر مهینا

Muqatta'āt, on fol. 573*b* :

درین نشیمن ادبار جامیا کاری اگر کنی نه چنان کن که شرمسار شوی

Rubā'īyyāt, on fol. 576*b* :

معشوق ازل که هر که دل بست بدو پیوند زخود گشت و پیوست بدو

Three *wāsūkh̄ts* on the death of Ya'qūb-Khān have been added at the end. They are written in very clear *Nasta'līq*, but by a different hand, on paper of different quality, and dated ا.ه. 1180 (A.D. 1766).

For the biography of Jāmī *vide* Ouseley, pp. 131–138 ; William Nassau Lees, in his "Lives of the Mystics," Calcutta, 1859 ; Rosenzweig, *Biog. Notizen*, 1840 ; *Journal Asiatique*, vi, p. 257, and xvii, p. 301 ; F. Falconer in his English translation of "Salaman and Absal," A.D. 1856 ; Beale's *Orient. Biog. Dict.*, p. 132 ; etc. For Jāmī's works *vide* *Bodl. Cat.*, 894–976 ; *Rieu (B.M.P. Cat.)*, i, p. 17, and ii, pp. 643–650 ; *Ethé (I.O. Cat.)*, 1300–1389 ; *Rosen*, pp. 215–259 ; *Pertsch (Gotha Cat.)*, p. 102, and *Berlin Cat.*, pp. 867–883 ; *Sprenger (Oude Cat.)*, pp. 447–451 ; *Flügel (Vienna Cat.)*, i, pp. 564–575 ; *J. Aumer (Munich Cat.)*, pp. 30–33 ; *Browne (Camb. Cat.)*, pp. 354–355 ; *Dorn (St. Petersburg Cat.)*, p. 369 ; in fact, in all Persian collections.

(David Anderson.)

294.

يوسف وزليخا

Yūsuf-u Zalikhā.

Fols. 148; 9½ in. by 6½ in.; 14 lines in two central columns, each 1½ in. long; written in good Nasta'liq; frontispiece illuminated with gold; ornamental headings; a very old copy to which new margins have been pasted and omissions supplied in a different handwriting.

A most popular poem on the loves of Yūsuf and Zalikhā, by the same Jāmī. It was compiled, as stated in the epilogue, A.H. 888 (A.D. 1483), and dedicated to Sulṭān Ḥusain.

Begins:

الهی غنچهٔ امید بکشای گلی از روزۀ جاوید بنمای

Cf. Sprenger (Oude Cat.), p. 450 (5); Rieu (B.M.P. Cat.), ii, pp. 644 (iii), 646, 648, and 649; Bodl. Cat., 894 (8), 895 (21), 896 (5), 897 (5), 898 (5), 898 (7), 900 (5), 901 (1), 902 (2), and 903-923; Flügel (Vienna Cat.), pp. 565 (5), 566 (3), and 568; Ethé (I.O. Cat.), 1300 (), etc.; Pertsch (Berlin Cat.), 876 (4), and 838-893; Aumer (Munich Cat.), pp. 31 and 32; Browne (Camb. Cat.), pp. 355-358; etc. It has been edited and translated into German by Von Rosenzweig, Vienna, A.D. 1824; into English by 'Ralph T. H. Griffith, London, A.D. 1881, and by A. Rogers, London, A.D. 1892. It has been printed at Calcutta, A.H. 1224 (A.D. 1809), A.H. 1244 (A.D. 1828), A.H. 1265 (A.D. 1848), and lithographed both in India and Persia.

(David Anderson.)

295.

يوسف وزليخا

Yūsuf-u Zalikhā.

Fols. 129; 7¾ in. by 5 in.; 16 lines in two central columns, each 1½ in. long; written in ordinary Nasta'liq, with headings in red; bound in stamped leather; bears a seal of the owner, 'Ibād-allāh, on the flyleaf of the year A.H. 1188 (A.D. 1774).

This is another copy of the same poem as above.

(David Anderson.)

296.

محمود وایاز

Maḥmūd-u Ayāz.

Fols. 83; 7½ in. by 5 in.; 15 lines in two central columns, each 1½ in. long; written in clear Nasta'liq; copyist, Majd al-Dīn; dated A.H. 1023 (A.D. 1614).

The story in verse, in the form of a *maṣnawī*, of Sulṭān Maḥmūd of Ghaznī (the famous conqueror, who reigned for 33 years, during which time he invaded India seventeen times. He died at the age of 66 years, on the 23rd Rabī' II, A.H. 421, the 30th April, A.D. 1030) and his favourite Ayāz (who was at first a humble servant, but by sagacity and honesty rose to the office of the treasurer). It was composed by the celebrated poet Maulānā Saifī of Bukhārā, who flourished under the patronage of Wazīr Mīr 'Alī-Shīr at Herāt, and Bāisunghar-Mirzā. 'Alī-Shīr, surnamed Niẓām al-Dīn, to whom Mīr-Khwānd dedicated his famous work, the *Rauzat al-Ṣafā'*, as has already been noticed, see above Nos. 186-188, was the renowned Prime Minister of Sulṭān Ḥusain-Mirzā, the King of Khurāsān. He collected round him a galaxy of scholars, historians, and poets, and himself was the author of several works in Turkī and Persian, both in prose and verse. As a poet he styled himself "Nawā'ī." Daulat-Shāh had also dedicated his well-known biography of poets to the same Wazīr. He died on the 15th Jumādā I, A.H. 906 (6th December, A.D. 1500). Bāisunghar-Mirzā succeeded his father, Sulṭān Abū Sa'īd Mirzā, as Sulṭān of Samarqand. He had had bad luck against Bābar, and after a reign of five years was killed by one of his father's nobles, Khusrau-Shāh, A.H. 905 (A.D. 1499), when he was 23 years of age.

Saifī excelled also in writing on prosody, and on this account was called "Arūzī" (see his *رساله در علم عروض* described elsewhere). He died, according to the author of the *Ātashkadah*, A.H. 909 (A.D. 1503), at his native place.

The poem consists of 2,506 verses, and was composed, A.H. 903 (A.D. 1497).

Begins: ای نام توکنج نامه راز از نام تو خامه کنج پرواز

Cf. for Saifī and his works, Rieu (B.M.P. Cat.), ii, p. 525, etc.

(David Anderson.)

297.

لیلی و مجنون

Lailā-u Majnūn.

Fols. 68; $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; 15 lines, in two central columns; written in clear Nasta'liq; bound in plain leather; copied at Rashīdābād, probably in the twelfth century of the Hijrah, by Sayyid 'Iwaz Shamsābādī.

One of the most simple and universally esteemed among the numerous Persian poems dealing with the loves of Lailā and Majnūn, by Maulānā 'Abd-allāh, poetically styled "Hātifi," a nephew of Jāmī. It was the poet's project to write a *Khamsah* in imitation of Nizāmī (see above, No. 280), but after he had completed his four *maṣnawīs* (besides the present one, the other three being *شیرین و خسرو*, the *Shīrīn-u Khusrāu*, *تیمور نامه*, the *Tīmūr-nāmah*, *هفت منظر*, the *Haft-Manzar*) he died at Herāt, ا.ه. 927 (A.D. 1521). For the Arabic version of the story see above, No. 57.

Begins:

این نامه که خامه کرد بنیاد تو قیح قبول روزیش باد

Cf. on the author and his works, Bodl. Cat., 996-1016; Rieu (B.M.P. Cat.), ii, p. 652 sq.; Ethé (I.O. Cat.), 1398-1416; Pertsch (Gotha Cat.), p. 107, and Berlin Cat., pp. 888-893; Sprenger (Oude Cat.), p. 421; Ouseley, Biogr. Notices, p. 143; Flügel (Vienna Cat.), pp. 581-582; etc.

298.

شاد و گدا

Shāh-u Gadā.

Fols. 47; $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; written in clear Nasta'liq; bound in plain leather; not dated.

A mystic poem by Badr al-Dīn Astarābādī, poetically styled "Hilālī," who was of Tārtār origin and, being a Sunnī, was killed, on religious grounds, by the order of one of the Uzbek chiefs, 'Ubaid-

Khān, A.H. 936 or 939 (A.D. 1530 or 1532). The poet, who was much favoured by the celebrated Wazīr Mir 'Alī-Shīr, left behind him a Dīwān and a second Maṣnawī called صفت العاشقين (the Ṣifat al-'Āshiqain).

Begins :

ای وجودی تو اصل هر موجود هستی و بودۀ وخواهد بود

For the poetical works of the author see Bodl. Cat., 1019-1021 ; Rien (B.M.P. Cat.), ii, p. 656 ; Sprenger (Oude Cat.), p. 426 ; Pertsch (Berlin Cat.), pp. 147 and 701 ; Ethé (I.O. Cat.), 1423-1424 ; Flügel (Vienna Cat.), i, pp. 563, 578, and 579 ; etc. The poem has been translated into German verse by H. Ethé in "Morgenländische Studien," Leipzig, A.D. 1870, pp. 197-282.

The poem is followed by an incomplete essay in prose containing advice to men, by an unknown person, which begins :

امثال کنند و بادشاه هر یک را بوقت خود و بجایه برکاردارد - الخ

(David Anderson.)

299.

پدموات

Padmāwat.

Fols. 357 ; $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in. ; 11 lines in two central columns, each $1\frac{3}{4}$ in. long ; the intervening lines are each 3 in. long ; written in beautiful Naskh with vowels ; coloured lines round the pages, copied in the year 42 (probably A.H. 1142, A.D. 1729) by Nūr Muḥammad.

The stories in verse in the Bhākā language of the loves of Padmāwati, daughter of the Rājah of Lanka or Ceylon and Ratan-Sain, Rājah of Chittaur (Mārwāra), also an account of the capture of the strong fortress of Chittaur, about A.H. 703 (A.D. 1303), by Sulṭān 'Alā al-Dīn Khiljī (A.H. 695-716, A.D. 1296-1316). The author is (Malik) Shaikh Muḥammad Jā'isī, who composed it, A.H. 927 (A.D. 1520), see page numbered 12b, l. 6, and dedicated it to Sulṭān Shīr-Shāh Sūr.

The headings to all the stanzas are in Persian and transcribed in red, and the work is divided (see index fols. 1–20 at the beginning) into eighteen *khands* or chapters with numerous subdivisions :

- Khand I. In 24 stanzas, on the praise, the virtues, and dignity of *Shīr-Shāh*, etc., fol. 1*b*.
- Khand II. In 27 stanzas, on the beauties of Sanghaldīp or Ceylon, fol. 13*a*.
- Khand III. In 15 sections, on the birth of Padmāwati, and the circumstances of a *Ṭūṭī* (talking parrot) being with her, fol. 26*a*.
- Khand IV. In 33 stanzas, on the flight of the *Ṭūṭī* from the palace, fol. 33*b*.
- Khand V. In 37 stanzas, on the description by *Ṭūṭī* of the beauties of Padmāwati, fol. 50*a*.
- Khand VI. In 52 stanzas, on the march of Ratan-Sain with an army of *Jōgīs*, fol. 68*b*.
- Khand VII. In 54 stanzas, on the journey of Padmāwat to Mandab, fol. 94*b*.
- Khand VIII. In 44 stanzas, on the arrival of Ratan-Sain at the fort of Chittaur through a hidden subterranean passage, fol. 121*b*.
- Khand IX. In 64 stanzas, on the marriage of Padmāwat with the *Rājah*, fol. 144*b*.
- Khand X. In 20 stanzas, on the pinings of *Nākamnati* on the departure of Ratan, fol. 177*a*.
- Khand XI. In 19 stanzas, on the departure of *Bhinkam* to Sanghaldīp, fol. 187*a*.
- Khand XII. In 40 stanzas, on *Rājah* Ratan's march to Sanghaldīp, fol. 197*a*.
- Khand XIII. In 32 stanzas, on the *Rajah's* arrival in his own country, fol. 217*a*.
- Khand XIV. In 42 stanzas, on the *Rājah's* departure towards Dehlī, fol. 232*b*.
- Khand XV. In 89 stanzas, on 'Alā al-Dīn's march towards Chittaur, fol. 253*b*.
- Khand XVI. In 45 sections, on the capture of the fortress and the *Sultān's* return to Dehlī, fol. 298*a*.

Khand XVII. In 22 stanzas, on the preparations of Kauṣā Bādāl for departing for Dehlī, fol. 320*b*.

Khand XVIII. In 11 stanzas, on the story of Dew-Pāl-Rāi, told by Padmāwati, the death by *satī* or burning of the Rājāh and both Rānīs Padmāwati and Nākamnati, and conclusion.

The poem begins :

سنورون ادایک کرتارو جن جیو دینہ کینہ سینسارو

The first heading in Persian runs :

درصفت خلقت موالید ثلاثہ وگوهرها بقدرت باری تعالیٰ -

Of the Persian poetical versions of the poem there is one by Ḥusain Ghaznawī, and another by Bazmī of Qarg (see Sprenger, Oude Cat., p. 376). A Persian prose version, under the title of Tuḥfat al-Qulūb (A.H. 1062, A.D. 1652), was written by Munshī Gobind-Rāi. There is also a metrical translation in Urdū, which was begun by Mīr Ziyā al-Dīn ‘Alī “‘Ibrat” Dihlawī, but on account of his death was completed by Mīr Ghulām ‘Alī “‘Ishrat” of Barielly (see Sprenger, Oude Cat., p. 613). A lithographed edition of the poem is described in the Supplement.

(David Anderson.)

Microfilm duplicate. Mic.

300.

دیوان عرفی

Dīwān-i ‘Urfī.

Fols. 234 ; 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in. ; 15 lines, in two central columns ; written in fair Nasta‘līq ; bound in stamped leather ; not dated ; bears a seal of the owner, ‘Ibād-allāh, A.H. 1188 (A.D. 1774).

The lyrical poems of ‘Urfī Shīrāzī (d. A.H. 999, A.D. 1586), see above, No. 107.

The contents are :

I. *Qaṣā’id*, fols. 1-88.

The first *qaṣīdah* begins :

ای متاع درد در بازار جان انداخته گوهر هر سود در جیب زبان انداخته

II. *Muqatta'āt*, fols. 89b-97b, beginning :

ای دلِ راه زن که از عرشم بحضینِ ثری فرستادی

III. *Ghazaliyyāt*, arranged alphabetically, fols. 97b-223, beginning :

ای نه فلک زخوشه صبح تودانه واز قصر کبریا بتو عرش آستانه

IV. *Rubā'iyyāt*, fols. 224-end, beginning :

در دشت محبت که سراسر شیرست هر سو که گریزند گذر به شمشیرست

(David Anderson.)

301.

دیوانِ عرفی

Dīwān-i 'Urfī.

Fols. 106 ; 7½ in. by 5 in. ; 15 lines in two central columns, each 1¼ in. long ; written in clear Nasta'liq ; copied by Muḥammad al-Dīn 'Alī b. Ḥājī Khizr al-Gharshī, dated A.H. 1024 (A.D. 1615).

The poems of the same 'Urfī.

Contents :

I. The *qaṣā'id* and *muqatta'āt*, fol. 1b, beginning :

جهان بگشتم و در دراکه هیچ شهر و دیار نیا فتم که فروشند بخت در بازار

II. The *ghazaliyyāt*, in alphabetical order, fol. 47a, beginning :

تخفۀ مرهم نگیر دسینۀ افکار ما سایه گل بر نتابد گوشه دستار ما

III. The *rubā'iyyāt*, fol. 101b, beginning :

یارب نفسی ده که ثنا آوردم وین نغمه بآهنگ سزا آوردم

(James Anderson.)

302.

دیوانِ عرفی

Dīwān-i 'Urfī.

Fols. 176 ; 7¾ in. by 4¾ in. ; 11 lines in two central columns, surrounded by gold lines ; written in good Nasta'liq ; bound in plain

leather; the first and the last few folios are much injured; illuminated frontispiece; not dated, it is an old copy.

This is another copy of the lyrical poems of 'Urfi; it consists of *ghazaliyyāt* (fols. 1-173) and *rubā'īyyāt* arranged alphabetically.

Begins:

تَحْفَةُ مَرْهَمِ نَكِيرِ دِخَاطِرِ افكارِ مَا سَايَةُ كَلِّ بَرِ نَتَابِدِ كَوْشَةُ دَسْتَارِ مَا

(David Anderson.)

303.

نان و حلوا

Nān-u Ḥalwā.

Fols. 16; 7 in. by 4½ in.; 13 lines, in two central columns; written in Nasta'liq-shikastah-āmīz, with headings in red ink; bound in half-calf; not dated; apparently copied in the eleventh century of the Hijrah.

A *maṣnawī* called "Bread and Sweetmeat," by the great Shī'ah theologian, Shaikh Bahā al-Dīn b. Shaikh Husain, poetically styled "Bahā'ī." He was a native of Jabal 'Āmil in Syria, and the author of several works, including the well-known Kashkūl (described above, see No. 54) and a Diwān; he died at Ispahān, and was buried at Mashhad, ا.م. 1030 or 1031 (A.D. 1621 or 1622). 'Imād al-Daulah Abū Ṭālib, the Prime Minister of Shāh-'Abbās the Great, composed the following chronogram of his death: شيخ بهاء الدين واى.

Cf. Sprenger (Oude Cat.), p. 368; Pertsch, pp. 30 and 116; etc.

(David Anderson.)

304.

ديوان صائب

Dīwān-i Ṣā'ib.

Fols. 347; 6½ in.; 19 lines in two central columns, each half 1½ in. long; written in good Nasta'liq; the two end lines of each *ghazal* are

written in red, one over the other, in the centre of the page ; slightly stained by damp on margins ; copied at Banābaipur by Hidāyat-allāh in the 41st year of 'Ālamgīr's reign, A.H. 1108 (A.D. 1696).

This good copy of the *Dīwān* of Ṣā'ib has unfortunately fol. 1 missing. It consists of *ghazals*, with which are mixed a few unfinished *ghazals* and *rubā'īs*, all arranged alphabetically.

"Ṣā'ib" is the poetical name of Mirzā Muḥammad 'Alī of Tabrīz, who founded a new style for writing poetry, and is regarded as one of the greatest of modern Persian poets. He was well received by the Governor, Zafar-Khān, at Kābul, where he had gone at an early age, and stayed a long time. He then went to India, to the court of Shāhjahān, and had the title "Musta'idd-Khān" conferred upon him. He afterwards joined his old patron Zafar-Khān again, who was now appointed to the government of Kashmīr, about A.H. 1041 (A.D. 1631). After some stay he returned to the city of his birth, Ispahān, and here he was created Poet Laureate by Shāh-'Abbās II. His death took place at an advanced age, A.H. 1088 (A.D. 1677). Hājī Khalfah, iii, p. 290, puts his death a year earlier. Altogether he wrote over one hundred and twenty thousand verses, chiefly *ghazals*. Of the poets who appeared afterwards, the majority of them belonged to the schools of 'Urfī and Ṣā'ib, but of those who either flourished under the later Moghuls or received favours from the short-lived dynasty of the Nawwāb-Wazīrs and Kings of Oudh, it may be especially mentioned that in developing the style they corrupted the taste in some cases to an unpardonable degree.

The present copy begins :

شد استخوان ز دور فلک تو تیا سرا باری دگر نه ماند درین آسیا سرا

Cf. Rieu (B.M.P. Cat.), ii, p. 693 sq.; Bodl. Cat., 1131-1137; Ethé (I.O. Cat.), 1606-1623; Ouseley, Biogr. Notices, p. 227; Dorn (St. Petersburg Cat.), p. 398; Aumer (Munich Cat.), p. 38; Flügel (Vienna Cat.), i, p. 597; Sprenger (Oude Cat.), p. 385; Browne (Camb. Cat.), p. 380 sq.; etc.

The *Dīwān* has been lithographed at Lucknow ; a small selection of the same *ib.* A.H. 1264 (A.D. 1847), A.H. 1288 (A.D. 1871), and A.H. 1292 (A.D. 1875).

(James Anderson.)

305.

کلیات بهشتی

Kulliyyāt-i Bihishtī.

Fols. 206 ; $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in. ; 17 lines in two central columns, each $1\frac{1}{4}$ in. long ; written in good Nasta'liq, in small handwriting, with headings in red ; coloured lines round the columns ; bound in paper covers ; copied at Aḥmadābād by Muḥammad Qāsim b. Muḥammad Sharīf al-Hāshimī ; dated A.H. 1096 (A.D. 1684).

The collected poems of "Bihishtī," whose surname does not appear, He was a panegyrist of Prince Murād-Bakhsh (d. A.H. 1072, A.D. 1662), the youngest son of the Emperor Shāhjahān, as a good few of the *qaṣīdahs* are devoted to that Prince. Most probably the poet is the same who composed an account in verse of the dissensions caused by the aspirations to the throne of Shāhjahān's sons, from the rebellion of Murād in Gujārāt to the death of the heir-apparent, Dārāshikūh, A.H. 1067-1069 (A.D. 1656-1658). See this poem under [the name of *آشوب هندوستان* (the *Āshūb-i Hindūstān*) described] in Rieu (B.M.P. Cat.), ii, p. 689*b*. The author, however, should not be confounded with *Shaiḫ* Ramaẓān b. 'Abd al-Mū'min, who also poetically styled himself "Bihishtī," but died much earlier, A.H. 979 (A.D. 1571).

From the present copy the first one or two folios are missing. It contains a few additions written on the margins, which, if taken for late compositions of the author, would make it that the poet lived longer than the date of the MS. The style of the composition is very elegant.

Contents :

- I. The Praise, followed on fol. 6*a* by numerous *qaṣīdahs* extolling the virtues (مناقب) of the Imām 'Alī b. Abī Ṭālib and the successive Imāms, beginning :

مراکه بود بدوران همیشه پای مسیر برون نمیرود اکنون زکوچۀ زنجیر

- II. The *qaṣīdahs* in praise of Prince Murād-Bakhsh, fol. 52*b*, beginning :

آمد بهار تازه که زیب جهان دهد خلد دگر بخازن جمت نشان دهد

- III. The *qaṣīdahs* in praise of Nawwāb Zafar-Khān (who was a nobleman and author of Shāhjahān's time and died at Lahore, A.H. 1073, A.D. 1662), fol. 79a, beginning :

تا بکی بندم حنای صبر برپای شتاب
من که چون سیماب می غلطم بخونِ اسطراب

- IV. The *tarkīb-bands* in praise of the poet's teacher (whose name is not given, but it appears that he was also a poet and lived at Herāt), fol. 84a, beginning :

ای مصقّادل ایغ از تو بزم از ساقی و چراغ از تو

- V. The *tarjī'-bands*, fol. 87a, beginning :

ای تشنه جگر چو بحر مخروش بنشین چولب سراب خاموش

- VI. The *ghazals*, arranged in alphabetical order, fol. 92b, beginning :

ای نور هویت ز جمال تو هویدا خوبی بتو ختمست تبارک و تعالی

- VII. The *muqatta'āt*, in praise of Firdausī, in scorn of Khāqānī, and in complaint of the thieves of poetical style, followed by *muṭā'ibāt*, fol. 185a, beginning :

هرکس وفا ز صحبت اهل زمانه خواست
جز تخمِ غم ز مزرع امید اوتراست

- VIII. The *ta'rīkhs* or chronograms, fol. 188b; the dates of these range from A.H. 1051 to 1066 (A.D. 1641-1655). The first *ta'rīkh* is that of Murād's wedding, beginning :

بفصلِ برشکالِ گلشنِ همد که بود ایامِ عیش و شادمانی
and concluding :

بود تاریخِ این عقدِ همایون سلیمانِ زمانِ بلقیسِ ثانی

(=A.H. 1052, A.D. 1642).

- IX. The *rubā'īyyāt*, fol. 193a, beginning :

ای بیخبر از خویش زمانی بخود آ شاید که از خویشتن بریره بخدا

(David Anderson.)

306.

مجمع الشعراء

Majma' al-Shu'arā'.

Fols. 361; 9 in. by $5\frac{1}{2}$ in.; 15 lines in two central columns, each $1\frac{1}{2}$ in. long, with about 27 lines on the margins, each $1\frac{1}{4}$ in. long; gold-lined round the central columns and margins; written in ordinary Nasta'liq, in small handwriting; of the six parts, four possess illuminated frontispieces; copyist, Muḥammad Qulī (commonly called "Kāw") b. Muḥammad Yaḥyā b. Muḥammad Yūsuf of Kashmīr; dated, A.H. 1146 (A.D. 1732).

A selection from the poets, made at the desire of Mirzā Āqā Rizā Beg, probably by the copyist of this MS. It consists of five parts, which contain selections from the poems respectively of:

I. Ḥāfiẓ of Shīrāz (see above, No. 106), beginning:

الا يا ايها الساقى ادركاءساً وناوليا

که عشق آسان نمود اول ولی افتاد مشکليا

and Ṣā'ib (see above, No. 304), fols. 1-173, beginning:

اگر نه مدّ بسم الله بودى تاج عنوانيا

نگشتى تا قيامت نوحط شيرازد ديوانيا

The poems of Ḥāfiẓ are written in the central columns, and those of Ṣā'ib on the margins.

II. Ṣā'ib (continued) and Waḥshī, fols. 173-203.

"Waḥshī" Yazdī, selections from whose *ghazals* are quoted in this part in the central columns, was the author of two well-known poems: the Nāẓir-u Manẓūr (ناظر و منظور) and the Farhād-u Shīrīn (فرهاد و شیرین). He left after his death, which occurred at Yezd, A.H. 992 (A.D. 1584), fairly large Kulliyyāt.

Begins:

ای از توسرخ گشته بخون روی زرد ما مارا ز درد گشته وغافل ز درد ما

Cf. for Waḥshī, Rieu (B.M.P. Cat.), ii, p. 663; Sprenger (Oude Cat.), p. 586; Flügel (Vienna Cat.), i, p. 576; etc.

III. Ṣā'ib (continued) and Bābā Fighānī, fols. 203-261.

The latter was a poet of Shīrāz, who flourished during Sultān Ya'qūb's reign at Tabrīz. He died, leaving a Dīwān, at Mashhad, in Khurāsān, A.H. 922 or 925 (A.D. 1516 or 1519). His *ghazals* begin :

ای سر نامۀ انام تو عقل گره کشای را
ذکر تو مطلع غزل عشق سخن سرای را

For Fighānī, cf. Rieu (B.M.P. Cat.), ii, p. 651; Sprenger (Oude Cat.), pp. 21 and 403; etc.

IV. Ṣā'ib (continued) and Āṣafī, fols. 261-317.

Āṣafī, the son of Khwājah Muqīm al-Dīn Ni'mat-allāh of Kāshān, was a Persian poet of some celebrity. He flourished during the reign of Sultān Ḥusain-Mirzā, the King of Khurāsān, and died at Herāt, A.H. 920 or 923 (A.D. 1514 or 1517). The selections from his writings consist of a few *qit'ahs*, *ghazals* in alphabetical order, and *rubā'īs*, and begin :

دگر زالۀ نورسته دامن کپسار
چو مادریست که فرزند پرورد بکنار

For Āṣafī, cf. Rieu (B.M.P. Cat.), ii, p. 651 sq.; Bodl. Cat., 990-991; Sprenger (Oude Cat.), pp. 20, 71, and 310; Flügel (Vienna Cat.), i, p. 577; Ethé (I.O. Cat.), 1393-1397; Pertsch (Gotha Cat.), p. 74, and Berlin Cat., pp. 893-894; Aumer (Munich Cat.), p. 34; Dorn (St. Petersb. Cat.), p. 385; etc.

V. This part contains (fols. 317b-323) 144 *rubā'īyyāt* (quatrains) of the celebrated mystic poet, Ḥakīm Abū al-Faṭḥ 'Umar b. Ibrāhīm, poetically styled "Khayyām." He was born at Nishāpūr, the capital of Khurāsān, about the middle of the eleventh century A.D., and was brought up under the care of the great Sunnī scholar Imām Muwaffiq. 'Umar had for his fellow-students and playmates Ḥasan (b. Muḥammad) Ṣabaḥ Ḥumairī (who is notorious in the West as the founder of the Assassins, and whose disciples, called the Eastern Ismā'īlians, are sometimes designated as the Mulāhidah or Atheists of Quhistān) and Nizām al-Mulk (who afterwards distinguished himself as Wazīr of Alp-Arslān and of Jalāl al-Dīn Malik-Shāh, the two great Saljūqian sovereigns). 'Umar wrote several mathematical treatises in Arabic, and one on Algebra has been edited and translated by Woepke (Paris, A.D. 1851). With Malik-Shāh (A.H. 1072-1092, A.D. 1661-

1681) and his renowned Wazīr were associated numerous astronomers, historians, and poets, and it was in this monarch's reign that astronomical observations were conducted at Merv by a body of savants with 'Umar Khayyām and 'Abd al-Rahmān al-Ḥazīnī at their head. Their labours resulted in the reform of the Calendar which preceded the Gregorian by six hundred years, and is said by Sédillot to be even more exact. The era thus introduced was named the "Jalālian," and commenced in A.H. 467 (15th March, A.D. 1079). 'Umar died at his native place, A.H. 517 (A.D. 1123), and as he predicted in one of his *rubā'īs*, the north wind still scatters roses on his tomb.

The selection begins :

آدم چو صراحی بود و روح چو می قالب چونی بود صدای دروی
دانی چه بود آدم خاکی خیام فانوس مثالی و چراغی دروی

For MSS. cf. Bodl. Cat., 524-525 (the second copy is dated A.H. 865, A.D. 1460); Rieu (B.M.P. Cat.), ii, p. 456; Ethé (I.O. Cat.), 906-907; the Asiatic Society, Calcutta, 1548; Pertsch (Gotha Cat.), p. 25, and Berlin Cat., p. 86; Flügel (Vienna Cat.), i, p. 496; etc. See also Sprenger (Oude Cat.), p. 464; E. H. Whinfield, Introduction and Appendix to his Quatrains of Omar Khayyam, see edition, London, A.D. 1901; Garcin de Tassy, in *Journal Asiatique*, ser. v, ix, p. 548; etc. Editions and translations lithographed at Teherān, A.H. 1278 (A.D. 1861, 1862); Tabrīz, A.H. 1285 (A.D. 1868); Lucknow, A.H. 1285, 1296, 1300, 1301, and 1312 (A.D. 1868, 1878, 1883, and 1894); Bombay, A.H. 1296 (A.D. 1878); St. Petersburg, A.D. 1888 (see Ethé, "Neu-Perische Litteratur," sect. 32); etc. Printed at Calcutta, A.H. 1252 (A.D. 1836); Teherān text, reprinted at Paris with French translation, A.D. 1867; E. H. Whinfield, with metrical translation into English, London, A.D. 1883 and 1901; E. Fitzgerald, English translation without text, London, A.D. 1859, 1868, 1872, 1879, 1890, and repeatedly afterwards; E. Heron-Allen, London, A.D. 1898; translation into German verse by A. F. Schack, Stuttgart, A.D. 1878; and by Bordenstedt, Berlin, A.D. 1881; etc.

VI. This part of the MS., which contains selections from Mukhlis of Dehlī, fols. 325a-340, is preceded by a few miscellaneous verses from different poets.

Rāi Anand-Rām, poetically styled “Mukhlīṣ,” was a pupil of Mirzā Bidil (see his ‘Irfān, etc., below, Nos. 313–318), and was a son of Rājah Mardhī-Rām, a Khatrī of Lahore. He wrote about 50,000 verses. To distinguish him from Mukhlīṣ Kāshī he is often called Mukhlīṣ Hindī. He died in the fourth year of the Emperor Aḥmad-Shāh’s reign, A.H. 1164 (A.D. 1751). The selections from his writings begin :

الہی پر تو نورِ یقین دہ شمعِ جانم را
بشو از حرفِ باطل یقلم لوحِ زبانم را

For Mukhlīṣ and his works see Elliot, Hist. of India, viii, p. 76 ; Rieu (B.M.P. Cat.), iii, p. 997 ; Sprenger (Oude Cat.), pp. 159 and 262 ; Ethé (I.O. Cat.), 1707 ; Beale, Orient. Biogr. Dict., p. 195 ; etc.

VII. Kalīm, fols. 341–354.

Mirzā Abū Ṭālib “Kalīm” Hamadānī was a celebrated poet, who came to India in the Emperor Jahāngīr’s time and rose to great eminence under Shāhjahān, when he was twice weighed in gold and silver, which amount he received as a reward for his poetical genius. He died either at Lahore, A.H. 1061 (A.D. 1651), or, according to the authority of the Pādishāh-nāmah and the Mir’āt al-Khayāl, A.H. 1062 (A.D. 1652). The selections from his ghazals begin :

بدل کردم بمستی عاقبت زهدِ زبانی را
رسانیدم بابِ اربمن (?) می میناو تقوی را

For Kalīm and his Dīwān see Rieu (B.M.P. Cat.), ii, 686 sq. ; Bodl. Cat., 1116–1121 ; Ethé (I.O. Cat.), 1563–1570 ; Sprenger (Oude Cat.), p. 453 ; Pertsch (Berlin Cat.), pp. 920 and 921. His Dīwān has been lithographed at Lucknow, A.D. 1878.

VIII. Ghanī Kashmīrī, fols. 354–361.

Mirzā Muḥammad Ṭāhir, poetically styled “Ghanī,” was a native of Kashmīr and a disciple of Shaikh Muḥsin Fānī of Kashmīr. He flourished during the Emperor Aurangzīb’s reign, but refused to appear in his presence under a plea of madness. When he was still young, he died three days after having received the commands of the Emperor to appear in the Royal Court, A.H. 1079 (A.D. 1668). He often used “Ṭāhir” for his poetical name. The selections from his Dīwān begin :

جنونی گوکہ از قیدِ خرد بیرون کشم پارا
کنم ز نجیر پای خویشتن دامانِ صحرارا

Cf. Rieu (B.M.P. Cat.), ii, pp. 692, 821, and i, 370; Beale, Orient. Biogr. Dict., p. 94; etc.

(James Anderson.)

307.

دیوان دانش

Dīwān-i Dānish.

Fols. 120; $8\frac{3}{4}$ in. by 5 in.; 15 lines in two central columns, each $1\frac{1}{2}$ in. long; Nasta'liq-shikastah-āmīz; probably transcribed in the eleventh century of the Hijrah.

The lyrical poems of "Dānish," the poetical name of Mīr or Mirzā Razī of Mashhad b. Abū Turāb, who twice came to India (first in Shāhjahān's time), and was much patronised by Prince Dārāshikūh and later at Golkundah by the Quṭb-Shāhs. He died at his native place, according to Sirāj in his Dīwān-i Muntakhib (see Sprenger, Oude Cat., p. 150), A.H. 1076 (A.D. 1665).

This MS. consists chiefly of *ghazals* arranged alphabetically, a few *rubā'is*, and a *qaṣīdah*.

Begins:

الهی حسنِ خو بی عندلیب بی نوای را
نشاط افروز گل کن ناله دردِ آشنای را

Cf. Sprenger, loc. cit., pp. 91-92, 111, 150, etc.

(David Anderson.)

308.

عصمت نامه

'Iṣmat-nāmah.

Fols. 39; $6\frac{1}{2}$ in. by $4\frac{1}{4}$ in.; 13 lines in double columns, each 1 in. long; written in small Nasta'liq, with headings in red; dated A.H. 1066 (A.D. 1655); copyist, Murtaẓā Qulī Qazwīnī.

The story, in the form of a *maṣnavī*, of the adventures of Dalīlah (here written دلالة) Muhtālah, adapted from the Arabian Nights. It was rendered into verse by Shaikh Ḥamīd. For prose version of the same see below under the heading “*قصة دليلة مختاله*.”

Begins :

ای کنج نھان پردہ غیب اسمی تو طلسم کنج لاریب

309.

دیوان موسوی

Dīwān-i Mūsawī.

Fols. 41 ; 8 in. by 5 in. ; 15 lines in two central columns, each 1½ in. long ; written in clear Nasta‘īq, in the same handwriting as the *Dīwān-i Nāṣir ‘Alī* (see below) ; scribe, Muḥammad Yūsuf ; dated A.H. 1185 (A.D. 1771).

The lyrical poems (*ghazals* only), which are arranged in alphabetical order, of Sayyid Mu‘izz al-Dīn Muḥammad “*Mūsawī-Khān*,” whom Aurangzīb had appointed *Dīwān* of the province of Bihār ; he was a Persian by birth, and first assumed “*Fīṭrat*” as his poetical name, under which he wrote a biography of poets called “*Gulshan-i Fīṭrat*,” but subsequently chose “*Mūsawī*.” He died leaving a *Dīwān*, A.H. 1106 (A.D. 1694).

Begins :

به پیری شد فنزون داغ محبت چشم زارم را
خزان گل زرافشان اوراق بیمارم را

See Sprenger (*Oude Cat.*), pp. 109 and 408 ; *Bodl. Cat.*, 1993 ; Beale, *Orient. Biogr. Dict.*, p. 93 ; etc.

(*David Anderson.*)

310.

دیوان شوکت

Dīwān-i Shaukat.

Fols. 29 ; 8 in. by 5 in. ; 15 lines in two central columns, each 1½ in. long ; written in clear Nasta‘īq, in the same handwriting as

the *Dīwān-i Nāṣir 'Alī* (see below) by Muḥammad Yūsuf; dated A.H. 1185 (A.D. 1771).

This is part of the *Dīwān*, containing *ghazals* only, of Muḥammad Ishāq or Ibrāhīm of Bukhārā, poetically named "Shaukat," who died at Ispahān, A.H. 1107 (A.D. 1695).

Begins :

خدا یا رنگ تاثیر کرامت کن فغانم را
بموج اشک بلبل آبدۀ تیغ زبانم را

See Bodl. Cat., 1145-1146; Rieu (B.M.P. Cat.), ii, p. 698; Ethé (I.O. Cat.), 1628-1633; Sprenger (Oude Cat.), p. 568; Pertsch (Berlin Cat.), p. 934; Krafft (Dresden Cat.), p. 69; etc.

(David Anderson.)

311.

اشعار مختلف

Ash'ār-i Mukhtalif.

Fols. 22; 8 in. by 5 in.; about 13 lines, in two central columns; written in *Nasta'liq-shikastah-āmīz*; paper covers.

This MS. contains selections from the poets. The contents are :

I. *بهارستان* (a moral anecdote) of Mirzā Muḥammad Naṣīr Ḥakīm-Bāshī Karīm-Khān, beginning :

شبی بانو جوانی گفت پیری کهن دردی کنشی صافی ضمیری

II. *رباعیات*. This part contains eighty-five quatrains of U'mar Khayyām (see above, No. 306, V). The first *rubā'ī*, on fol. 9a, runs :

گر بر فلکم دست بدی چون یزدان برداشتمی من این فلک را ز میان
از نو فلک دگر چنان ساختمی کارزاده بکام دل رسیدی آسان

III. Here are written a *mukhammas* and a *ghazal*, followed by another *mukhammas*. The name of Shams Tabrizī appears

in the former, but the latter is anonymous. The first *mukhammas*, on fol. 17*b*, begins :

بشنو این زمزمه از من که درین دم نه منم

And the fifth line runs :

که چرا غافل از احوال دل خویشتم

The *ghazal* begins :

بگذر از دیر و حرم جانانه جای دیگر است

The second *mukhammas* begins :

هیچ می دانی صبا از غنچه های تر چه گفت

The fifth line runs :

گفت با هجرم بساز و گفتمش دیگر چه گفت

IV. Here are written three *ghazals* and a *rubā'ī* of Ṣāfi, on fol. 20*a*, beginning :

من بر سپهر اولیا مهر جان آراستم من در جهان ما سوا یکتای بی دهمتاستم

V. A *mukhammas* in nineteen *bands* of Khālīṣ, beginning :

شه که این کو کبه و این کروفه می خواهد

The fifth line, which is common to all the *bands*, runs :

این همه از پی آن است که زر می خواهد

Sayyid Imtiyāz - Khān "Khālīṣ" originally belonged either to Ispahān or Mashhad. He was appointed Ṣubahdar of Gujarāt by 'Ālamgīr. He was killed by Khudā-Yār-Khān, A.H. 1122 (A.D. 1710). He was the author of a Dīwān. See Beale, Orient. Biogr. Dict., p. 179.

312.

دیوان ناصر علی وغیره

Dīwān-i Nāṣir 'Alī, etc.

Fols. 90 ; 8 in. by 5 in. ; clear Nasta'liq ; 15 lines in double columns, each 1½ in. long ; bound in stamped leather ; copyist, Muḥammad Yūsuf ; bears a seal of the owner, 'Ibād-allāh ; dated A.H. 1185 (A.D. 1771).

The lyrical poems of Shaikh Nāṣir 'Alī Sirhindī, who died at Dehlī, A.H. 1108 or 1109 (A.D. 1697 or 1698). The following chronogram

of his death is quoted from the *Kalimāt al-Shu‘arā* of *Sarkhush* by Sprenger (*Oude Cat.*), p. 113 : “آء على بعالم معنى رفت” This MS., which is divided into two parts, contains :

i. The *maṣṣnawī* (a religious poem), fols. 1-28, which begins :

الهی ذرء دردی بجان ریز شر در پنبه زار استخوان ریز

ii. The *ghazals* arranged in alphabetical order, fols. 29-62, which begin :

محببت جادهء دارد نهان در خلوت دلها

چو تار صبحه گم کردید این ره زیر منزلها

See Rieu (*B.M.P. Cat.*), ii, p. 699 ; *Bodl. Cat.*, 1150-1152 ; Sprenger (*loc. cit.*), pp. 113, 126, 151, 201, and 329 ; *Ethé (I.O. Cat.)*, 1639-1648 ; *Pertsch (Berlin Cat.)*, p. 936 ; *Rosen (Persian MSS.)*, p. 167 ; etc. *Nāṣir ‘Alī’s Diwān*, containing *ghazals* and *rubā‘īs*, has been published with glosses by “*Maqtūl*” and others at Lucknow about A.H. 1262 (A.D. 1845).

(*David Anderson.*)

313.

عرفان

‘*Irfān.*

Fols. 328 ; 9 in. by 5½ in. ; 17 lines in two central columns, each 1-1¼ in. long ; written in fair *Nasta‘liq*, on thin paper ; according to a note on the flyleaf it changed hands, A.H. 1170 (A.D. 1756).

A *Ṣūfic maṣṣnawī*, meaning ‘gnosis,’ consisting of eleven thousand lines, and composed, according to the last distich :

کرد تاءربنخ اونياز كرام هديءة ذو الجلال والا كرام

which is its chronogram, A.H. 1124 (A.D. 1712), by *Mirzā ‘Abd al-Qādir Astarābādī*, poetically styled “*Bīdil*,” who was the most prolific and one of the greatest Persian poets of *Hindūstān* after *Amīr Khusrāu* (see above, No. 290). His ancestors belonged to the Turkish tribe of *Chaghātā’ī*. He was born at *Akbarābād (Agra)*, A.H. 1054 (A.D. 1644), and was attached in the early part of his career to the *Durbār* of Prince *Muḥammad A‘zam-Shāh*, but being of independent habits he soon got tired of court life, and leaving the service settled

down at Shāhjahānābād (Dehlī), where he died at the age of 79 on the 4th Šafar, A.H. 1133 (5th December, A.D. 1720). He is said to have composed over 100,000 verses of *ghazals*, 4,000 *rubā'īs*, numerous *maṣṣnawīs*, etc. Besides the present one, four other of his *maṣṣnawīs* are described below. For his poems see Rieu (B.M.P. Cat.), ii, pp. 706-707; Bodl. Cat., 1169-1170; Sprenger (Oude Cat.), pp. 119, 213, 378, and (for the *maṣṣnawī* called گلگشتِ حقیقت, the Gulgasht-i Ḥaqīqat), 380; Pertsch (Gotha Cat.), p. 80, and Berlin Cat., pp. 938-941; Ethé (I.O. Cat.), 1676-1681; Rosen (Persian MSS.), p. 167; etc. Mirzā Bīdil compiled also a few prose-works, viz., چهار عنصر (see Sprenger, p. 119); انشاء بیدل or رفعات بیدل (letters, see Rieu, ii, p. 811*a*, and iii, pp. 1006*b* and 1068*a*; Pertsch, Berlin Cat., p. 147, No. 2; and Browne, Camb. Cat., p. 284); بیاض (a Persian anthology, see Rieu, ii, p. 737*b* sq.); نکات ("subtle thoughts," bearing upon religious and moral subjects, ib., p. 745*b*). The poet's Kulliyāt containing his prose-works has been lithographed, A.H. 1287 (A.D. 1870), at Lucknow.

The sections into which the present *maṣṣnawī* is divided are connected by means of distichs which are inserted in red. (Cf. Rieu, ii, p. 707*a*, etc.)

The *maṣṣnawī* begins :

عقل وحسن سماع و بصر جان و جسد همه عشق است هو الله احد
عشق از مشت خاک آدم ریخت آنقدر خون که رنگ عالم ریخت

(David Anderson.)

314.

محیط اعظم

Muḥīt-i A'zam.

Fols. 115; 9 in. by 5 $\frac{3}{4}$ in.; 11 lines in two central columns, each 1 $\frac{1}{2}$ in. long; mostly written in clear Nasta'liq; coloured lines round the pages; frontispiece illuminated with gold; bound in paper covers, which retain traces of gilt; copied in the first year of Aḥmad-Shāh's reign, A.H. 1161 (A.D. 1748).

A mystical *maṣnawī* by the same Mirzā Bīdil. It was composed, A.H. 1078 (A.D. 1667), according to the following chronograms of the author:—

این نسخه که از خامه الهام رقم گردید مسمی بمحیط اعظم
دریافت دبیر خرد از روی حساب سال اتمام او بنامش مدغم

The poem has a preface in prose, and the poet describes the work as *میخانه ظہور حقایق نہ ساقی نامہ ظہوری*, a tavern for the revelation of truths and not of the kind of *sāqī-nāmāh* of Zuhūrī (see fol. 2*b*, l. 5).

The preface begins :

حمد ثناء آفرینی کہ میخانه حقیقت انسانی را از انشای کر منا الخ

The *maṣnawī* consists of a number of *daurs* or stanzas, which in the beginning parts are titled and interwoven with short stories, beginning on fol. 4*a* :

خوش آندم کہ در بز مگاہ قدم مئی بود بی نشاء کیف و کم

Two copies of the same *maṣnawī* are described in Ethé (I.O. Cat.), 1682 and 1683.

(David Anderson.)

315.

محیط اعظم

Muhīt-i A'zam.

Fols. 209; 8¼ in. by 5¼ in. ; 15 lines in double columns, each 1½ in. long; written in good Nasta'liq, in the same handwriting as the *Tilism-i Hairat* below; frontispiece illuminated with gold.

This is another copy, but larger than the preceding one, and contains the same preface, etc.

(David Anderson.)

316.

عشق نامہ

'Ishq-nāmāh.

Fols. 49; 9 in. by 5¾ in. ; 11 lines in two central columns, each 1½ in. long; mostly written in clear Nasta'liq, in the same

handwriting as the Muḥit-i A'zam (No. 314); frontispiece illuminated with gold; copied in the first year of Aḥmad-Shāh's reign, A.H. 1161 (A.D. 1748).

Another spiritual *maṣnawī* by Mirzā Bidil. It is, like the preceding one, interwoven with short tales, some of these written in red and in a different metre, beginning:

الهی زژه دادی بجان ریز شرردر پنبه زار استخوان ریز

(David Anderson.)

317.

طلسم حیرت

Ṭilism-i Ḥairat.

Fols. 119; $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; 15 lines, in double columns; written in good Nasta'liq, with headings in red ink; not dated; illuminated frontispiece; coloured lines surrounding the columns; bears a seal of the owner, 'Ibād-allāh, of A.H. 1188 (A.D. 1774).

An allegorical *maṣnawī*, consisting of 3,484 lines, composed (*vide* Sprenger, Oude Cat., p. 379), A.H. 1125 (A.D. 1713), by the same Mirzā Bidil.

Begins:

بنام آنکه دل کاشانه اوست نفس گرده متاع خانه اوست

(David Anderson.)

318.

طور معرفت

Ṭūr-i Ma'rifat.

Fols. 43; $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; 15 lines in two central columns, each $1\frac{1}{2}$ in. long; written in Nasta'liq-*shikastah-āmīz*, in the same handwriting as the Ṭilism-i Ḥairat above.

Another mystical *maṣnawī* by Mirzā Bidil.

Begins:

طپش فرسوده شوق ناله تمبال ز تحریکِ نفس وامی کند بال

(David Anderson.)

319.

قصه شاد و گل

Qiṣṣa-i Shāh-ū Gul.

Fols. 51; $7\frac{1}{2}$ in. by $4\frac{1}{4}$ in.; 11 lines in double columns; written in fair Nasta'liq; injured; incomplete.

The love-story of Akbar-Shāh, a descendant of Timūr, with Gul-i Surkh. The author's name does not appear, but it was compiled, according to a chronogram at the end, A.H. 1118 (A.D. 1706). The first two folios are missing at the beginning. It concludes:

کاین خطاب آمد از عدم بوجود
نسخه شاد و گل ز جی و دود

(Robert Brown.)

320.

حکایات

Hikāyāt.

Fols. 40; $6\frac{1}{2}$ in. by 4 in.; 14 lines in double columns, each $\frac{7}{8}$ in. long; written in good Naskh; much injured.

An anonymous collection of stories in verse; beginning and end are both missing. The first is about an ass, who lost his ears by going in search of his tail.

Begins:

بودست خری که دم نبودش
روزی غم بیدمی فزودش

321.

دیوان مظهر

Dīwān-i Mazhar.

Fols. 39; 10 in. by $6\frac{1}{2}$ in.; 17 lines, in two central columns; written in clear Nasta'liq, during the lifetime of the author; bound in stamped leather.

The selected poems of Mirzā Jān-Jānān of Agra, son of Mirzā-Jān, who lived at Dehlī, and was murdered in the month of Mūḥarram,

ا.ه. 1195 (January, 1781), for having publicly expressed his contempt for certain religious performances then being practised. In all he wrote about 20,000 verses. The present MS. begins with a short preface in prose written by some person who knew the poet, at a time when he was 40 years of age (ا.ه. 1150, A.D. 1737); the poet here is depicted as a Faqīr, who had to fulfil duties at the Madrasah (College) and Khānqāh (Convent).

The Dīwān consists principally of *ghazaliyyāt* (fols. 1-32), which are arranged alphabetically, then come the *rubā'iyāt*, *ta'rīkhāt*, *abyāt-i fard*, and *mukhammasāt*.

Begins :

آبی نزد بروی گران خوابِ بختِ ما
بآنکه گریه داد بسیلابِ رختِ ما

Cf. Sprenger (Oude Cat.), p. 256; Beale, Orient. Biogr. Dict., p. 133; etc.

(David Anderson.)

322.

جذب رسا

Jazbrasā.

Fols. 49; $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; 15 lines, in two central columns; written in good Nasta'liq; bound in plain leather; copyist, Mīr Muḥammad Aslam Zanjānī al-Mūsawī; dated ا.ه. 1186 (A.D. 1772).

A metrical Persian translation or adaptation of the love story of Prince Saif al-Mulūk and Princess Badī' al-Jamāl from the Arabian Nights, by Dīwān-Singh, poetically named "Khāliq," of Lahore.

Begins :

بنام گل فروش آرزوها چراغ افروز بزم گفتگوها

For the prose version of the story see Rieu (B.M.P. Cat.), ii, p. 764; Bodl. Cat., 461; Ethé (I.O. Cat.), 788-792; Pertsch (Berlin Cat.), p. 996; etc.

(David Anderson.)

323.

دستور همت

Dastūr-i Himmat.

Fols. 134 ; $7\frac{1}{2}$ in. by 5 in. ; 16 lines in two central columns, each $1\frac{1}{8}$ in. long ; written in fair Nasta'liq ; copied by Mūhan-La'1, A.H. 1176 (A.D. 1762).

A *maṣnawī* on the loves of Kām-rūp and Kamlatā, or, as the latter is called for the convenience of the metre, Latākām. The tale was originally written in prose by Mīr-'Īsā, better known by his title "Himmat-Khān," who, like his father, Ziyā al-Dīn Badakhshī, styled "Islām-Khān," was a favourite of the Emperor 'Ālamgīr. The story was rendered in verse at the author's request by his friend and admirer, Mīr Muḥammad Murād. Himmat-Khān, however, died (A.H. 1092, A.D. 1681) before it was completed.

Begins :

خداوندا بفکرم تازه جان کن بحمد خویش اول تر زبان کن

Cf. Rieu (B.M.P. Cat.), ii, p. 697 ; etc.

(David Anderson.)

324.

سرورافزا

Surūrafzā.

Fols. 15 ; $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in. ; written in clear Nasta'liq ; headings in red ink ; bound in plain leather ; contains a portrait of the author engraved for the European Magazine ; copied for the owner by George Swinton, A.H. 1216 (A.D. 1801).

A poem in praise of London, composed during his travels in Europe, by Mirzā Abū Ṭālib Khān Hindī Ispahānī (d. A.H. 1220 or 1221, A.D. 1805-1806), the author of the *Masīr-i Ṭālibī*, etc. (see above, No. 90).

Begins :

زهی لندن و وضعِ بی مثالش هم آن آب و هوای اعتدالش

(James Anderson.)

XI. TRANSLATIONS FROM SANSKRIT.

325.

ترجمہء مہابھارت

Tarjuma-i Mahābhārata.

Fols. 377 ; 13 in. by 6 $\frac{3}{4}$ in. ; 19 lines, each 5 in. long ; written in Nasta'liq-shikastah-āmīz ; copied at Akbarābād (Agra) by Hūl-Chand (first three parts) and Narsing-Dās, in the 35th and 36th years of 'Ālamgīr's reign, A.H. 1103-1104 (A.D. 1691-1692) ; nine uniform parts in one volume.

The Persian version of the Mahābhārata (the great war), being the second epic poem of India in Sanskrit. It was at the desire of the Emperor Akbar the Great and under the supervision of his famous Wazīr, Shaikh Abū al-Faẓl b. Mubārak "Allāmī" (see above, No. 78, etc.), who wrote the introduction to it, that the translation was made by the joint labours of the four great scholars —

- (1) 'Abd al-Qādir Badā'ūnī (see Supplement).
- (2) Ibn Sayyid 'Abd al-Laṭīf al-Ḥusainī, better known by his title "Naqīb-Khān."
- (3) Muḥammad-Sulṭān Thānīsarī, and
- (4) Mullā Shīrī.

It is not possible to trace in this MS. which of the parts were made by the above writers, but the whole version was rendered later into elegant prose by the celebrated scholar and poet Shaikh Faiẓī (see above, No. 30).

The present MS. is unfortunately incomplete ; the contents are :

Parwa	IV.	Fols. 1-23, called . . .	بیراڻیہ پرہ
„	V.	„ 1-41, „ . . .	اودم پرہ
„	VI.	„ 1-37, „ . . .	بہکم پرہ
„	VII.	„ 1-35, „ . . .	درونہ پرہ
„	VIII.	„ 1-31, „ . . .	کرن پرہ
„	IX.	„ 1-20, „ . . .	شیل پرہ
„	X.	„ 1-4, „ . . .	سہ پتک پرہ

Parwa XI. Fols. 4-10, called. . . استری پررب

„ XII. „ 1-66, „ . . . سانت پررب

(a) موجهه دهرم Fols. 1-88.

(b) اپرا دهرم Fols. 1-26.

(This section, which should have followed the preceding one, has been bound wrongly, so that it now forms the fourth part of the book.)

Cf. for other MSS. Rieu (B.M.P. Cat.), i, p. 57; Bodl. Cat., 1306; Ethé (I.O. Cat.), 1928-1948; Browne (Camb. Cat.), p. 97; Pertsch (Berlin Cat.), 1025-1026; etc.

A later metrical version of the Mahābhārat is due to Ḥājī' Rabī' Anjab, about A.H. 1157 (A.D. 1744), see Rieu, ii, p. 711. The English translations are by Mr. Wilkins, of the East India Company, A.D. 1785 (the introduction to this was written by the Governor-General Warren Hastings); by the late Pratāpa-Chandra-Ray, Calcutta, A.D. 1893-1896, now published in 100 parts by his wife; and by M. N. Dutt (parts i-viii), A.D. 1896. The French translation of the first eight Parwas, in ten volumes, is by H. Fauche, Paris, A.D. 1863-1870.

(David Anderson.)

326.

بیوپال شاستر

Bhūpāl Shāstra.

Fols. 597; 11 in. by 7 in.; 16 lines, each 3 in. long; written in fair Nasta'liq; slightly injured; much stained by damp on the margins; an old copy, probably copied in the tenth century of the Hijrah.

This is a collection of Hindū codes intended for the use of kings, translated from the Sanskrit by a Muslim, whose name unfortunately does not appear. The author of the original says of himself that he was a native of Nish-pāp (نش پاپ), and his father Kish-tan-Diw, who had learned almost every science, was foremost amongst the Brahmins of his time in knowledge, but his son (i.e. the author

himself) Paras-Rām b. Kishtan-Dīw (پرس رام بن کشتن دیو) had, in the words of the translator, excelled his father, as he had specialized himself in astronomy and was well acquainted with گنیت (arithmetic) and was a pupil of Gītā-Kishan. At the request of his own pupils that he should write a work full of interest and instruction for the kings, the present work was written and was styled “Bhūpāl-u Labh Shāstra.”

The work is a kind of encyclopædia of general information. The MS. is evidently holograph copy, as it contains numerous corrections and additions. There are also a good few gaps intended for diagrams and illustrations, but throughout only one illustration has been painted in gilt and colour, on fol. 244b, representing a tortoise on the back of which the position of the hemisphere is marked with subdivisions of land. All Sanskrit words are overlined with red ink.

The introduction begins :

بسم اللہ چنین می گوید مصنف کتاب کہ اول خدارا
بندگی می کنم - الخ

The first page is unfortunately injured close to binding, thus a few words have become obliterated.

(David Anderson.)

327.

باششٹہ جوگ

Bāshishth Jōg.

Fols. 100 ; 11 in. by 7½ in. ; 15 lines, each 5¼ in. long ; written in Nasta'liq-shikastah ; copied at Calcutta, by Shaikh Ahmad-Bakhsh of 'Aẓīmābād (Patna), A.H. 1198 (A.D. 1783).

An exposition of Hindū mysticism of which this is an abridged form. As is stated in the preface, this work was translated from the Sanskrit original at the desire of the great Akbar, A.H. 1006 (A.D. 1597), by the celebrated Shaikh Abū al-Faẓl “Allāmī” (see above, No. 78, etc.), whose name is mentioned by the copyist in the colophon.

The work is in the form of a dialogue between Rishī Wāsishṭha and Rāmachandra, and begins :

سپاس وستایش و تمام نیایش نیاز حضرت که . . . برارباب
فطرت واضح و لایح باد که جمعی از فضلا پیش ازین کتاب باشست
جوگ را ترجمه کرده بودند . . . و فوائد آن که مطلبی اصلی است
پوشیده و معطل مانده بنا بر آن در شهور سنه هزار و شش هجری شاه
گیتی پناه . . . محمد اکبر بادشاه این همایون بادشاه خلد اللہ
سلطانہ فرمودند که ترجمہای سابق نوشته اند چون طالبان حقیقت
رانفعی نمی رساندہمی خواہم کہ این کتاب مستطاب را بہتر از آن
ترجمہ کنند - الخ

Cf. Rieu (B.M.P. Cat.), i, p. 61; Bodl. Cat., 1328; Ethé (I.O. Cat.), 1972-1974; etc. The same work was translated into Persian under the instructions of Prince Dārāshikūh, A.H. 1066 (A.D. 1655-1656), and copies of it are found in Biblioth. Sprenger, 1661; King's College Camb. Cat., 28; and Dr. Forbes' Cat., p. 61.

(David Anderson.)

328.

ترجمہ پورانارتھ پرکاس شاستر

Tarjuma-i Pūrānāratha Parakāsa Shāstra.

Fols. 25; 11 in. by 7½ in.; 15 lines, each 5 in. long; written in Nasta'liq-shikastah; paper covers; dated Faṣlī, 1191 (A.H. 1189, A.D. 1775).

An abridgement of the Pūrānāratha Prakāsa Shāstra, an exposition of the Hindū chronology and cosmogony, and of their Shāstras, translated from the original in Sanskrit of Pandit Birdhāi Rādhākanta Tarka (see fol. 2b, 1, 10), by Zūrāwar-Singh at the desire of the Governor-General of India, Warren Hastings. It consists of a preface, six bābs (chapters), and an epilogue:—

Bāb I	در تعداد زمانہ
„ II	در بروہ نروہن
„ III	در حقایق ہر شاستر

- Bāb IV در حقیقت هر مذهب
 ,, V در سرشت دنیا وغیره
 ,, VI در حقایق راجهای سلف و خاتمه

Begins :

پریم ایشوری را از صدق اعتقاد پرنام می کنم که بصورت برهما و بشن
 و شیو نمودار شده - الخ

For other copies see Rieu (B.M.P. Cat.), i, p. 63; Browne (Camb. Cat.), p. 94; Ethé (I.O. Cat.), 2003-2004; an English translation of the Persian version is preserved in the British Museum in Add. 5657, fols. 163-194.

(David Anderson.)

329.

سنگھاسن بتیسی

Singhāsana Battīsī.

Fols. 30; 10½ in. by 7¼ in.; 15 lines, each 4¾ in. long; written in Nasta'liq-shikastah-āmīz; paper covers; copied at Calcutta, Faṣlī, 1192 (A.H. 1190, A.D. 1776), by Shaiḫh Aḥmad-Bakhsh Ṣiddīqī.

An abridged version of the well-known original Sanskrit work, meaning the thirty-two tales of the throne, or the stories of King Vikramaditya and Rājah Bhūj. The present translation, which contains no information as to the translator's name, does not agree with the versions described in Rieu (B.M.P. Cat.), ii, p. 763a, and iii, p. 1006; Ethé (I.O. Cat.), 1988; Pertsch (Berlin Cat.), pp. 1034-1036; Bodl. Cat., 1324; and Browne (Camb. Cat.), p. 398.

Begins :

درگاد عجیب الدعوات اینست هر که بخواند از کان کرم جود
 افزونی و علم مزید حیات و دولت مراد رسد . . . گفتند دهارنام
 شهر بزرگ و آباد . . . دران شهر راجه بهوج بعنوان چهار ده علم
 هاوی بود - الخ

The two oldest Persian versions of the tales were made at the desire of Akbar by 'Abd al-Qādir Badā'ūnī, A.H. 982 (A.D. 1574-1575), and another by Chatarbhūj-Dās b. Mihr-Chand, a Kāyath (see Bodl. Cat.,

1324). The former, named *خردافزا* (the *Khiradafzā*), was revised (according to the *Muntakhab al-Tawārīkh*, i, p. 67, and Elliot, *Hist. of India*, v, p. 513), A.H. 1003 (A.D. 1594–1595), and the latter version was entitled *شاه نامه و سنگهاسن بتیسی* (the *Shāhnāmah-u Singhāsan Battisī*). Another translation was made in Jahāngīr's reign, A.H. 1019 (A.D. 1610–1611), by Bhārāmal, son of Rājmal, a Khatrī (see Ethé, 1988). In *Shāhjahān's* time, A.H. 1061–1062 (A.D. 1651–1652), Ibn Harkarn (see Ethé, 1990), or, as he is named in Rieu, ii, p. 763*a*, Bis-Rāi, son of Hargarab-Dās, a Kāyath of Qannauj, made a third version from the translations of Chatarbhūj and Bhārāmal. Under Aurangzīb the last-named version was revised and entitled *کشن بلاس* (the *Kishan-Bilās*), see Rieu, ii, p. 763*b*, and Ethé, 1989, by Kishn-Dās Bāsdīw, son of Mulūk-Chand Lāhūrī, a seller of betel-leaf and tobacco (*تنمولی*) and an attendant upon Nawwāb Jār-allāh Amīr al-Umarā'. In Mehren (*Copenhagen Cat.*), p. 29, is mentioned another version by Chand, son of Mādhū-Rām. An anonymous one entitled *گل افشان* (*Gullafshān*) is noticed in the *Khulāṣat al-Tawārīkh* (see Rieu, i, p. 230*a*). The latest Persian version was made for Mr. Edward Clive Bayley, A.D. 1845 (see Rieu, iii, p. 100*b*), by the combined labours of Sayyid Imdād 'Alī and Shīw-Suhāi Kāyath.

A translation into Braj-Bhākā was made, at the desire of *Shāhjahān*, by Sundar-Dās. This was rendered into Urdū, A.H. 1216 (A.D. 1801), by Srī Lallūjī-Lāl Kawī or Lallū-Singh, and printed four years later. Rājah Durgā-Parshād compiled also a prose version, which was edited and published at Agra, A.H. 1279 (A.D. 1862). There was published at Cawnpore, A.H. 1286 (A.D. 1869), a metrical version, which was composed by the poet styled "Chaman." Cf. Garcin de Tassy, *Histoire de la Littérature Hindouie*, etc., ii, p. 233, and iii, pp. 90 and 278.

Baron Lescallier's translation from Persian into French, which is described in Pertsch (*Berlin Cat. P.*, loc. cit.), was published at New York, A.D. 1871. It is stated in Ethé, 1988, to agree in the main with Bhārāmal's version.

For the Sanskrit original see Aufrecht, *Cat. of Sanskrit MSS. in the Bodleian Library*, p. 152; the MSS. in the Trinity College, p. ii; R. Roth in the *Journal Asiatique* for A.D. 1845, ii, pp. 278–305; etc.

XII. ENCYCLOPÆDIA.

330.

نفائس الفنون في عرائس العميون

Nafā'is al-Funūn fī 'Arā'is al-'Uyūn.

Fols. 594; 10 $\frac{3}{8}$ in. by 6 $\frac{1}{2}$ in.; 25 lines, each 3 $\frac{1}{2}$ in. long; written in good Naskh, with headings in red; illuminated frontispiece; coloured lines surrounding the pages; slightly injured by insects; copyist, 'Abd-allāh Ṣadr al-Dīn; dated A.H. 1011 (A.D. 1602).

A large encyclopædia of one hundred and sixty different sciences known to the Muslims. It was compiled by Muḥammad b. Maḥmūd al-Āmulī, a Shī'ah scholar and teacher in the Sulṭāniyyah College, who flourished during the reign of Sulṭān Uljā'itū (A.H. 703-716, A.D. 1303-1316) and was the author of several works, e.g., commentaries upon the Mukhtaṣar fī al-Uṣūl of Ibn Ḥājjib (d. A.H. 646, A.D. 1248, see above, Nos. 32 and 33), the Kulliyyāt of the Qānūn of Abū Sīnā (Avicenna, d. A.H. 428, A.D. 1037, see above, No. 146 xx), compiled, A.H. 753 (A.D. 1352), and the Kulliyyāt of the Qānūn of Sharaf al-Dīn Īlāqī, etc. He died, according to Ḥājjī Khalfah (iv, p. 500, and vi, p. 364), after A.H. 753 (A.D. 1352).

The present work was compiled in A.H. 735 (A.D. 1335), but was continued to A.H. 742 (A.D. 1342).

Contents.

The preface, on fol. 1b, beginning:

حمد وثنا وشكرى بى انتها حضرت پادشاهى را كه افكار اذكياء - الخ

contains a eulogy upon the reigning sovereign, جمال الدنيا والدين, Amīr Jamāl al-Dīn Abū Ishāq b. Amīr Maḥmūd-Shāh, the ruler of Fārs and 'Irāq, who had seized Shīrāz and Ispahān, A.H. 742 (A.D. 1341), but was taken hold of by Amīr Muḥammad Muẓaffar and executed, A.H. 757 (A.D. 1356). The work is dedicated to a Wazīr who is mentioned by his honorific titles only, and the space for his name is left blank. The preface further contains introductory remarks upon the subject in three *fa'idahs* or sections:

- (1) در بیان شرف و فضیلت علم
 (2) در تقسیم علوم
 (3) در ترتیب کتاب

The work itself consists of two *qisms* or books :

Qism I, on eighty-five modern or Muslim sciences in thirty-six *fanns* or chapters arranged in four *maqālahs* or classes :

Maqālah i. در علوم ادبی (On Literary Sciences), arranged in fifteen *fanns* :

- (1) علم خط (Writing), fol. 9*b*.
 (2) علم لغت (Language), fol. 14*a*.
 (3) علم تصریف (Inflexion), fol. 17*b*.
 (4) علم استتقاق (Etymology), fol. 23*a*.
 (5) علم نحو (Syntax), fol. 27*a*.
 (6) علم معانی (Rhetoric), fol. 32*b*.
 (7) علم بیان (Eloquence), fol. 38*b*.
 (8) علم بدیع (Ornaments of Speech), fol. 43*b*.
 (9) علم عروض (Prosody), fol. 53*b*.
 (10) علم قوافی (Rhymes), fol. 61*a*.
 (11) علم تقریض (Poetical Composition), fol. 65*b*.
 (12) علم امثال (Proverbs), fol. 70*b*.
 (13) علم دواوین (Knowledge of different forms of Verse, and their arrangement in book form), fol. 84*b*.
 (14) علم انشاء (Elegance of Style, especially in Letter-writing), fol. 93*b*.
 (15) علم استیفا (Book-keeping), fol. 103*b*.

Maqālah ii. در شرعیات (On Legal Sciences), stated to be in twelve, but actually only in ten *fanns* :

- (1) علم کلام (Theology), fol. 113*b*.

- (2) علم تفسیر (Exegesis of the Qurān), fol. 124*b*.
- (3) علم حدیث (Knowledge of the Traditions), fol. 136*b*.
- (4) علم اصول فقه (Fundamental Principles of Law), fol. 145*a*.
- (5) علم فقه (Law), fol. 154*b*.
- (6) علم قرائت (Various Readings of the Qurān), fol. 169*a*.
- (7) علم آسامی روایات (The Traditionists), fol. 178*a*.
- (8) علم خلاف (Dialectic), fol. 180*a*.
- (9) علم شروط (Legal Contracts), fol. 185*a*.
- (10) علم دعوات (Prayers and Times of Prayer), fol. 195*a*.

Maqālah iii. در علم تصوف (On Šūfiism), in five fanns :

- (1) علم سلوک یا طریقت (Life of Sanctity), fol. 203*b*.
- (2) علم حقیقت (Truth), fol. 218*a*.
- (3) علم سزاعد (The Twelve Degrees of Knowledge), fol. 229*b*.
- (4) علم حروف (Mystic Meaning of Letters), fol. 236*a*.
- (5) علم فتوت (Moral Perfection), fol. 242.

Maqālah iv. در علم سخاوری (On Conversational Sciences), in seven fanns :

- (1) علم سخاورد (The Art of Conversation), fol. 249*a*.
- (2 and 3) در علم تواریخ و سیر (History and Biography), fol. 263*a*
(this chapter in five *bābs* or sections is an abridgement of universal history).
- (4) مقالات اهل عالم (Religious Sects and their Differences), fol. 301*b*.
- (5) علم انساب (Genealogy of the Races of Mankind), fol. 309*b*.
- (6) علم المواقف والواقعات (The Wars and Expeditions undertaken by Muḥammad), fol. 315*b*.
- (7) علم الاحاجی (The Arabic Riddles), fol. 328*b*.

Qism II, on seventy-five ancient sciences, arranged in five maqālahs, and subdivided into thirty-three fanns :

Maqālah i. در حکمت عملی (On Practical Philosophy), in three fanns (the maqālah here is wrongly headed علم تهذیب (الاخلاق) :

- (1) علم تهذیب الاخلاق (Ethics), fol. 337*b*.
- (2) علم تدبیر (Domestic Economy), fol. 350*b*.
- (3) علم سیاست مدن (Management of Public Affairs), fol. 357*b*.

Maqālah ii. در اصول حکمة نظری (On Speculative Philosophy), in four fanns :

- (1) علم منطق (Logic), fol. 369*a*.
- (2) فلسفه اولی (First Philosophy), fol. 379*a*.
- (3) علم الهی (Metaphysics), fol. 389*a*.
- (4) علم طبیعی (Natural Philosophy), fol. 399*a*.

Maqālah iii. در اصول ریاضی (Mathematics), in four fanns :

- (1) علم انقسات (Geometry), fol. 408*b*.
- (2) علم اسطرزومیا (according to the index, but here is written اسطرزونا) (Astronomy), fol. 417*b*.
- (3) علم ارثماطیقی (Arithmetic), fol. 423*b*.
- (4) علم موسیقی (Music), fol. 433*a*.

Maqālah iv. در فروع طبیعی (On the Subdivisions of Physics), in nine fanns :

- (1) علم طب (Medicine), fol. 446*b*.
- (2 and 3) علم کیمیا و سیمیا (Alchemy and Magic), fol. 464*b*.
- (4) علم تعبیر (Interpretation of Dreams), fol. 465*a*.
- (5) علم فراسنت (Physiognomy), fol. 482*a*.
- (6) علم احکام نجوم (Astrology), fol. 485*b*.

- (7) علم الخواص (Qualities and Properties of Natural Objects), fol. 493*b*.
- (8) علم الحرف الطبيعى (Veterinary Science, Falconry, Washing, Agriculture, etc.), fol. 509*b*.
- (9) علم دم وعلم وهم (The Ascetic Practices of the Eastern Faqīrs), fol. 514*a*.
- Maqālah v. در فروع رياضى (On the Branches of Mathematics), in thirteen fanns :
- (1) علم هيئة (Spherology), fol. 515*b*.
- (2) علم مناظره (Optics), fol. 525*b*.
- (3) علم متوسطات (this fann, on the nineteen treatises of an intermediary course between the study of Euclid and Almagest, is wrongly styled فن پنجم), fol. 531*a*.
- (4) علم حساب (Practical Arithmetic), fol. 532*b*.
- (5) علم جبر ومقابله (Algebra), fol. 539*a*.
- (6) علم مساحه (Trigonometry), fol. 541*a*.
- (7) علم صور الكواكب (Constellations of the Planets), fol. 544*a*.
- (8) علم ارقام واعمال زيچ وتقويم واسطرلاب (The Making and Use of Almanacks and Astrolabes), fol. 548*b*.
- (9) علم مسالك وممالك (Geography), fol. 554*a*.
- (10) علم وفق عادات (Numerical Diagrams), fol. 562*b*.
- (11) علم حيل (Mechanics), fol. 577*b*.
- (12) علم رمل (Divination), fol. 578*b*.
- (13) علم ملاعب (Games), fol. 586*a*.

Cf. Rieu (B.M.P. Cat.), ii, p. 435 sq. ; Flügel (Vienna Cat.), i, pp. 38-42 ; Bodl. Cat., 1483-1490 ; Ethé (I.O. Cat.), 2221-2224 ; etc. See also Hāj. Khal., loc. cit.

(David Anderson.)

XIII. ELEGANT COMPOSITION.

331.

مرقومات عبداللہ بن محمد المروارید

Marqūmāt-i 'Abd-allāh b. Muḥammad al-Marwārīd.

Fols. 86; 8 in. by $4\frac{3}{4}$ in.; 15 lines in each page, each $2\frac{3}{4}$ in. long; written in clear Nasta'liq, with headings in red ink; copyist, Majd al-Dīn; dated A.H. 1023 (A.D. 1614).

A number of letters, etc., written and collected at the request of friends, by Khwājah Shihāb al-Dīn, or, as he calls himself, 'Abd-allāh b. Muḥammad al-Marwārīd, a native of Kirmān, who was raised to the rank of Amīr by Ḥusain-Mirzā, Sulṭān of Khurāsān. He was an excellent poet, and in this capacity he used the *takhalluṣ* "Bayānī." He died, A.H. 922 (A.D. 1516), leaving a *Diwān*, containing a *maṣnawī* called "Khusrau-u Shīrīn," and a collection of *rubā'iyyāt* under the title of "Mūnis al-Aḥbāb." He is mentioned in several Oriental works, e.g., Ḥabīb al-Siyar, Tuḥfa-i Sāmī, Haft-Iqlīm, Wāqī'āt-i Bābarī, Riyāz al-Shu'arā'; etc.

The introduction begins :

ای کرده بکمالک صنع ترکیب بشر ز انشای تو نوحش سببه اجسام صور

Cf. Rieu (B.M.P. Cat.), iii, p. 1084a.

(David Anderson.)

332.

مکاتبات علامی

Mukātabāt-i 'Allāmī.

Fols. 282; 11 in. by $6\frac{3}{4}$ in.; 17 lines, each 4 in. long; written in Nasta'liq-shikastah-āmīz; bound in thick paper with leather edges; injuries have been repaired.

A collection of letters, etc., written by the celebrated Shaikh Abū al-Faḥr "Allāmī" (see above, No. 78). These were collected soon

after the author's death, A.H. 1011 (A.D. 1602), by his sister's son, 'Abd al-Şamad b. Afzal Muḥammad, and completed, according to the title, which is its chronogram, A.H. 1015 (A.D. 1606-1607). The collection is also known under the title of انشائى ابو الفضل (the *Inshā-i Abū al-Faẓl*, see Supplement). The diction of these letters is such that they are regarded as models of elegance in Persian correspondence. The collection is divided into three *daftar*s or books:

Daftar I. Letters including *farmāns*, written in the name of the Emperor Akbar, to kings and nobles, fol. 1*b*, beginning:

گونگون نیایش مرد آوری که وجود بشر را از کار، خانۀ عنایت
کسوت حیات پوشانید - الخ

Daftar II. Letters (98) written by the author, fol. 62*b*, to the Emperor (2); Prince Dāniyāl (3); Prince Shāhrukh-Mirzā b. Sulaimān-Mirzā, Governor of Badakhshān (1); his father, Shaiḫ Mubārak (4); Sipahsālar 'Abd al-Raḥīm Khān b. Bairam-Khān, the Khān-Khānān (34); A'zam-Khān Gūkaltāsh (3); Zain-Khān Gūkaltāsh (6); his elder brother, Shaiḫ Faiẓī (4); Shaiḫ Abū al-Khair (3); 'Umdat al-Mulk Qāsim Beg Tabrīzī "Mir-Baḥr" (3); Ṣādiq-Khān (2); Diwān Ja'far Beg, entitled "Āṣaf-Khān" (1); Barīd-Shāh of Bīdar (1); Quṭb al-Mulk, of Golkundah (1); Rājī 'Alī Khān b. Mubārak-Shāh (1); Fārūqī of Khāndesh (2); Muḥammad Qulīch-Khān (1); Mirzā Yūsuf-Khān (1); Mirzā 'Alī Beg Akbarshāhī (1); Shihāb al-Dīn Aḥmad Khān (1); Khawājah Shams al-Dīn Khawāfi, here written Khāfi (1); Rājah Mān-Singh (2); Shams al-Dīn 'Alī, entitled "Ḥakīm 'Ain al-Mulk" (1); Ḥakīm Humām (3); Qāzī Ḥusn Qazwīnī (1); Ḥuṣn-Khān, brother of the last-named (2); Shaiḫ Ḥusain Mūsālī (1); Mir Sharīf Amalī (7); Mir Sharīf Sarmadī (1); Shīr-Khawājah (1); Khizr-Khān b. Rājī 'Alī Khān Fārūqī Khāndeshī (2); and Qawām al-Dīn Shaqdār (1).

Beginning:

عرضد آشت کمترین بنده-ای ابو الفضل بتوجه شهنشاهی عنایت
ایزدی شامل حال اولیای دولت است - الخ

Daftar III. Choice extracts and select pieces of mixed contents. This, the largest daftar, is not marked here, fol. 170a, beginning:

خطبۀ تفسیر بعضی از آیات سورۀ فتح - شعر -
با فاتحه ار باب علوم و حکم بارافع اعلام ایادی ونعم

Cf. Rieu (B.M.P. Cat.), i, p. 396; Morley (R.A.S. Cat.), p. 109; Bodl. Cat., 137-183; Aumer (Munich Cat.), pp. 18 and 124; Ethé (I.O. Cat.), 271-286; Mehren (Copenhagen Cat.), p. 26; Browne (Camb. Cat.), p. 276; etc. The text has been printed at Calcutta, A.H. 1225 (A.D. 1810), and at Lucknow, A.H. 1262 and 1280 (A.D. 1845 and 1863).

(James Anderson.)

333.

انشای هرکرن

Inshā-i Harkarn.

Fols. 46; 8 in. by $4\frac{3}{4}$ in.; 13 lines, each $3\frac{1}{2}$ in. long; written in Nasta'liq-shikastah; bound in gilt-lined leather; copied by Shīw-Bakhsh; dated Faṣlī 1178 (A.H. 1185, A.D. 1775).

Models of various kinds of correspondence, by Harkarn, the son of Mathurā-Dās Kanbū Multānī, for some time Munshī to I'tibār-Khān, whom Jahāngīr had appointed *Ṣabāhdār* or Governor of Akbarābād (Agra), A.H. 1031-1032 (A.D. 1621-1622).

The work is divided into seven *bābs* (chapters):

Bāb	I.	Fol.	1b	. . . . .	سلاطین به سلاطین بنویسند
,,	II.	,,	6a	. . . . .	در اصدار فرامین
,,	III.	,,	12a	. . . . .	در شرح پروا امجات
,,	IV.	,,	16b	. . . . .	در نوشتن عرایض
,,	V.	,,	27b	. . . . .	در مکتوبات که ابنای روزگار بمیکدیگر بنویسند

Bāb VI. Fol. 34b در خط قبایل شرعی
 ,, VII. ,, 44b در نوشتن دستکمت

Begins :

بعد از حمد و ثنای سر حضرت ایزد متعال ذو الجلال والافضال آنکه - الخ

Cf. Rieu (B.M.P. Cat.), ii, p. 530; Bodl. Cat., 1384; Ethé (I.O. Cat.), 2069-2076; Pertsch (Berlin Cat.), pp. 124 and 129; Aumer (Munich Cat.), p. 124; Mehren (Copenhagen Cat.), p. 124; Browne (Camb. Cat.), p. 280; Leyden Cat., i, p. 175; etc. It has been edited with an English translation by F. Balfour, "The forms of Herkern," Calcutta, A.D. 1781 and 1831; and lithographed at Lahore, A.H. 1286 (A.D. 1869), and again A.H. 1288 (A.D. 1871).

(David Anderson.)

334.

منشآت برهمن

Munsha'āt-i Brahman.

Fols. 53; 8 in. by 4 $\frac{3}{4}$ in.; 13 lines, each 3 $\frac{3}{4}$ in. long; written in ordinary Nasta'liq; copied in the Faṣlī year 1179 (A.H. 1185, A.D. 1775) by Ṣāhib-Singh of Fatḥpūr (Oudh).

A collection of letters written to the Emperor Shāhjahān and other distinguished persons of his reign by Chandarbhān, poetically named "Brahman," the son of Dharam-Dās of Lahore and the pupil of Mullā 'Abd al-Karīm. He was for some time record-writer at the royal court, and author of the Chahār-Chaman, an elaborate history of the Court of Shāhjahān, a Dīwān, etc., see fol. 2a. He died at Benares, A.H. 1068 or 1073 (A.D. 1657 or 1662).

Begins :

چون از عنفوان شباب این برهمن عقیدت کیش رامیل ورغبت
 بدریافت دقایق شعروانشاء بهم رسید - الخ

For other copies see Rieu (B.M.P. Cat.), i, p. 327; Bodl. Cat., 1385; Pertsch (Berlin Cat.), p. 1017; Ethé (I.O. Cat.), 2094; etc.

(David Anderson.)

335.

نسخة فيض بخش

Nuskha-i Faiz-Bakhsh.

Fols. 39; 9 in. by 6½ in.; 13 lines, each 4 in. long; coloured lines round the pages; written in Nasta'liq-shikastah; copied by Shīw-Bakhsh in the Faṣlī year 1175 (A.H. 1173, A.D. 1759) at Maḥmūdābād.

A collection of letters composed by Shīr 'Alī, or, as he is more commonly called, "Shīr-Hāmlah," who lived at Lahore in the 51st year of 'Ālamgīr's reign, A.H. 1118 (A.D. 1707), and was a disciple of Hājī Muḥammad Yūsuf Naqshbandī, see fol. 2a.

The letters are written as an introduction to letter-writing.

Begins:

الحمد لله رب العالمين بد انكه انسان را دیده بیما
وگوش شنوا بخشیده - الخ

A copy of this work is described by Ethé in the I.O. Catalogue, 2111, where it is called انشاء فيض بخش (the Inshā-i Faiz-Bakhsh).

(David Anderson.)

336.

دقائق الانشاء

Daqā'iq al-Inshā'.

Fols. 161; 9 in. by 6½ in.; 10 lines, each 3½ in. long; written in clear Nasta'liq, with headings in red; not dated.

This work, by Ranjhūr-Dās, dealing with the subtleties of style in the composition of both prose and poetry, has been described above, see No. 115. The *daqiqahs* begin respectively on fols. 7b, 12a, 55b, 83a, 98a, 143a, 150b, and 156a. The last chapter is very much abridged, but the fourth *daqiqah* is much larger than in the copy noticed above.

(David Anderson.)

337.

منشآت رنجہور داس

Munsha'āt-i Ranjhūr-Dās.

Fols. 46 ; 7½ in. by 4¼ in. ; 11 lines, 2¾ in. long ; written in Nasta'liq-shikastah-āmīz ; much injured and incomplete.

An incomplete collection of letters written by the same Ranjhūr-Dās. The author states in the preface that he made the above selection for his younger son, Rādhā-Kishn. The letters are followed by a work apparently on grammar, but with no definite beginning or end.

(Robert Brown.)

338.

روشن کلام

Raushan-Kalām.

Fols. 52 ; 9 in. by 6½ in. ; 11 lines, each 3¼ in. long ; written in Nasta'liq-shikastah-āmīz ; coloured lines round the pages ; not dated.

A collection of letters composed at the request of his patron, Ra'dandāz-Khān, by Bhūpat-Rāi, whose name is mentioned in Rieu (B.M.P. Cat.), iii, p. 1043b, V, and Ethé (I.O. Cat.), 2138.

In the present copy eighty-seven letters are contained. The author in the preface promises to divide his work into four *faṣls* or chapters, but only the first one has been distinctly marked. The letters have headings and are arranged according to the rank of the persons addressed, from the King downwards.

Begins :

این سواک نامہ چندین سوالات و جواب

نسخہ روشن کلام است و ندارد پیچ و تاب

(David Anderson.)

XIV. TALES AND ROMANCES.

339.

انوار سہیلی

Anwār-i Suhailī.

Fols. 285; 10 in. by $5\frac{3}{4}$ in.; 17 lines, each $3\frac{1}{2}$ in. long; written in fair Nasta'liq; coloured lines surrounding the pages; illuminated frontispiece; slightly injured; copied by Sulṭān Muḥammad Gujārātī, probably in the tenth century of the Hijrah.

The Persian version of the Kalilah and Dimnah by Maulānā Ḥusain b. Alī al-Wā'iz, surnamed "Kāshifi" (d. A.H. 910, A.D. 1505), who dedicated it to Amīr Niẓām al-Dīn Shaikh Aḥmad Suhailī (hence the name), the seal-bearer of Sulṭān Ḥusain-Mirzā, the celebrated King of Khurāsān. From this translation the first two *bābs* or chapters are omitted, but it is much more modernised than the old and difficult version of Naṣr-allāh b. Muḥammad b. 'Abd al-Ḥāmid of Shūrāz, who was a Wazīr to Khusrau-Malik, when the latter succeeded his father, Bahrām-Shāh (who died A.H. 555, A.D. 1160). It is to be noted that these fables were originally written in Pahlawī and rendered subsequently into Arabic by 'Abd-allāh b. al-Muqaffā' (b. A.D. 725). For the later (Shaikh Abū al-Faẓl's) version of the Anwār-i Suhailī, see below.

Kāshifi, the author of the present version, was a most prolific writer, and the following are some of his well-known works: The Tafsīr-i Ḥusainī, called also the Mawāhib-i 'Aliyyah, the Jawāhir al-Tafsīr (the two commentaries upon the Qurān), the Rauzat al-Shuhadā (a history of Muḥammad containing a most graphic record of the battle of Karbalā), the Akhlāq-i Muḥsinī (a famous work on ethics, described above, see No. 97), the Lubb-i Lubāb, the Lubb-i Ma'nawī (an abridgement of Maulānā Rūm's Maṣnawī), the Ṣaḥīfa-i Shāhī, the Maḥzan al-Inshā', the Asrār-i Qāsimī, the Maṭla' al-Anwār, the Laṭā'if al-Ṭawā'if, the Ṣabā-i Kāshifiyyah (on astronomy), etc.

In the present copy the divisions of the work, fourteen in all, are enumerated on fol. 7a, but on examination it is found that the chapter headings in a few cases are wrongly numbered, and a small part of the contents at the end is also omitted.

The preface begins :

حضرت حکیم علی الاطلاق جلت حکمة کہ وظایف اطایف حمد
وثنای او۔ الخ

For the history of the work, see "Lecture" in Urdū, by "Shams al-'Ulamā'" Sayyid 'Alī Bilgrāmī (see Supplement). Cf. also Hāj. Khal., v, p. 239; Rieu (B.M.P. Cat.), ii, p. 756a; Bodl. Cat., 431-437; Pertsch (Berlin Cat.), p. 970 sq.; Ethé (I.O. Cat.), 757-766; Aumer (Munich Cat.), p. 46; Dorn (St. Petersburg Cat.), p. 409; etc. It has been translated into English by E. B. Eastwick, Hertford, A.D. 1854; A. N. Wollaston, London, A.D. 1878; and some verses have been published in A. Rogers' Persian Anthology (pp. 35-47), London, A.D. 1889. The parts published in Spiegel's Chrestomathia Persica (pp. 23-40) have been translated into German by Ethé, Morgenländische Studien (pp. 147-166), Leipzig, A.D. 1868. The text has been printed at Calcutta, A.H. 1219 (A.D. 1804), followed by numerous editions there, and at other places in India; in England, at Hertford, A.D. 1805.

(David Anderson.)

340.

عیار دانش

'Iyār-i Dānish.

Fols. 394; 8½ in. by 6 in.; 15 lines, each 3¾ in. long; written in clear Nasta'liq, with headings in red; bound in plain leather; copied by Shaiḫ Ghiyāṣ al-Dīn of Ḥusainābād (near Huglī), for Casparus Elbrecht; dated A.H. 1184 (A.D. 1770).

The "touchstone of knowledge," being the Persian translation of Kalīlah and Dimnah made at the command of the great Akbar by his Wazīr, the celebrated Abū al-Faḍl "Allāmī" b. Shaiḫ Mubārak Nagūrī (see above, No. 78). This work may be regarded as a later version of the Anwār-i Suhailī (see above, No. 339). It is written in a much more simple and attractive style, with the addition of the two introductory chapters, which were omitted by Ḥusain al-Wā'iz, on the basis of the older translation of Naṣr-allāh, and was completed in the

33rd year of the reign of Akbar, A.H. 996 (A.D. 1587). It is divided into sixteen *bābs* (chapters):

- | BĀB. | FOL. | |
|-------|--------------|--|
| I. | 11 <i>b</i> | از گفتار بزر جمهر بحکایتکه درین باب مناسبتی دارد - |
| II. | 15 <i>a</i> | در احوال بر زویه طبیب - |
| III. | 53 <i>b</i> | در گوش ناکردن سخنان سخن چینیان - |
| IV. | 141 <i>a</i> | در سزا یافتن بدکاران و تدبیر بدسر امجاهی آنها - |
| V. | 180 <i>b</i> | در فواید یکدلی بادوستان - |
| VI. | 212 <i>a</i> | در اندیشیدن کاروبار دشمنان و ایمن نابودن از فریب ایشان - |
| VII. | 252 <i>a</i> | در زیان بیخردی و از دست دادن مقصود و بر شتافتن دران عاقبت بخیر باد - |
| VIII. | 272 <i>b</i> | در زیان شتاب زدگی در کارها - |
| IX. | 280 <i>a</i> | در دور اندیشی و بفریب آزاد شدن از چنگ دشمن - |
| X. | 293 <i>a</i> | در پرهیز نمودن از کینه داران و بر چاپلوسی ایشان اعتماد کردن - |
| XI. | 307 <i>a</i> | در بخشیدن گناهان که خوب ترین صفتی است بادشاهان را - |
| XII. | 331 <i>a</i> | در پاداش کارها - |
| XIII. | 340 <i>b</i> | در زیان افزون طلبیدن و از کار خود باز ماندن - |
| XIV. | 348 <i>b</i> | در بزرگی دانش گرانباری و آهستگی در کارها - |
| XV. | 370 <i>b</i> | در پرهیز نمودن پادشاهان از سخنان بیوفایان و بد اندیشان - |
| XVI. | 382 <i>b</i> | در التفات نماندن برگردش روز گار آنچه می شود به تقدیر ایزدی است - |

Begins :

سپاس ازل وابد خداوندی را که کران تا کران از آشکار اونپان پر تو
آفتاب عالمتاب جمال اوست و زبان جمیع ذرات هستی - الخ

See for other copies, Rieu (B.M.P. Cat.), ii, p. 756*b*; Bodl. Cat., 438-440; Pertsch (Berlin Cat.), p. 97 sq.; Ethé (I.O. Cat.), 767-777; Aumer (Munich Cat.), p. 47; Flügel (Vienna Cat.), iii, p. 286; Browne (Camb. Cat.), pp. 395-396; etc. See also De Sacy (Notices et Extraits), p. 197 sq., for extracts in text and translation. The Urdū translation is called the Khīrad-Afrūz (described in the Supplement).

(*David Anderson.*)

341.

گلستان

Gulistān.

Fols. 169; 6 in. by 5 $\frac{3}{4}$ in.; 9 lines, each 2 $\frac{3}{4}$ in. long; written in clear Nasta'liq, with headings in red; bound in plain leather; copied by the owner, Mūti-La'l son of Mūhan-La'l, a Kāyath of Nhaṭor in the Lanbhal (probably Sambhal) district; bears seals of Kisri-Singh from A.H. 1200 (A.D. 1785).

This is a complete copy of the Gulistān of Shaikh Sa'dī Shīrāzī, with numerous glosses on the margins, consisting of an introduction and eight chapters: (1) fol. 13*a*, (2) fol. 50*a*, (3) fol. 77*b*, (4) fol. 100*b*, (5) 105*a*, (6) fol. 124*a*, (7) fol. 129*b*, and (8) fol. 148*b*. For particulars and references see above, No. 104, VIII.

(*David Laing.*)

342.

گلستان

Gulistān.

Fols. 134; 9 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.; 13 lines, each 3 $\frac{3}{4}$ in. long; written in clear Nasta'liq, with headings in red; bound in plain leather; copied by Mūti-La'l son of Rāja-Rām Kāyath Anbasht, at Hazārī-Bāgh, A.H. 1206 (A.D. 1791).

This is another complete copy of Shaikh Sa'dī's Gulistān. It is divided as usual into an introduction and eight *bābs* (chapters): fols. 9*b*, 37*b*, 58*b*, 77*a*, 80*a*, 96*a*, 100*a*, and 115*b*.

(*David Laing.*)

343.

گلستان

Gulistān.

Fols. 119; 8 in. by 5 in.; 14 lines, each $3\frac{1}{4}$ in. long; written in ordinary Nasta'liq, with headings in red; paper binding; copied by 'Abd al-Rā'ūf; not dated.

Another complete copy of the Gulistān, divided as usual into an introduction and eight *bābs* on fols. 7*b*, 31*b*, 55*a*, 74*a*, 77*b*, 92*a*, 96*a*, and 109*a*.

344.

گلستان

Gulistān.

Fols. 92; $11\frac{1}{2}$ in. by 7 in.; 17 lines, each $4\frac{1}{4}$ in. long; written in clear Nasta'liq, with headings in red ink; white foolscap paper; bound in stamped leather; not dated.

Another complete copy of Shaikh Sa'di's Gulistān. Begins in the usual manner.

(Robert Brown.)

345.

گلستان

Gulistān.

Fols. 80; $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; 17 lines, each $2\frac{3}{4}$ in.; written in Nasta'liq; not dated; the name of Andrew Armstrong is scribbled in pencil on the first page.

The Gulistān of Sa'di complete. The *dirbāchah* begins as usual.

346.

گلستان

Gulistān.

Fols. 77; $12\frac{1}{8}$ in. by $7\frac{3}{8}$ in.; 14 lines, each $5\frac{1}{2}$ in. long; written in Nasta'liq-shikastah-āmīz, on blue foolscap; dated A.H. 1234 (A.D. 1818);

copied by Muḥyi al-Dīn Khān, of the 6th Regiment, at the desire of Captain Scott, the Commandant.

Another copy of the Gulistān of Sa'dī.
Begins in the usual manner.

347.

گلستان

Gulistān.

Fols. 117; $9\frac{1}{4}$ in. by 6 in.; 13 lines, each $4\frac{3}{4}$ in. long; written in clear Nasta'liq, with headings in red; bound in stamped deerskin; coloured lines round the pages; in the colophon it is stated that this copy was transcribed for Mirzā Moghul Beg by Shaikh Ilāhī-Bakhsh of 'Aẓīmābād (Patna), A.H. 1237 (A.D. 1821).

From this copy of the Gulistān the first two leaves are missing.

(*David Laing.*)

348.

گلستان

Gulistān.

Fols. 21; 9 in. by $6\frac{3}{8}$ in.; 13 lines, each 4 in. long; written in Nasta'liq; not dated.

This MS. contains only the first chapter of the Gulistān of Sa'dī.

349.

گلستان

Gulistān.

Fols. 17; $8\frac{5}{8}$ in. by $6\frac{1}{4}$ in.; 13-16 lines, each 4 in. long; written in Nasta'liq; not dated.

This MS. contains only the first *bāb* of the Gulistān of Sa'dī.

350.

طوطی نامه

Tūṭī-nāmah.

Fols. 28; 9 in. by 7 $\frac{1}{4}$ in.; 15 lines, each 5 in. long; written in clear Nasta'liq; slightly soiled.

This is an incomplete collection of the Tales of a Parrot, containing twelve stories (on fols. 1a, 3a, 4b, 5a, 7b, 10a, 12a, 13a, 15b, 18a, 18b, and 25b). The tales were originally written, A.H. 730 (A.D. 1330), by Ziyā al-Dīn, whose *takhalluṣ* (poetical name) was "Nakhshabī," and rendered subsequently into a more simple style by Muḥammad Qādirī in the seventeenth century of the Christian era. Little is known regarding Nakhshabī.

Begins:

قصه اول در پیدائش میمون و عاشق شدن خجسته بر دیگر شهزاد -
یکی از بادشاهان پیشین که احمد سلطان نام بود - الخ

Cf. Bodl. Cat., 1975 and 2028; Rieu (B.M.P. Cat.), ii, p. 754; Ethé (I.O. Cat.), 752-754; Aumer (Munich Cat.), p. 54; etc. The English translation by Mr. Gladwin is described in the Supplement. See also the Urdū version under the heading "طوطاکھانی."

351.

معدن الجواهر

Ma'dan al-Jawāhir.

Fols. 212; 6 $\frac{3}{4}$ in. by 4 in.; 17 lines, each 2 $\frac{3}{4}$ in. long; written in Nasta'liq very like *shikastah*; copied by Amrat-Rāi, a Khatrī of 'Aẓīmābād (Patna), during the governorship of Nawwāb Shujā' al-Daulah, A.H. 1188 (A.D. 1774).

A collection of moral tales, which were originally compiled for the Emperor Jahāngīr by Mullā Daulat-Khān "Ṭarzī" (see his name in the colophon), according to the last line of the work (- تاریخ آن -) (کتاب جهانگیر بادشاه), which is its chronogram, A.H. 1025 (A.D. 1616).

The present complete copy is, according to the index, on fols. 8*b* and 9*a*, divided into twenty-three *bābs* (chapters):

BĀB.	FOL.	
I.	9 <i>a</i>	در بیان درجهٔ شهادت و قدرتی که - الخ
II.	13 <i>a</i>	در عشق و محبت -
III.	35 <i>b</i>	در جود و سخاوت -
IV.	49 <i>b</i>	در فضیلت توکل و قناعت -
V.	52 <i>b</i>	در فضیلت اکل حلال و صدق -
VI.	55 <i>b</i>	در بیان بخشش الهی در بارهٔ سرگشتگان -
VII.	57 <i>b</i>	در استغناء ایزدی که آستین رامی افشاند -
VIII.	60 <i>b</i>	در وفا و حقیقت و نتیجهٔ آن -
IX.	68 <i>a</i>	در بی وفائی و بی حقیقی و ثمرهٔ آن -
X.	87 <i>b</i>	در پاداش تهمت و افترا -
XI.	115 <i>b</i>	در بیان آن که طینت آدمی زاد بآب غم سرشته اند -
XII.	118 <i>b</i>	در فضیلت دیانت و امانت -
XIII.	122 <i>a</i>	در نتیجهٔ بی دیانتی و کفران نعمت -
XIV.	126 <i>b</i>	در معادلت و انصاف -
XV.	131 <i>b</i>	در نتایج بت پرستی و دغا بازی - الخ
XVI.	133 <i>a</i>	در نتیجهٔ اندیشهٔ تباه در بارهٔ مردم بی گناه -
XVII.	134 <i>b</i>	در بیان گوش کردن اندر زخیر سگالان صواب اندیشه -
XVIII.	138 <i>a</i>	در بیان احوال ستاره شناسان -
XIX.	143 <i>a</i>	در بیان حقیقت سرود و سماع -
XX.	151 <i>b</i>	در بیان شگفتهای تقدیر و نیرنگی آن -
XXI.	155 <i>b</i>	در مذمت فقر اضطراری و نتایج آن -
XXII.	159 <i>b</i>	در نگارش تلبیس زنان مکاره و بدکار -
XXIII.	200 <i>a</i>	در بیان احوال خویش و نیاگان رفیع الشان -

The preface begins :

جهان جهان نیایش جهاننداری را سزد که رایات جهانگیری فرمان
روایان والاشکوه براوج گنبد گردون برافراخت - الخ

For other MSS. see Ethé (I.O. Cat.), 793-796 ; Bodl. Cat., 464-465 ; Pertsch (Berlin Cat.), p. 893 ; Aumer (Munich Cat.), p. 60 ; Rieu (B.M.P. Cat.), iii, p. 1038 ; etc.

(James Anderson.)

352.

معدن الجواهر

Ma'dan al-Jawāhir.

Fols. 184 ; 8½ in. by 5½ in. ; 15 lines, each 4 in. long ; written in clear Shikastah - Nasta'liq ; dated ا.ه. 1206 (A.D. 1791) ; copyist, Muḥammad Turāb of Sārangpūr.

A collection of moral anecdotes, the same as above.

353.

روح القصص

Rūh al-Qiṣaṣ.

Fols. 391 ; 9¼ in. by 5¾ in. ; 17 lines, each 4 in. long ; written in clear Nasta'liq ; drawings on the covers ; dated Jeypūr, ا.ه. 1170 (A.D. 1756).

The romance of Prince Āftāb and Princess Mahtāb by Allāhdād-Khān, poetically styled "Fayyāz," who, according to its chronogram in verse at the end : "رازهای آفتاب وماهتاب," composed it, ا.ه. 1163 (A.D. 1749). Apparently this is the original MS. An index to all the proper names occurring in the text is given at the beginning. The composition is interspersed with numerous verses. The author states that he heard the tale from a Darwīsh, called Shāh Nāzar 'Alī Shāh.

Begins :

سپاس بی قیاس وستایش بی آلیش آن صانع یکتارا - الخ

(David Anderson.)

354.

قصه حاتم طائی

Qissa-i Hātim Ṭā'ī.

Fols. 172; 8 $\frac{3}{4}$ in. by 6 in.; 15 lines, each 3 $\frac{1}{2}$ in. long; written in distinct Nasta'liq; bound in stamped leather; dated A.H. 1189 (A.D. 1775); transcribed by Shaiḫ Mazhar-allāh b. Shaiḫ Khair-allāh.

The ever popular romance of Hātim Ṭā'ī, who flourished before the birth of Muḥammad. His mausoleum may still be seen at a little village in Yemen, called Anwarq. Hātim, whose adventures are recorded in this MS., has always been celebrated in the East for his generosity, wisdom, and valour.

Begins:

سپاس بیتیاس هرپروردگار جل شانہ را هزاران نعمت بران سرور کائنات
محمد مجتبی صلی الله علیه وسلم بعد حمد ثنا - النخ

This work has been translated into Urdū, and an English version of it was made from the Persian by Duncan Forbes, London, A.D. 1830.

Cf. Bodl. Cat., 449 (2); Ethé (I.O. Cat.), 780-783; Rieu (B.M.P. Cat.), ii, p. 764; Pertsch (Berlin Cat.), p. 991; Aumer (Munich Cat.), p. 55; Mehren (Copenhagen Cat.), p. 33; Browne (Camb. Cat.), p. 399; etc.

355.

قصه هزار مسأله

Qissa-i Hazār Mas'alah.

Fols. 74; 9 in. by 5 $\frac{1}{2}$ in.; 11 lines, each 2 $\frac{3}{4}$ in. long; written in good Nasta'liq, with headings in red; bound in plain leather; not dated.

The story of the Prince of Rūm and the Princess of China.

The daughter of the Faghfūr or Emperor of China, on being solicited in marriage, makes a request to her father that she may be

allowed to propose learned questions to her suitors, and promises that whenever proper answers and solutions are given by any of them she will immediately agree to be married, but requires, on the other hand, that such of her suitors as are unable to give proper answers shall be put to death, and their property and effects confiscated for her use. The Emperor consents to this request, and accordingly these conditions are published throughout the empire. A number of princes appear in consequence, but all of them being unable to answer the questions of the Princess, their heads are cut off and their property confiscated. At length the son of the King of Rūm, being expelled from his own dominions by a usurper, arrives after a variety of adventures at the capital of China, and hearing of the conditions resolves to undertake to answer them. Great preparations are accordingly made at the court for the important ceremony. The Princess of China appears on a throne, and in the presence of her father and all the nobles proposes a number of intricate and difficult questions to the Prince of Rūm, who not only answers them all to the satisfaction of the Princess, but by the elegance of his manners and the beauty of his person captivates her affections. He afterwards in his turn proposes a question to the Princess which she is incapable of answering: this leads to a new incident which arises from a stratagem which she contrives in order to obtain from the Prince himself a solution of his question. The story ends with the marriage of the Princess to the Prince of Rūm, who is thereby enabled to reinstate his father in his ancient dominions.

This story is written in a plain easy style. The great object of it is evidently to introduce the questions which are proposed by the Princess. They are in general very pedantic, and have almost all of them some allusion to Muḥammadan tenets and history. The author is Maulānā ‘Abd al-Ghafūr.

Begins :

الحمد لله رب العالمين والعاقبت للمتقين . . . نقل می
کند از راویان فغفور چین بادشاهی بود - الخ

This is the real prototype of Gozzi's and Schiller's "Turandot"; cf. for other versions of the same story Ethé (I.O. Cat.), 797 (20) and 798.

(David Anderson.)

356.

قصه سيف الملوك و بديع الجمال

Qiṣṣa-i Saif al-Mulūk-u Badī' al-Jamāl.

Fols. 60; 9 in. by 5½ in.; 11 lines, each 2¾ in. long; written in good Nasta'liq, in the same handwriting as the above; slightly injured by insects; bound in gilt-stamped leather; not dated.

The love-story of Prince Saif al-Mulūk and Princess Badī' al-Jamāl, a tale adapted from the Arabian Nights. The scene of the novel is in Egypt and the time that of King Solomon.

Begins:

راویان اخبار و ناقلان آثار چنین روایت کرده اند که در عهد نبوت
سلیمان پیغمبر صلوة الله علیه پادشاهی در مصر بود - الخ

For different versions of the same story see Rieu (B.M.P. Cat.), ii, p. 764a, I; Ethé (I.O. Cat.), 788-792; Bodl. Cat., 461; Pertsch (Berlin Cat.), 1044, p. 996; Flügel (Vienna Cat.), ii, p. 27; etc.

(David Anderson.)

357.

قصه دلیله محتاله

Qiṣṣa-i Dalilah Muḥtālah.

Fols. 83; 9 in. by 5½ in.; 11 lines, each 2½ in. long; written in good Nasta'liq, in the same hand as the above; bound in plain lined leather; not dated.

The adventures of Dalilah (here written دالله, Dallah) Muḥtālah in the time of the Khalīfah Hārūn al-Rashīd at Baghdād. The stories are full of artfulness and craft as displayed by Dalilah, the heroine, and have been adapted from the Arabian Nights. For the poetical version of the same story, see above, No. 308.

Begins:

آورده اند که در عهد خلافت هارون الرشید در بغداد زنی بود دله
نام که در حیل از ابلیس پر تلمیس سبق بردی - الخ

(David Anderson.)

XV. GRAMMAR.

358.

رساله در علم عروض

Risālah dar 'Ilm-i 'Arūz.

Fols. 56 ; $7\frac{1}{2}$ in. by 4 in. ; 15 lines, each $2\frac{1}{2}$ in. long ; written in neat Nasta'liq ; bears a seal of Tāhir Muḥammad Khān, of A.H. 1182 (A.D. 1768).

A well-known treatise on Persian prosody by Maulānā Saifi of Bukhārā, also called 'Arūzī (d. A.H. 909, A.D. 1503) (see above, No. 296). It was compiled, according to a chronogram at the end, A.H. 896 (A.D. 1490).

Begins :

الحمد لله الذى جعل علم العروض ميزان الاشعار بدان
که باعث برین تالیف آن بود که - الخ

Cf. Rieu (B.M.P. Cat.), ii, p. 526a ; Hāj. Khāl., iii, p. 419 ; Bibliotheca Sprenger, 1572 ; Cat. of King's College (Cambridge), 207. It has been edited with an English translation by H. Blochmann under the title of "Prosody of the Persians," Calcutta, A.D. 1872.

(David Anderson.)

359.

قواعد فارسی

Qawā'id-i Fārsī.

Fols. 40 ; $7\frac{1}{2}$ in. by $4\frac{1}{4}$ in. ; 11 lines, each $2\frac{3}{4}$ in. long ; written in Nasta'liq-shikastah-āmīz ; injured ; not dated.

A short treatise on grammar by Raushan 'Alī Anṣārī of Jaunpūr (died about A.H. 1225, A.D. 1810), who was professor in the College at Fort William. In the introduction it is stated that the author compiled this work for his son Faẓl 'Alī. The first four folios are badly injured.

Begins :

بعد از حمد آفریدگار جل و جلاله و نعمت رسول مختار صلی اللہ
علیہ وآلہ اطہار واصحابہ الکبار - النخ

Cf. Rieu, ii, p. 857*b*, III, and Ethé (I.O. Cat.), Nos. 2520 and 2521.
It has been printed at Calcutta, A.H. 1232 and 1249 (A.D. 1816 and
1833), and lithographed at Lucknow.

(Robert Brown.)

XVI. DICTIONARY.

360-361.

لغت فارسی

Lughat-i Fārsī.

Fols. 681; 12 in. by 7½ in.; 21 lines, each 4½ in. long; written in
clear Nasta'liq; bound in plain leather; not dated; two vols.

An incomplete Persian lexicon with explanations in Persian,
arranged in alphabetical order. In its present form it is divided as
follows:—

ت (t)	fol. 1a	ث (ṯ)	fol. 12a
ج و چ (j and ch)	20a	ح (ḥ)	58 <i>b</i>
خ (kh)	90a	د (d)	127 <i>b</i>
ذ (z)	164a	ر (r)	172 <i>b</i>
ز (z)	218 <i>b</i>	س (s)	251a
ش (sh)	324a	ص (ṣ)	370a
ض (z)	392 <i>b</i>	ط (ṭ)	400 <i>b</i>
ظ (z)	417 <i>b</i>	ع (‘)	420a
غ (gh)	468a	ف (f)	491a
ق (q)	528 <i>b</i>	ک (k)	570 <i>b</i>

(David Anderson.)

XVII. COSMOGRAPHY.

362.

عجائب المخلوقات و غرائب الموجودات

'Ajā'ib al-Makhlūqāt-u Gharā'ib al-Maujūdāt.

Fols. 165 ; 10½ in. by 7½ in. ; 19 lines, each 4¾ in. long ; written in clear Nasta'liq ; injured by insects ; contains numerous illustrations, both plain and coloured ; bears a seal of a servant of Shāh-'Ālam of the first year ; probably copied in the eleventh century of the Hijrah.

A treatise on cosmography translated from the Arabic of Zakariyyā al-Qazwīnī, a descendant of Uns b. (Imām) Mālik. The translator's name does not appear, but the author is introduced in the following terms (see fol. 1b) :—

اما بعد چنين گويد اضعف العباد ذكر يا بن محمد بن محمود
الكمونى القزوينى تولد الله بفضله واو از فر ز ندان انس بن مالك
رضى الله عنه بود پيغامبر صلى الله عليه وسلم كه چون بحكم
الهي مفارقت اهل ووطن اتفان افتاد كتب اختيار كردم - الخ

(The blank spaces represent words which have become obliterated.) The British Museum copy (see Rieu, ii, p. 462b seq.) contains in the author's preface a dedication (not found in the printed Arabic text) to 'Izz al-Dīn Shāhpūr b. 'Uṣmān. The copy described in Vienna Catalogue (see Flügel, ii, pp. 506-508) is styled بحفة الغرائب, and according to the colophon of the second copy there the Persian translation was completed in Jumādā I, A.H. 890 (May-June, A.D. 1485). In the present copy the divisions of the works are fully enumerated on fols. 9a-11.

The beginning coincides with the Arabic text :

العظمة لك والكبرياء لجلالك اللهم يا قايماً الذات ومفيض الخيرات - الخ

For other copies see Rieu, ii, pp. 462b and 995a ; Flügel, loc. cit. ; Bodl. Cat., 397-398 ; Ethé (I.O. Cat.), 712-714 ; Pertsch (Berlin Cat.), p. 367 seq. ; Leyden Cat., p. 258 ; Browne (Camb. Cat.), pp. 208-210 ; etc. Cf. also Hāj. Khal., iv, p. 188 ; S. de Sacy, Chrestomathie, iii, pp. 414-450. The Arabic text has been edited by F. Wüstenfeld, Göttingen, A.D. 1848. A German translation by Dr. H. Ethé was published at Leipzig, A.D. 1868. The text has been printed at Teherān, A.H. 1264 (A.D. 1848).

(James Anderson.)

XVIII. ASTROLOGY.

363.

رساله در سعادت و محوسات ایام

Risālah dar Sa'ādat-u Nuḥūsāt-i Ayyām.

Fols. 27-38; $6\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; 13 lines, each $2\frac{1}{2}$ in. long; written in small Nasta'liq, in the same handwriting as the 'Iṣmat-nāmah; scribe, Murtaẓā Qulī Qazwīnī; dated A.H. 1066 (A.D. 1665).

An enumeration of a few lucky and unlucky days, with hints for the remedy of evil. It is ascribed by 'Alī b. Ṭā'ūs to the sixth Imām Ja'far b. Muḥammad al-Ṣādiq, who died A.H. 148 (A.D. 765). The present version is by 'Ibād-allāh Muḥammad Bakr b. Muḥammad Taqī. The names of the days are written on the margins.

Begins:

الحمد لله رب العالمين که رساله ایست در بیان
آنچه - الخ

(David Anderson.)

364.

فال نامه

Fāl-nāmah.

Fols. 11b-13; $6\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; 13 lines, each $2\frac{1}{2}$ in. long; written in small Nasta'liq, in the same handwriting as the 'Iṣmat-nāmah, etc.; scribe, Murtaẓā Qulī Qazwīnī; dated A.H. 1066 (A.D. 1655).

The book of divinations ascribed to Alexander the Great. It contains in tabular form the names of the twelve divisions of heaven, the zodiac.

Begins:

الحمد لله بد انکه اسعد الله تعالى في الدارين كواكب
از تصنیف اسکندر بادشاه - الخ

(David Anderson.)

365.

فال نامه

Fāl-nāmah.

Fols. 13b-14; 6½ in. by 4¼ in.; 13 lines, each 2½ in. long; written in small Nasta'liq, in the same handwriting as the 'Iṣmat-nāmah, etc.; scribe, Murtazā Qulī Qazwīnī; dated A.H. 1066 (A.D. 1655).

Another book of divination ascribed to 'Alī b. Abī Ṭālib (see above, Nos. 6-8 and 264).

Begins:

فال نامه حضرت . . . هرکسی باعتقاد درست بمیند - الخ
(David Anderson.)

366.

فال نامه

Fāl-nāmah.

Fols. 14a-15; 6½ in. by ⁴9¼ in.; 13 lines, each 2½ in. long; written in small Nasta'liq, in the same handwriting as the 'Iṣmat-nāmah, etc.; scribe, Murtazā Qulī Qazwīnī; dated A.H. 1066 (A.D. 1655).

This translation from the Arabic of the same 'Alī b. Abī Ṭālib was made in verse by Khwājah Rashīd al-Dīn Waṭwāṭ (d. A.H. 578, A.D. 1182), a poet, who was noted for his ready wit. He was the contemporary of Anwarī, and received the nickname of "Waṭwāṭ" because of his extremely small stature.

Begins:

فال نامه حضرت امیر المؤمنین علیه السلام هرکه باعتقاد درست
بمیند - الخ
(David Anderson.)

367.

فال نامه

Fāl-nāmah.

Fols. 1-11; 6½ in. by 4¼ in.; 13 lines, each 2½ in. long; written in small Nasta'liq, in the same handwriting as the 'Iṣmat-nāmah, etc.; scribe, Murtazā Qulī Qazwīnī; dated A.H. 1066 (A.D. 1655).

A book of divination. It is ascribed to the sixth Imām Abū ‘Abd-allāh Ja‘far b. Muḥammad surnamed “*Ṣādiq*,” who died A.H. 148 (A.D. 765). It is stated to have been treasured by the *Khalīfahs* and constantly consulted by Sulṭān Maḥmūd of *Ghaznī*. The *Sūrah*s of the *Qurān* are the headings for the guidance of the answers which follow.

Begins :

الحمد لله حق بد انکه این ضمیر بغایت خوب
و مجرب است - الخ

See Rieu (B.M.P. Cat.), ii, p. 800*b*, I; and Ethé (I.O. Cat.), 2264.

(*David Anderson.*)

368.

تعبیر خواب نامه

Ta‘bīr-i *Khwāb-nāmah*.

Fols. 15*b*-18; 6½ in. by 4¼ in.; 13 lines, each 2½ in. long; written in small *Nasta‘liq*, in the same handwriting as the *‘Iṣmat-nāmah*, etc.; scribe, Murtaẓā Qulī Qazwīnī; dated A.H. 1066 (A.D. 1655).

A book on the interpretation of dreams, ascribed to the Prophet Yūsuf (Joseph). It is divided into twelve *bābs* (sections).

Begins :

بد انکه این تعبیر خواب منسوب است بحضرت یوسف - الخ

(*David Anderson.*)

XIX. PHYSIOGNOMY.

369.

رساله در علم فراست

Risālah dar ‘*Ilm-i Firāsāt*.

Fols. 27; 9 in. by 5 in.; 15 lines, each 3 in. long; written in fair *Nasta‘liq*, with headings in red; slightly injured; transcribed by Sayyid Aḥmad, in the 40th year of Aurangzīb’s reign (A.H. 1107, A.D. 1695).

A treatise on the science of physiognomy. The author's name is not given. The work consists of two *maqālahs* (chapters):

- I. Fol. 1*b*, *در اصول علم فراست وکیاست* (on the principles of physiognomy, in four *faṣḥs* or sections).
- II. Fol. 8*a*, *در ضروریات و فروع این علم و علامات - النخ* (on the necessities, effects, signs, etc.), in twenty-one *bābs* or sections. The physiognomy and signs of: (1) the head, (2) the forehead, (3) the eyebrows, (4) the eyes, (5) the nose, (6) the ear, (7) the lips, teeth, and mouth, (8) the voice, speech, and laughing, (9) the chin and beard, (10) the face, (11) the neck, (12) the shoulders and chest, (13) the upper arm and elbow, and the lower or fore-arm, (14) the hand, the palm, the fingers, and the nails, (15) the back, the abdomen, the hypochondria, (16) the loins, the hips, and the buttocks, (17) the genital organs, (18) the knee, the leg, and the foot, (19) the hair, (20) the gait, (21) the physiognomy of women in general, their movements and actions.

Begins :

الحمد لله رب العالمين والصلوة على رسوله وحبیبه محمد وآله
اجمعين - اما بعد بمايد دانست كه بناء این كتاب مرتب بر دو مقاله
است - النخ

(James Anderson.)

370.

قیافه نامه

Qiyāfah-nāmah.

Fols. 17; 9 in. by 5 in.; 15 lines, each 3 in. long; written in fair Nasta'liq, in the same handwriting as the *Risālah dar 'Ilm-i Firāsāt*; scribe, Sayyid Aḥmad; dated A.H. 1107 (A.D. 1695).

Another treatise on the science of physiognomy, including palmistry, by Kālī-Dās Hindī. Probably the author is identical with the celebrated Hindū poet who flourished either in the time of Rājah

Vikramāditya, towards the commencement of the Christian era, or Rājah Bhūj (A.D. 1040-1090). He wrote his celebrated work *Nalodia*, exhibiting a wonderful combination of alliteration (translated into Latin and published by Ferdinandus Binary), a history of Nala and Damyanti, and poems called *Kumāra Sambhāwa* and *Mahā Nāṭak*.

The present work is divided into twenty-one *bābs* or chapters on the following parts of the bodies of both man and woman: the head, the forehead, the eyebrows, the nose, the eyes, the lips, the teeth, the tongue, the chin, the beard, the throat, the ear, the neck of man, the neck of woman, the wrist, the lines in the right hand of man and left of woman, the breast, the chest, the belly, the navel, the penis, the testicles, the vagina, the thigh, the sole of the feet and the lines on them, the mouth in the act of laughing, the moles, the skin, the countenance, and the stature of women.

Begins:

الحمد لله رب العالمين ببدان اسعدك الله تعالى في
الدارين كه اين نسخه از جهت ديدن احوالات انسان - الخ

(*James Anderson.*)

XX. CONTROVERSY.

371.

معرفة المذاهب

Ma'rifat al-Mazāhib.

Fols. 4; 10½ in. by 6¾ in.; 23 lines, each 4¼ in. long; written in beautiful small *Naskh*, in the same handwriting as the *Jāmi' al-Rumūz* (above, No. 159), about the close of the eleventh century of the Hijrah; scribe, Muḥammad b. Jalāl al-Dīn al-Khurāsānī.

An exposition of a few minor tenets of the seventy-three sects among the Muḥammadans. It was written from a Sunnī point of view, containing chiefly those articles which were judged worthy of censure by the author, Maḥmūd al-Ṭāhir Ghazālī, commonly called "Nizām of the Madrasa-i Jalālī." This art of handling religious differences was not known in the infancy of Islām, but was introduced

when sects sprang up and articles of faith began to be disputed. Its study was absolutely rejected by the Imām al-Shāfi‘ī, but allowed only under extreme caution by the Imām al-Ghazālī. The present treatise is divided into seven *faṣls* or chapters:

I. The Sunnites and some of their religious observances.

II. The Shī‘ites, in twelve inferior sects:

- (1) اشعاقیه , (2) ابدیّه , (3) امامیه , (4) زیدیه , (5) شیعیّه ,
- (6) متناسخیه , (7) علویه , (8) لاشیه , (9) متناسخیه ,
- (10) ناوسیه , (11) راجعیه , (12) متربصیه .

III. The Khārijites, in twelve inferior sects:

- (1) جازمیّه , (2) اباضیه , (3) اخنسیّه , (4) ثعلبیّه , (5) ازرقیه ,
- (6) معتزلیّه , (7) کوزیه , (8) شمراخیه , (9) کزیه , (10) خلتیه ,
- (11) مکهیه , (12) میمونیه .

IV. The Jabarians, in twelve inferior sects:

- (1) سابقیه , (2) خوفیه , (3) حبشیّه , (4) جیمیّه , (5) افعالیّه ,
- (6) سفروسیّه , (7) مصطرّیه , (8) سعیه , (9) کسلیّه ,
- (10) متمنیه , (11) فکریّه , (12) تجاریّه .

V. The Qadarians, in twelve inferior sects:

- (1) شیطانیّه , (2) رودیّه , (3) ثنویّه , (4) کیسانیّه , (5) احمدیه ,
- (6) منزلیّه , (7) متربیه , (8) ناسطیه , (9) شریکیّه ,
- (10) وهمیّه , (11) نظامیه , (12) ماکسیّه .

VI. The Jahamians, in twelve inferior sects:

- (1) فانیّه , (2) غیریه , (3) زنادقیّه , (4) حرقیه , (5) قبریه ,
- (6) متراقیه , (7) مرابضیه , (8) معطیه , (9) لفظیه ,
- (10) واقفیه , (11) وارویه , (12) مخلوقیه .

VII. The Murjians, in twelve inferior sects:

- (1) حشوویه , (2) تارکیّه , (3) بیمیه , (4) بدعیّه , (5) اشربیّه ,
- (6) منقوضیه , (7) عملیه , (8) شاکیه , (9) شائمیّه , (10) راجیه ,
- (11) سمشیه , (12) سستنیّه .

The author has also quoted, on fol. 4a, seven other sects taken from the work of Abī Qāsim Rāzī:

- (1) کرامیّه , (2) دهریّه , (3) حنابلّیّه , (4) اباحنیّه , (5) باطنیّه ,
(6) براهمیّه , (7) اشعریّه .

The introduction begins :

الحمد لله المحمود الطاهر المعبود الباطن الظاهر می گوید
جامع این جواهر و لالی بنده ضعیف امیدوار بر رحمت متعالی - الخ

(James Anderson.)

372.

لوامع ربّانی در ردّ شبهات نصرانی

Lawāmi'-i Rabbānī dar Radd-i Shubahāt-i Naṣrānī.

Fols. 144 ; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in. ; 15 lines, each 2 $\frac{3}{4}$ in. long ; written in good Nasta'liq ; all the Arabic texts are written in red ink ; a few pages at the beginning are damaged ; insect-eaten ; bears two seals respectively of Fāzil-Khān (A.H. 1114, A.D. 1702) and Rushd-Khān Ḥasanī ; copyist, Muḥammad Ḥusain.

A treatise giving the Muslim side in a controversy with J. Xavier, and in vindication of Islām. It was compiled, according to numerous quatrains at the end, each line of which forms a chronogram, in A.H. 1031 (A.D. 1621), by Sayyid Aḥmad b. Zain al-'Ābidīn al-'Alawī al-'Āmilī, who a year later wrote another work called مصقل صفا در مجاددۀ آئینۀ حق نما, in refutation of Geronimo Xavier's "Defence of Christianity" (see this work, the Ā'īna-i Haqqnumā', No. 68), which he dedicated to Shāh 'Abbās of Persia. A full account of the present work is given by S. Lee in the preface (pp. xii-ci) to Henry Martyn's "Controversial Tracts on Christianity and Mohammedanism," Cambridge, A.D. 1824.

Begins :

گوهری غریب بدایع که بدستیاری غواض فکر سریع از بحر ضمیر
باد - الخ

(James Anderson.)

XXI. ART.

373.

قطعات خوش خط

Qit'āt-i Khushkhatt.

Fols. 31 ; 17 $\frac{1}{4}$ in. by 12 $\frac{1}{2}$ in. ; ornamented and richly coloured ; a work of the tenth and eleventh centuries of the Hijrah.

This is an album containing valuable specimens of Persian penmanship in a variety of characters: *Nasta'liq*, *Naskh*, *Raiḥān*, *Tauqī'*, *Muḥaqqaq*, *Riqā'*, and *Sulṣ*. They are pasted, large ones in the centre and small ones on the margins, on thick paper (*wasḥis*), and bear the following signatures, which are all in *Nasta'liq*: Mir 'Alī, Mālik, Aḥmad al-Ḥusainī, Mu'izz al-Dīn Muḥammad al-Ḥusainī, Muḥammad Ḥusain al-Tabrīzī, Sulṭān Muḥammad Nūr, Sulṭān Muḥammad "Khandān," and Shāh-Maḥmūd Nīshāpūrī. The album besides contains two fine portraits of ladies and two other pictures; these are in black ink.

- Mālik
ad-Dailamī
?

woodcuts

Deccanī nīm-galam

(R. M. Binning, I.C.S.)

احمد نادر / برائے نور

374.

تصاویر

Tasāwīr.

17 $\frac{3}{4}$ in. by 12 in. ; enamelled gilt binding ; slightly injured ; a work of the twelfth and thirteenth century A.H.

The contents of this volume are: Nineteen (16 $\frac{3}{4}$ in. by 11 $\frac{1}{4}$ in.) and ten (13 $\frac{1}{4}$ in. by 9 $\frac{1}{4}$ in.) portraits carefully drawn, with seven (13 $\frac{1}{4}$ in. by 9 $\frac{1}{4}$ in.) good specimens (one by Fā'iqq) of calligraphy. The pictures are by Indian artists except two, which are in Persian style, and have been pasted on gold-sprinkled paper. Moghul Emperors and Princes (including Bābar and 'Ālamgīr and Mirzā Jawān-Bakht, who died at Rangūn in exile with his father Bahādur-Shāh II, A.H. 1302, A.D. 1884), the Empress Mumtāz-Maḥal (the favourite wife of Shāhjahān, who lies buried in the wonderful Tāj-Maḥal at Agra), Muḥammadan *Walīs* or saints (including Khwājah Quṭb al-Dīn Bakhtiyār Kākī, d. A.H. 633, A.D. 1235, and Shaikh Farīd

No. 24 Prince seated on elephant with arrows in his right hand.
This is Akbar painted. c. 1580.

al-Dīn Shakar-Ganj, d. A.H. 664, A.D. 1265), and Hindū Deities (including Kanhyyājī and Rāmehandarjī) and *Bairāgīs* (ascetics), elephant fight, bathing at the *ghāts*, etc., are the subjects of the pictures.

(R. M. Binning, I. C. S.)

XXII. MSS. OF MIXED CONTENTS.

375.

مخزن الاخلاق

Makhzan al-Akhlāq.

Fols. 257; 9¼ in. by 6½ in.; 15 lines, each 3¾ in. long; written in distinct Nasta'liq; slightly injured by worms; probably copied in the eleventh century of the Hijrah.

A collection of miscellaneous writings in prose and verse by different authors. This MS. in its details is exactly the same as that described in Rieu (B.M.P. Cat.), ii, p. 796.

It consists of :

I. راحت القلوب (the Rāḥat al-Qulūb), on fol. 1b. Satirical sketches by Ni'mat-Khān " 'Ālī " (see No. 82), beginning :

آفرین سخن آفرین را که در صلی ثنائیش زبان مدد بسم الله شده - الخ

Cf. Rieu, ii, p. 796a; Bodl. Cat., 1157 (7); Ethé (I.O. Cat.), 1659 (3); etc.

II. وقائع حمیدرآباد (the Waqā'i' Haidarabād), on fol. 30b.

A satirical record of the siege of Haidarābād and Golkundah (for details see above, No. 82) by the same.

III. حسن وعشق (the Ḥusn-u 'Ishq), on fol. 83b. An allegorical story in mixed prose and verse, by the same, beginning :

حدیث عشق شد زیب بیانم * چوشمع افتاد آتش در بیانم

For other copies see Rieu, ii, pp. 703b and 796a; Bodl. Cat., 1157 (6) and 1159 (3); Pertsch (Berlin Cat.), p. 681. It has been printed at Lucknow, A.H. 1258 (A.D. 1842) and A.H. 1290 (A.D. 1873); and with a commentary at Dehlī, A.H. 1260 (A.D. 1844).

IV. A letter probably by the same, on fol. 99*a*, beginning:

حكيم حقیقی مرزای دوستان و دوستان مرزایان - الخ

- V. (1) *مناظره چشم و سومه* (the *Munāẓara-i Chashm-u Surmah*), on fol. 102*b*.
 (2) *مناظره زلف و شانه* (the *Munāẓara-i Zulf-u Shānah*), on fol. 105*b*.
 (3) *مضمون خیالی* (the *Mazmūn-i Kھیالی*), on fol. 108*b*.

The above are three short pieces in prose by Āqā Abū al-Qāsim.

Cf. Rieu, ii, p. 796*a*.

VI. On fol. 110*b*, a letter written by the Uzbek ambassador, and an answer to the same by Mirzā Muḥammad Ṭāhir Naṣīrābādī.

See Rieu, ii, p. 796*a*.

VII. *بحر طویل* (the *Bahr-i Ṭawīl*), on fol. 112*b*. This is a short piece in prose followed by several *qit'ahs* in verse by Mīr Sayyid 'Alī, poetically styled "Mihri" of Ispahān, who was the poet-laureate under Sulṭān Ḥusain Ṣafawī (A.H. 1105-1135, A.D. 1693-1722).

Cf. Rieu, ii, p. 796*a*.

VIII. *قضا و قدر* (the *Qazā-u Qadr*), on fol. 116*a*. A *maṣnawī* by Muḥammad Qulī, poetically styled "Salīm," who was a native of Ṭeherān, but had come over to India and was attached to Amīr Islām-Khān. He died at Kashmīr, A.H. 1057 (A.D. 1647).

See Rieu, ii, p. 796*b*; Sprenger (*Oude Cat.*), p. 556.

Begins:

شنیدم روزی از خونابه نوش چو گل از پاره تن خرقه پوش

IX. Short pieces in verse by:

- (1) On fol. 122*b*, Āṣaf-Jāh, the first great Niẓām (d. A.H. 1161, A.D. 1747).
 (2) On fol. 123*a*. Nawwāb Rustam-Jang, whose original name was Murshīd 'Alī Khān, and who poetically styled himself "Makhmūr"; he was a native of Sūrat, and died a few years after the death of his patron, Āṣaf-Jāh (see above).

Cf. Rieu, ii, p. 796*b*; Sprenger, p. 194; etc.

- (3) On fol. 127*a*, Murtazā Qulī Khān, poetically styled “Wālā,” who had come from Persia, and died in Bengal about the close of the eleventh century A.H. See Rieu, ii, p. 796*b*; etc.
- (4) On fol. 128*b*, Mullā Tuḡhrā of Mashhad, who was attached to Prince Murād-Bakhsh, and died in Kashmīr in the beginning of ‘Ālamgīr’s reign.

See Rieu, ii, pp. 742–744, 796*b*, 850*b*, and 875*b*; Bodl. Cat., 1389–1390; Pertsch, p. 24; Ethé, 1586–1591; etc.

- (5) On fol. 136*a*, a mukhammas of Sa’dī (see No. 104).

X. On fol. 137*b*. Letters and short pieces in prose by Ni‘mat-Khān “‘Ālī” (see above, I–III).

XI. On fol. 142*b*. A few satirical pieces in verse by the same, beginning:

کدخدا شد بازدیگر خان والامنزلت
باکمال عزّ وتمکین و وقار و زیب و زین

See Ethé, 1671; Rieu, ii, p. 796*b*.

XII. On fol. 148*b*. A large mystic maṣnawī containing short tales and anecdotes on moral and ethical matters, by the same (see above, No. 109).

(Robert Brown.)

376.

بیاض

Bayāz.

Fols. 64; 7½ in. by 4½ in.; written in some parts in good Nasta‘liq-shikastah, mostly in the handwriting of ‘Abd al-Jawwād, who probably was the owner; dated A.H. 1143–1155 (A.D. 1730–1742).

Short selections, mostly in verse, from the following poets: A‘zam-Bakhsh; Aṣar; Ni‘mat Khān ‘Ālī; Sa’dī Shīrāzī; Walī; Muḥammad Ja‘far; Ghanī Kashmīrī; Mazhab Ispahānī; ‘Abd al-Jawwād; Mukhlis-Khān; ‘Urfī Shīrāzī; Khushdīd; Aḥmad ‘Ālī Payām; etc.

(James Anderson.)

C. HINDŪSTĀNĪ MANUSCRIPTS.

I. HISTORY OF A'ZAMGARĤH.

377.

سرگذشت راجهای اعظم گڑه

Sarguzasht-i Rājahā-i A'zamgarĥ.

Fols. 33 ; 8½ in. by 5½ in. ; 11 lines, each 3¼ in. long ; written in fair Nasta'liq ; illuminated frontispiece ; bound in gilt-lined leather ; copied for the donor at A'zamgarĥ, A.H. 1289 (A.D. 1872).

This is an Urdū version of the original Persian work (see above, No. 238), containing a brief account of the rulers of A'zamgarĥ. The author (Sayyid Amīr 'Alī Raḡwī) is himself the translator.

Begins :

مستمی چندرسمین رای قوم گوتم جو مالک چپوتی حصه کا موضع
میتان خاص مین تنها - الخ
(J. R. Reid, C.I.E.)

II. POETRY.

378.

دیوان ولی

Dīwān-i Walī.

Fols. 119 ; 8¼ in. by 4½ in. ; 14 lines, in two central columns ; fair Nasta'liq-shikastah-āmīz ; bound in plain leather ; the last eight folios are badly injured, the rest are patched up ; not dated ; an old copy.

The lyrical poems of Shāh Walī-allāh, who was a native of Gujarāt, but passed the greatest part of his life in the Deccan. He was alive in the Emperor 'Ālamgīr's time, and is believed to be the first poet who wrote a complete Dīwān in Urdū. Up to the time of Walī and his contemporary Shaiḡh Zuhūr al-Dīn, poetically styled "Hātim," who lived at Dehlī, the Indian poets usually wrote poetry in Persian.

The present MS. contains :

I. The *ghazals* arranged in alphabetical order, beginning :

کیتاهون تیری نانو کون مین ورد زبان کا
کیتاهون تیری شکر کون عنوان بیان کا

- II. *Tarjī'āt*, on fol. 107.
 III. *Mukhammasāt*, on fols. 109 and 112.
 IV. *Rubā'īyyāt*, on fol. 111.

Incomplete. (At beginning c. 150 lines) (David Anderson.)
 379-380.*

مرثی ہاشم علی

Marāsī-i Hāshim 'Alī.

Fols. 734; 8 in. by 4½ in.; written in clear Nasta'liq, which in some places, evidently by a different hand, becomes very fair; the titles are in red ink; bound in plain leather; dated A.H. 1193 (A.D. 1779); two vols.

The Marāsī or elegies on 'Alī, the son-in-law of the Prophet, and his sons and grandsons, by Hāshim 'Alī, one of the celebrated poets who first wrote poetry in the Urdū language. Hāshim, who lived at an earlier period than Walī and Hātim, flourished in the reign of Jahāngīr at Burhānpūr, A.H. 1030, and was still living A.H. 1056 (A.D. 1621-1646), and from a date (A.H. 1046, A.D. 1636) occurring on fol. 35 it follows that this was the time when he was writing his elegies. He was a disciple of the celebrated Shaiḫ Aḥmad Fārūqī, who died at Sirhind, A.H. 1034 (A.D. 1625). Hāshim was the author of several other works and a Dīwān, but according to the custom of his time these were written in Persian. A few *bands* by the poets "Kāzim" and "Qādir" are also included in the volumes.

Begins:

کوئی نتہا بیگانہ از بندوخطا ظلم تہاسب خویش و سب اقوام کا

For Hāshim's Dīwān see Sprenger (Oude Cat.), p. 420; and Ethé (I.O. Cat.), 2898. Cf. also Beale, Orient. Biogr. Dict., p. 106.

(David Anderson.)

* See letter attached.

III. TALES.

381.

حکایات لطیف

Hikāyāt-i Latīf.

Fols. 50; 9½ in. by 7½ in.; 11 lines, each 4¾ in. long; written in clear Nasta'liq; not dated.

A collection of seventy-six short entertaining stories translated from Arabic and Persian. The diction of the translation, however, is indifferent, and full of antiquated phrases.

Begins :

دو عورتان ایک بچی کی واسطی لڑتی تھی - الخ

382.

قصہ

Qiṣṣahā.

Fols. 29 ; 9 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in. ; 17 lines, each 4 $\frac{1}{4}$ in. long ; written in Nasta'liq in the twelfth century A.H.

A few short tales of the wisdom of birds. In the last tale the compiler has described the condition of Calcutta and Monghīr as it existed during his time. At the end there is a short selection from the poems of the celebrated Mirzā Muḥammad Rafī', poetically styled "Saudā" of Dehlī (d. A.H. 1195, A.D. 1781).

The tales, which are written in old Urdū, begin :

دو کبوتر ایک کوندھہ کو درمیان رھت تھ - الخ

(Robert Brown.)

IV. ASTROLOGY.

383.

فال نامہ

Fāl-nāmah.

Fols. 13a-b ; 6 $\frac{1}{2}$ in. by 4 $\frac{1}{4}$ in. ; 13 lines, each 2 $\frac{1}{2}$ in. long ; written in small Nasta'liq, in the same handwriting as the 'Ismat-nāmah ; scribe, Murtaẓā Qulī Qazwīnī ; dated A.H. 1066 (A.D. 1655).

A book of divination ascribed to Shaikh Yaḥyā Munyarī (Sharaf al-Dīn Aḥmad, d. A.H. 782, A.D. 1380), a celebrated saint of Bihār (see Journal of the Asiatic Society of Bengal, vol. xiv, part 1, pp. 138-140).

(David Anderson.)

APPENDIX.

ADDITIONAL MANUSCRIPTS.

A. Arabic.

I. THE QURĀN.

384.

التَّخْمِير¹ فِي عُلُومِ التَّفْسِيرِ

Al-Takhbīr fī 'ulūm al-Tafsīr.

Fols. 1-54; $9\frac{7}{8}$ in. by $7\frac{3}{8}$ in.; 19 lines, each $4\frac{1}{8}$ in. long; written in clear Naskh, with full vowel-points; slightly worm-eaten.

A fragment of Abū al-Faḍl 'Abd al-Raḥmān Jalāl al-Dīn bin Kamāl al-Dīn Abī al-Manāqib Abī Bakr al-Suyūfī al-Shāfi'ī's (died A.H. 911, A.D. 1505-1506) work on the sciences of Qurān-exegesis, composed A.H. 872 (A.D. 1467-1468, see fol. 3b, l. 7 *ab infra*: سنة اثنين و سبعين , with the omission of the hundreds), and afterwards included in his most famous work, الاتقان في علوم القرآن. It is divided into eighty انواع, but the present copy breaks abruptly off already in the eighteenth; the first begins on fol. 6b, last line, styled: التوع الاول . الملك والمدنى.

Begins :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَصَلَّى اللّٰهُ عَلٰی مُحَمَّدٍ وَاٰلِهِ وَسَلَّمَ ، قَالَ الشَّيْخُ
الامام العالم العلامة . . . شيخ الاسلام وارث علوم سيد المرسلين

¹ In the text it is always pointed التَّخْمِير; see, for instance, fol. 2b, l. 4 *ab infra*.

جلال الدين اوحده المجتهدين ابو الفضل عبد الرحمن بن سيدنا العبد
 الفقير الى الله تعالى الشيخ المرحوم كمال الدين عالم المسلمين ابى
 المناقب ابى بكر السيوطى الشافعى - الخ

See on Suyūṭī in general and this work in particular Brockelmann,
 Geschichte der arabischen Literatur, ii, p. 143 sq., and p. 145, No. 7.

(Col. John Baillie.)

II. MUḤAMMADAN LAW.

(a) SUNNITE.

385.

الهداية فى الفروع

Al-Hidāyat fī al-Furū‘.

Fols. 193; 10 $\frac{2}{3}$ in. by 6 in.; 19 lines, each 3 $\frac{1}{2}$ in. long; written in
 large Naskh; fols. 88 and 89 supplied by another hand; headings in
 red; a little worm-eaten; not dated.

The last part of Shaikh Burhānal-Dīn Abū al-Ḥasan ‘Alī bin Abī Bakr
 bin ‘Abd al-Jalīl al-Marghīnānī’s (died A.H. 593, A.D. 1197) famous
 work on Muḥammadan law according to the Ḥanafite school, also
 styled كتاب هداية المبتدى, see No. 158 above, where a similar
 portion of the work is described. The *kitābs* or books that appear
 here are:

كتاب الشفعة, on fol. 1a.

كتاب القسمة فى الاعيان, on fol. 16b.

كتاب المزارعة (here wrongly spelt مزارعة), on f. 26a, lin. penult.

كتاب المساقاة, on fol. 30b.

كتاب الذبائح, on fol. 32b.

كتاب الاصحية, on fol. 39a.

كتاب الكراهية, on fol. 45b.

كتاب احمياء الموات, on fol. 64b.

كتاب الاشربة, on fol. 73b.

كتاب الصيد, on fol. 80*a*.

كتاب الرهن (not indicated in No. 158), on fol. 90*a*, first line.

كتاب الجنايات, on fol. 121*b*.

كتاب المعامل (here called باب), on fol. 156*b*.

كتات الوصية (again called باب), on fol. 161*b*.

كتاب الخنثى, on fol. 189*a* (the last three subdivisions not indicated in No. 158).

The whole work was printed at Calcutta (A.H. 1234), and translated into English by C. Hamilton, London, 1791; second edition of the same by S. G. Grady, London, 1870; another annotated text-edition appeared in Lucknow, 1894. For fullest references as to the Arabic work itself and its manifold commentaries see Brockelmann, i, p. 376, No. 24; cf. also Hāj. *Khal.*, vi, 479; Flügel (*Vienna Cat.*), iii, p. 202 sq.; Loth (*I.O. Cat.*), Nos. 211–220; for the numerous Persian adaptations and commentaries see especially Nos. 181–184 above, and Ethé (*I.O. Cat.*), Nos. 2593, 2594, and 2613.

(*b*) SHĪ'ITE.

386.

فقه الامامية

Fiqh al-Imāmiyyat.

Fols. 250; $9\frac{1}{4}$ – $9\frac{3}{8}$ in. by 6 in.; 13 lines, each $3\frac{7}{8}$ in. long; written in *Naskh* by different hands; corrections and additions, both marginal and interlinear; slightly worm-eaten, especially towards the end; there seem to be some lacunas, since the catchwords on fols. 6*b*, 23*b*, 51*b*, 117*b*, 142*b*, 156*b*, 196*b*, 203*b*, and 227*b* do not agree with the first words on the next pages; fols. 103 and 157 are left blank; not dated.

The same portion of the *Shī'ite* law-book by Sirāj al-Ḥaqq, which is described in No. 15 above, except that a few *bābs* in that copy must have been overlooked by the joint compilers of the Arabic part of the Catalogue. It is arranged most unsystematically, as the following copy proves. The authorities most frequently quoted are the تحرير

الاحكام, by Jamāl al-Dīn al-Muṭahhar al-Ḥillī, the head of the Imāmī sect in 'Irāq (died A.H. 726, A.D. 1326), see Aumer (Munich Cat.), No. 372, and Brockelmann, ii, p. 64, No. 11; and the شرائع, i.e. the شرائع الاسلام, by Abū al-Qāsim Najm al-Dīn Ja'far bin Muḥammad bin Yaḥyā bin Sa'īd al-Ḥillī, the favourite law-book of the Shī'ites, printed Calcutta, 1839; edited with Russian translation by Kasembeg, fasciculus i, St. Petersburg, 1862; see Brockelmann, i, p. 406, No. 4.

Contents.

باب البيع, on fol. 1*b* (with the فصل في بيع الثمار, on fol. 26*b*, begins a new section).

باب الدين والقرض, on fol. 45*b*.

باب المرهن, on fol. 58*a*.

باب الضمان, on fol. 73*a* (corresponding to the first *bāb* only of the كتاب الضمان of the following copy).

باب الشركة, on fol. 80*b*.

باب الوديعة, on fol. 92*b*.

باب العارية, on fol. 105*a*.

باب الحوالة, on fol. 110*b* (not indicated in No. 15 above, corresponding to the second *bāb* of the كتاب الضمان of the following copy).

باب الاجارة, on fol. 115*a*.

باب الوكالة, on fol. 127*a* (corresponding to the third *bāb* of the كتاب الضمان of the following copy).

باب الهبة, on fol. 137*a*.

باب الوصية, on fol. 144*a* (not indicated in No. 15).

باب حقوق الزواج, on fol. 158*a*.

باب المهر, on fol. 168*a*.

باب الاب والابن, on fol. 180*a*.

باب الشفعة, on fol. 192*b* (the last three *bābs* are *not* indicated in No 15).

باب الفرائض, on fol. 202*a*.

Begins as in No. 15.

(*Col. John Baillie.*)

387.

THE SECOND QISM OF THE SAME SHĪ'ITE LAW-BOOK.

Fols. 57-137; 9 $\frac{7}{8}$ in. by 7 $\frac{3}{4}$ in.; 19 lines, each 4 $\frac{1}{2}$ in. long; written in clear Naskh; occasional additions and glosses on the margin.

This portion of the Fiqh al-Imāmiyyat is styled *التقسيم الثاني في العقود* and follows closely the arrangement of the *تحرير الأحكام* (see the preceding copy). It is divided into ten books (here called *كتاب*) and subdivided into *bābs* and *faṣls*.

Contents.

1. *كتاب التجار*, in twelve *bābs*, on fol. 57*b*.
2. *كتاب الدين والقرض*, in three *faṣls*, on fol. 81*b* (= *باب الدين والقرض* in the preceding copy).
3. *كتاب في الرهن*, in four *faṣls*, on fol. 88*a* (= *باب الرهن* in the preceding copy).
4. *كتاب المفلس*, in five *faṣls*, on fol. 96*b*.
5. *كتاب الحجر*, in three *faṣls*, on fol. 104*b*.
6. *كتاب الضمان*, in three *bābs*, on fol. 108*b*, l. 2 (the first *bāb*, *باب الكفالة*, corresponds to the *باب الضمان* in the preceding copy, the second to the *باب الحوالة*, and the third to the *باب الوكالة* there).
7. *كتاب الصلح*, on fol. 115*a* (no subdivisions).
8. *كتاب الشركة*, in three *faṣls*, on fol. 118*a* (= *باب الشركة* in the preceding copy).
9. *كتاب المضاربة والقراض*, in three *faṣls*, on fol. 124*a*.
10. *كتاب المزارعة والمساقاة*, in four *faṣls*, on fol. 132*a*.

(Col. John Baillie.)

388.

SELECTIONS FROM THE SAME SECOND QISM AND OTHER PORTIONS OF THE FIQH AL-IMĀMIYYAT.

Fols. 93; 9 $\frac{7}{8}$ in. by 6 $\frac{1}{4}$ in.; 20-25 lines, each 4 $\frac{1}{4}$ in. long; written by a very uncouth hand in a mild kind of Shikasta; many lines in the text struck out; corrections, notes, and additions on the margin (all verified by the preceding MS. in those portions which are common to both copies); slightly worm-eaten.

Contents.

(a) Portions of the second *qism* :

كتاب المفلس , in five *faṣls*, on fol. 1a (= kitāb 4 in the preceding copy).

كتاب الحجر , in three *faṣls*, on fol. 6a (= kitāb 5 in the preceding copy).

الفصل في الكفالة , on fol. 8b, first line (= kitāb 6, first *bāb* in the preceding copy).

كتاب الضلع , on fol. 10a, first line (= kitāb 7 in the preceding copy.)

كتاب المزارعة , in two *faṣls*, on fol. 12a (= kitāb 10, *faṣls* 1 and 2 in the preceding copy).

كتاب المساقاة , in two *faṣls*, on fol. 14a, l. 2 (= kitāb 10, *faṣls* 3 and 4 in the preceding copy).

There are consequently wanting of the second *qism* here: the first three *kitābs*, an index of which is given on the flyleaf at the end, the last two *bābs* of kitāb 6, and the whole of kitābs 8 and 9, while kitāb 10 of the preceding copy is split here into two.

(b) Other portions of the work :

كتاب التكااح , in seventeen *faṣls*, on fol. 18b, l. 2 (with an index on fol. 18a, fol. 17 being left blank).

باب الطلاق , in fifteen *faṣls*, on fol. 43a, first line (with an index on fol. 42b).

باب الخلع , in five *faṣls*, on fol. 52b.

باب الظهار , in five *faṣls*, on fol. 55b (with an index before it).

باب الايلاء , in four *faṣls*, on fol. 57b, first line.

باب اللعان , in six *faṣls*, on fol. 59a.

كتاب العتق , in four *faṣls*, on fol. 63a, first line.

كتاب التدبير , in four *faṣls*, on fol. 69b, first line.

كتاب المكاتبة , in ten *faṣls*, on fol. 71b, l. 4.

كتاب الاستيلاء , on fol. 78a (no subdivisions).

كتاب الاقرار , in seven *faṣls*, on fol. 79a.

كتاب الجماعة , on fol. 87a (no subdivisions).

كتاب اللقطة , in three *faṣls*, on fol. 88a, first line.

III. HISTORY.

389.

مروج الذهب و معادن الجواهر

Murūj al-Zahab wa Ma'ādin al-Jauhar.

Fols. 159 ; 7 in. by $4\frac{3}{4}$ in. ; 15 lines, each $3\frac{1}{4}$ in. long ; written in neat *Naskh* ; much injured by worms and patched up in many places ; not dated.

A fragment of the famous historical encyclopædia by Abū al-Ḥasan 'Alī bin Ḥusain bin 'Alī al-Mas'ūdī, who died A.H. 345 or 346 (A.D. 956 or 957), called on fol. 1a *المجزؤ الرابع*. It begins with the reign of the Umayyade Khalīf 'Abd al-Malik bin Marwān and breaks off with that of the 'Abbāsīde Khalīf Mūsā al-Hādī.

Contents.

UMAYYADES :

- 'Abd al-Malik bin Marwān, A.H. 65-86 (A.D. 685-705), on fol. 1*b*.
 Al-Walīd bin 'Abd al-Malik, A.H. 86-96 (A.D. 705-715), on fol. 44*b*,
 first line.
 Sulaimān bin 'Abd al-Malik, A.H. 96-99 (A.D. 715-717), on fol. 55*a*,
 second line.
 'Umar bin 'Abd al-'Azīz bin Marwān, A.H. 99-101 (A.D. 717-720),
 on fol. 60*a*.
 Yazīd II bin 'Abd al-Malik, A.H. 101-105 (A.D. 720-724), on fol. 68*b*.
 Hīshām bin 'Abd al-Malik, A.H. 105-125 (A.D. 724-743), on fol. 74*a*.
 Al-Walīd II bin Yazīd II, A.H. 125-126 (A.D. 743-744), on fol. 79*a*.
 Yazīd III and Ibrāhīm, sons of Al-Walīd bin 'Abd al-Malik,
 A.H. 126-127 (A.D. 744-745), on fol. 83*a*.
 Marwān II bin Muḥammad bin Marwān, A.H. 127-132 (A.D. 745-
 749), on fol. 90*a*.

'ABBĀSIDES :

- Abū al-'Abbās 'Abdallāh bin Muḥammad al-Ṣaffāh, A.H. 132-136
 (A.D. 749-754), on fol. 103*a*.
 Abū Ja'far al-Manṣūr, A.H. 136-158 (A.D. 754-775), on fol. 123*a*.
 Al-Mahdī, A.H. 158-169 (A.D. 775-785), on fol. 142*b*, last line.
 Mūsā al-Hādī, A.H. 169-170 (A.D. 785-786), on fol. 153*b*.

Begins :

ذكر أيام عبد الملك ابن مروان ، بويح عبد الملك ليلة احد
عشر شهر رمضان من سنة خمس وستين ، ثم بعث الحججاج بن يوسف
الى عبد الله ابن الزبير الخ

Mas'ūdī completed his work in Jumādā I, A.H. 336 (A.D. 947 Nov.-Dec.), and revised it shortly before his death, A.H. 345 (A.D. 956), see Brockelmann, i, p. 145, No. 3; Hāj. Khal., v, p. 500, No. 11828; Flügel (Vienna Cat.), ii, p. 36; and Nicholson, Literary History of the Arabs, pp. 352-354. It has been edited by Barbier de Meynard and Pavet de Courteille in nine volumes (Paris, 1861-1877); other editions, Būlāq (A.H. 1283) and Cairo (A.H. 1303). An extract from the same, by Ibrāhīm al-Ibshīhī, is noticed in Flügel, ii, p. 37.

390.

التاريخ

Al-Ta'rikh.

Fols. 1-227; 8 $\frac{5}{8}$ in. by 4 $\frac{1}{2}$ -4 $\frac{5}{8}$ in.; 19 lines, each 3 in. long; written in clear Naskh; headings in red; slightly worm-eaten; dated the 4th of Sha'bān, A.H. 1135 (A.D. 1723, May 10th), and collated.

A history of the Prophet and the Khalīfs to A.H. 627, month of Šafar (A.D. 1229, December to 1230, January), in the Khalifate of Al-Mustansir billāh (who reigned A.H. 623-640, A.D. 1226-1242), composed by Abū Ishāq Ibrāhīm bin 'Abdallāh bin 'Abd al-Mun'im Shihāb al-Dīn bin Abī aldam al-Hamdānī al-Ḥamawī (born A.H. 583, A.D. 1187; died A.H. 642, A.D. 1244), and dedicated to the Malik al-Muẓaffar, prince of Maijafāriqīn, who died in the same year 642, shortly before the author himself.

Begins :

الحمد لله الاول الآخر الباطن الظاهر المنير الغافر عالم السرائر
المطلع على باقى الصمائر - الخ.

Muḥammad's life begins on fol. 2a, lin. penult.

See Brockelmann, i, p. 346, No. 11, 1; Bodl. Arabic Cat., i, p. 728.

(David Anderson.)

391.

مرآة الجنان وعبرة اليقظان في معرفة حوادث الزمان وتفدب
احوال الانسان وتأريخ موت بعض المشهورين الاعيان

Mir'āt-al-janān wa 'ibrat-alyaqẓān fī ma'rifat ḥawādīṣ-alzamān wa taqallub aḥwāl-alinsān wa ta'rīkh mawt ba'ḍ almashhūrīn ala'yān.

Fols. 428; 10½ in. by 5¾ in.; 27 lines, each 3⅔ in. long; written in clear Naskh; illuminated frontispiece; each page bordered by a small gilt stripe; headings in red; slightly injured in some places; various readings, glosses, and additions on the margin; occasional corrections in the text; not dated; entries from A.H. 1192 (A.D. 1778) and 1198 (A.D. 1784) on fol. 1a.

Annals of Islām (see the above full title on fol. 2a, ll. 4 and 5) from A.H. 1 to 750 (A.D. 622–1349) by Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī Nazīl al-Ḥaramain al-Sharīfain al-Yamanī, known as Yāfī'ī (fol. 1b, l. 3), who died A.H. 768 (A.D. 1367) see above No. 242. The first year of the Hijrah begins on fol. 2a, the 750th on fol. 421b. On the back of the binding it is called تأريخ يافعى.

Begins:

قال العبد الفقير الى لطف الله الكريم سيدنا الشيخ الامام العالم . . .
اما بعد حمد الله التوحد بالالهية والكمال والعظمة الخ.

See Loth (I.O. Cat.), Nos. 706 and 707; Flügel (Vienna Cat.), ii, p. 43; Ḥāj. Khal., iv, 481; for further references cf. Brockelmann, ii, p. 177, No. 13; also Ethé (I.O. Cat.), col. 267.

(Col. John Baillie.)

IV. MATHEMATICS.

392.

تحرير اقليدس

Tahrīr Uqlīdus.

Fols. 148; 8⅔ in. by 4¼ in.; the original leaves are pasted on white paper; 23 lines, each 2⅔ in. long; written in Nasta'liq; numerous annotations and glosses, both marginal and interlinear; dated at Harāt A.H. 902 (A.D. 1496–1497); the perusal or revision of the same by the transcriber was made in A.H. 904 (A.D. 1498–1499).

A very dilapidated, worm-eaten, and besides incomplete copy of the same Elements of Geometry by Euclid in the Arabic translation of Khwājah Naṣīr al-Dīn Muḥammad al-Ṭūsī (died A.H. 672, A.D. 1274), which has been described in No. 27 above; but both that and the present copy contain only the extracts, made from the original work (which was printed at Rome 1594). This shorter redaction was printed at Constantinople 1801. Some leaves at the beginning and end are quite loose, and it is almost impossible to arrange them in an absolutely correct order.

The copy opens abruptly in the first *maqālah*; the second begins on fol. 15*b*; the third on fol. 22*a*; the fourth on fol. 34*a*, last line; the fifth on fol. 41*b*; the sixth on fol. 49*b*, l. 4; the seventh on fol. 62*b*; the eighth on fol. 70*a*; the ninth on fol. 75*a*; the tenth on fol. 81*a*; the eleventh on fol. 103*a*; the twelfth on fol. 115*b*; the thirteenth on fol. 125*b*, first line; the fourteenth on fol. 133*a*; the fifteenth on fol. 146*a*; an additional leaf (fol. 148) cannot be allocated. Inserted in the text are two supplements in a different handwriting, between fols. 41 and 42, and fols. 48 and 49 respectively. According to a most valuable note on fol. 147*b* Naṣīr al-Dīn Ṭūsī's Arabic translation was completed the 22nd of Sha'bān, A.H. 646 (A.D. 1248, December 10).

A Persian translation of this work by Khair al-Dīn Khān bin Luṭf Allāh (A.H. 1144, A.D. 1731–1732) is described in Ethé (I.O. Cat.), No. 2260; see also J. C. Gartz, *De interpretibus et explanatoribus Euclidis arabicis*, Halæ, 1823.

(Col. John Baillie.)

V. PHILOSOPHY AND ETHICS.

393.

شرح الاشارات والتنبیيات

Sharḥ al-Ishārāt wa al-Tanbīhāt.

Fols. 222; 7½ in. by 4 in.; written in two styles of Naskḥ by two different hands; the first on fols. 1–83, 92–125, 135–144, 154, 155, 165, 166, 176, 177, 187, 188, 198, 199, and 210–222; the second on fols. 84–91, 126–134, 145–153, 156–164, 167–175, 178–186, 189–197, and 200–209; 20–21 lines, each 2¼–2⅝ in. long; the text overlined in red; many marginal and interlinear glosses and various readings; other notes and glosses on the flyleaves; not dated.

The second and third part of the same Naṣīr al-Dīn Muḥammad al-Ṭūsī's Arabic commentary on Abū 'Alī Ibn Sīnā's (died A.H. 428, A.D. 1037) work on logic, physics, and metaphysics, completed A.H. 644 (A.D. 1246-1247) and entitled *حلّ مشكلات الاشارات*; the present copy contains the physics in three *anmāṭ* and the metaphysics in seven *anmāṭ*.

Namaṭ i, on fol. 1*b*; ii, on fol. 38*a*, lin. penult; iii, on fol. 65*b*; iv, on fol. 99*b*, first line; v, on fol. 111*b*; vi, on fol. 127*b*; vii, on fol. 166*a*; viii, on fol. 187*b*; ix, on fol. 198*b*; x, on fol. 213*a*.

Begins:

قال الشيخ هذه اشارات الى اصول و تنبيهات على جمل الخ

See Loth (I.O. Cat.), No. 480; Hāj. Khal., i, 302; Leyden Cat., iii, p. 321; Dorn (St. Petersburg Cat.), 60; Brockelmann, i, p. 454, No. 20 (where the full bibliography is given); and Ethé (I.O. Cat.), No. 2201 (1).

(Col. John Baillie.)

394.

احياء علوم الدين

Iḥyā 'Ulūm al-Dīn.

Fols. 505; 11 $\frac{7}{8}$ in. by 7 $\frac{1}{8}$ -7 $\frac{1}{4}$ in.; 37 lines, each 5 $\frac{1}{4}$ in. long; written in excellent old Naskh, fully pointed; numerous additions, various readings, and glosses on the margin; large waterspots; the text here and there slightly injured; small illuminated frontispiece; each page bordered by small stripes in gold and other colours; dated the 5th of Rabī' II, A.H. 781 (A.D. 1379, July 21st), by Muḥammad bin al-Ḥasan bin Muḥammad al-Shahrastānī; according to a remark in a different handwriting, on fol. 338*b*, Aḥmad bin Ḥusain bin 'Alī Shihāb al-Dīn completed the perusal, or rather study, of the third ربع, or quarter the 10th of Zū al-Ḥijjah, A.H. 854 (A.D. 1451, January 14).

The famous Arabic work on ethics by the great Shāfi'ite Imām Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī of Ṭūs, styled Ḥujjat al-Islām (born A.H. 450, A.D. 1058; died A.H. 505, the 14th of Jumādā ii, A.D. 1111, December 18th), with a lacuna of six leaves (according to the Arabic paging) between fols. 169 and 170. It is

divided into four ارباع (quarters or sections), each subdivided into ten كتب or books.

The first section (ربع العبادات), on matters of religion and worship, on fols. 2a-102a; the second (ربع العادات), on usage and practice, on fols. 102b-208b; the third (ربع المهلكات), on destructive things, on fols. 209b-338b; the fourth (ربع المنجيات), on salutary things, on fols. 339b-505b. A full index is given on fol. 1b.

First section in ten *kitābs* :

- (1) كتاب العلم , in seven *bābs*, on fol. 2a.
- (2) كتاب قواعد العقائد , in four *faṣls*, on fol. 28a.
- (3) كتاب اسرار الطهارة , on fol. 39a.
- (4) كتاب اسرار الصلوة , in seven *bābs*, on fol. 44b.
- (5) كتاب اسرار التزكوة , in four *faṣls*, on fol. 61b.
- (6) كتاب اسرار الصيام , on fol. 68a.
- (7) كتاب اسرار الحج , in three *bābs*, on fol. 70a.
- (8) كتاب تلاوة القرآن , in four *bābs*, on fol. 79b.
- (9) كتاب الاذكار والدعوات , in five *bābs*, on fol. 86a.
- (10) كتاب الاوقات (the index adds: في الاوقات), in two *bābs*, on fol. 93b.

The first *kitāb*, "on knowledge," is a general introduction to the whole work.

Second section in ten *kitābs* :

- (11) كتاب آداب (ادب, index) الاكل , in four *bābs*, on fol. 102b.
- (12) كتاب آداب (ادب, index) التكاچ , in three *bābs*, on fol. 107b.
- (13) كتاب احكام الكسب والمعاش (index, كتاب آداب الكسب والمعاش), in five *bābs*, on fol. 118a.
- (14) كتاب الحلال والحرام , in seven *bābs*, on fol. 126a.
- (15) كتاب آداب الصحبة والمعاشرة (the index adds: مع اصناف الخلق), in three *bābs*, on fol. 148a.
- (16) كتاب العزلة , in two *bābs*, on fol. 166a.
- (17) Not marked in the text, in consequence of the lacuna after fol. 169; according to the index the heading is: كتاب آداب السفر , in two *bābs*.

(18) كتاب السماء والوجد , in two *bābs*, on fol. 175*a*.

(19) كتاب الامر بالمعروف والنهي عن المنكر , in four *bābs*, on fol. 187*a*.

(20) كتاب آداب المعيشة و اخلاق النبوة (20) , on fol. 204*a*.

Third section in ten *kitābs* :

(21) كتاب (سرّ) عجائب القلب , on fol. 209*b*.

(22) كتاب رياضة النفس وتهذيب الاخلاق ومعالجة امراض القلب (in the index only كتاب رياضة النفس), on fol. 224*a*.

(23) كتاب كسر (آفة, index) الشهوتين شهوة البطن والفرج (index, وشهوة الفرج), on fol. 234*a*.

(24) كتاب آفات (آفة, index) اللسان , on fol. 242*b*.

(25) كتاب آفة الغضب والحقد والمحمد , on fol. 258*b*.

(26) كتاب ذم الدنيا , on fol. 269*b*.

(27) كتاب ذم المال والبخل , on fol. 279*b*.

(28) كتاب ذم الجاه (والزّيا , the index adds), on fol. 292*b*.

(29) كتاب ذم الكبير والعجب , on fol. 312*b*.

(30) كتاب ذم الغرور (index, كتاب الغرور), on fol. 326*a*.

Fourth section in ten *kitābs* :

(31) كتاب التوبة , on fol. 339*b*.

(32) كتاب الصبر والشكر , on fol. 359*a*.

(33) كتاب الرجاء والخوف (index, الرجاء والخوف), on fol. 385*a*.

(34) كتاب الفقر والزهد , on fol. 397*b*.

(35) كتاب التوحيد والثوكل , on fol. 412*a*.

(36) كتاب المحبّة والشوق والانس (omitted in the index) والرضا , on fol. 427*a*.

(37) كتاب التّية والاخلاص والصدق (index, والصدق والاخلاص), in three *bābs*, on fol. 448*a*.

(38) كتاب المحاسبة والمراقبة (index, المحاسبة والمراقبة), on fol. 458*a*.

(39) كتاب التفكّر والاعتبار (the index omits the last word), on fol. 468*a*.

(40) كتاب ذكر الموت , in eight *bābs*, on fol. 476*b*.

Kitābs 3, 6, 20-36, 38, and 39 have no division into *bābs* or *faṣls*.

Begins : أحمد الله أولا حمدا كثيرا متواليا - الخ .

Printed at Cairo, ا.ه. 1278 and 1306; Lucknow, ا.ه. 1281; Būlāq, ا.ه. 1289 and 1306; see Flügel (Vienna Cat.), iii, p. 91; Loth (I.O. Cat.), Nos. 602-10; and for further references, Brockelmann, i, p. 422, No. 25; Hitzig in Z.D.M.G., vii, p. 172 sq.; Gosche in Abh. d. k. Akad., Berlin, 1858, p. 253 sq.; Hāj. Khal., i, 180 sq., etc.; for the popular abridgment of this work in the Persian کیمیای سعادت (printed Calcutta, without date; lithographed Lucknow, ا.ه. 1279 and 1282, and Bombay, 1883), cf. Ethé (I.O. Cat.), No. 1781; a Turkish translation of the latter appeared in Constantinople, ا.ه. 1260; an English version of the same by H. A. Homes, Albany, N.Y., 1873.

(Col. John Baillie.)

VI. PROVERBS.

395.

كتاب مجمع الامثال

Kitāb Majma' al-Amṣāl.

Fols. 334; 10 $\frac{3}{4}$ in. by 6 $\frac{5}{8}$ in.; 25 lines, each 4 in. long; written in splendid Naskh; occasional additions and glosses on the margin; most of the headings and initial words of proverbs in red ink; some leaves glued together in such a way that they could not be separated without risk of injuring the text; fols. 158-261 and 264-271 written on reddish paper; from fol. 272 on the paper gets gradually paler again; not dated; seals with the date ا.ه. 1131 (A.D. 1719) on fols. 1a and 334a.

The large collection of more than 6,000 Arabic proverbs, arranged alphabetically, by Shaiḫ (Abū al-Faḍl) Aḥmad bin Muḥammad al-Maidānī al-Nīshāpūrī (died ا.ه. 518, A.D. 1124), in two parts, viz., الجزء الاول, beginning on fol. 1a, and الجزء الثاني, beginning on fol. 161b. The former comprises the first fifteen *bābs*, the latter the other fifteen; at the end of fol. 160a the heading of *bāb* 16 appears, which is repeated on fol. 161b; each *bāb*, from the second to the twenty-eighth, contains an appendix of proverbs, beginning with a prosthetic *alif* before the respective letter of the alphabet. *Bāb* I,

on fol. 4*b*, l. 2 (ا); II, on fol. 36*a* (ب); III, on fol. 47*a* (ت); IV, on fol. 58*a*, last line (ث); V, on fol. 60*b* (ج); VI, on fol. 72*b* (ح); VII, on fol. 87*a* (خ); VIII, on fol. 100*a* (د), here wrongly styled *الباب القامن* instead of *الباب القامن التاسع* (ن), this *bāb* has the correct heading; IX, on fol. 104*a*, first line (ر), this *bāb* has the correct heading; X, on fol. 108*a* (س); XI, on fol. 119*b* (ش); XII, on fol. 122*b* (ص); XIII, on fol. 134*a* (ض); XIV, on fol. 147*a* (ط); XV, on fol. 157*a* (ع); XVI, on fol. 161*b* (ف); XVII, on fol. 166*b* (غ); XVIII, on fol. 168*b* (ق); XIX, on fol. 187*a* (ك); XX, on fol. 191*a* (ل); XXI, on fol. 199*b* (م); XXII, on fol. 214*a* (ن); XXIII, on fol. 229*b* (و); XXIV, on fol. 261*a* (ه); XXV, on fol. 287*b* (ز); XXVI, on fol. 297*b* (ح); XXVII, on fol. 306*b* (د); XXVIII, on fol. 317*a* (ر); XXIX (the names of 225 battle-days of the Arabs), on fol. 324*a*; XXX (some sayings of the Prophet and the first four *Khalifs*), on fol. 329*a*; a short supplement (*زيادة*), on fol. 332*a*, first line.

Begins:

ان احسن ما يوشح به صدر الكلام واجمل ما يفعل عقد النظام - الخ

Printed *Būlāq*, A.H. 1284; Cairo, A.H. 1310; Freytag, *Arabum Proverbia*, three vols., Bonn, 1838-1843; see also Aumer (*Munich Cat.*), p. 278; Flügel (*Vienna Cat.*), i, p. 299; and the references in Brockelmann, i, p. 289, No. 10, 1.

(*Col. John Baillie.*)

VII. ASTRONOMY.

396.

تحرير المجستى

Tahrīr al-Mijistī.

Fols. 128; 10 $\frac{3}{4}$ -10 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ -5 $\frac{3}{8}$ in.; 27-34 lines, each 2 $\frac{3}{8}$ in. long; written in very small *Naskh*; many astronomical tables and diagrams; headings in red; an innumerable amount of glosses on the margin; worm-eaten; waterspots; dated A.H. 1011 (A.D. 1602-1603); according to the Arabic paging there seem to be lacunas after fols. 9 (one leaf) and 34 (two leaves); six blank leaves after fol. 82, three after fol. 90.

A slightly defective copy of Naṣīr al-Dīn Muḥammad al-Ṭūsī's (died A.H. 672, A.D. 1274) edition of the Arabic version of Ptolemy's

μεγάλη σύνταξις or *Almagest*. The patron whose favour he gained thereby was al-Ḥasan bin Muḥammad al-Sīwāsī, with the epithets *حسام الدين* and *سيف التآثرين* (see fol. 1*b*, l. 14; the title on the same page, l. 4 *ab infra*); the passage quoted from the preface of this work in Loth (I.O. Cat.), No. 47, is found here on fol. 1*b*, l. 5 sq. It contains the following thirteen *maqālas*:

I, on fol. 2*a*; II, on fol. 18*a*, first line (here wrongly styled *bāb*); III, on fol. 31*a*, first line; IV, on fol. 40*b*; V, on fol. 51*b*; VI, on fol. 64*b*; VII, on fol. 70*a*; VIII, not marked; IX, on fol. 88*b*, first line; X, on fol. 100*a*; XI, on fol. 104*a*, first line; XII, on fol. 113*a*, first line; XIII, on fol. 120*a*, first line.

Begins:

احمد الله مبداء كل مبداء وغاية كل غاية ومفيد كل خير وولي كل
هداية - النخ

See Loth (I.O. Cat.), No. 741; Ḥāj. Khal., v, 387; B.M.A. Cat., pp. 187, 620, and 745; Wenrich, 228; Brockelmann, i, p. 511, No. 39, etc.

397.

ANOTHER DEFECTIVE COPY OF THE SAME.

Fols. 235; $9\frac{5}{8}$ in. by $5\frac{1}{8}$ in.; 19 lines, each $2\frac{1}{4}$ in. long.; *Naskh*; all the tables left blank; worm-eaten; collated; the first 149 leaves written on green paper, the remainder on white; not dated.

Of the thirteen *maqālas* only six are marked here, viz.: I, on fol. 2*a*; II, on fol. 34*b*; III, on fol. 57*a*; IV, on fol. 79*b*; VI, on fol. 118*a*; and VII, on fol. 140*a*; V and VIII–XIII are not indicated at all (V probably in consequence of a lacuna after fol. 101; the last subdivision of IV, beginning here on fol. 100*a*, last line, corresponds to fol. 50*a*, ll. 4 and 3 *ab infra*, in the preceding copy). In the beginning the first eight lines of the preface are missing.

(Col. John Baillie.)

398.

see No. 170. See also
شرح تذكرة الطوسي
h. 407.

Sharḥ Tazkirat al-Tūsī.

Fols. 167 (the Arabic paging, counting the first blank leaf as fol. 1, has 168); $8\frac{1}{2}$ in. by 6 in.; 29 lines, each $3\frac{3}{8}$ – $3\frac{1}{2}$ in. long; written in

very small Naskh; slightly worm-eaten; text and diagrams in red; dated Thursday, 11th of Šafar, A.H. 1146 (A.D. 1733, July 24), by Muḥammad Haikal al-Daurī; collated and provided with occasional glosses on the margin.

Another copy of Al-Sayyid al-Šarīf ‘Alī al-Jurjānī’s (died A.H. 816, A.D. 1413) Arabic commentary on the same Našīr al-Dīn Muḥammad al-Tūsī’s Elements of Astronomy, styled تذكرة للاحباب و تبصرة لاولى الالباب (see last page), a true facsimile of No. 170 above, except that the wording of the chapter headings differs. According to the colophon this commentary was finished on a Tuesday in the middle of Zū al-Ḥijjah, A.H. 811 (A.D. 1409, beginning of May), in Shīrāz.

Bāb I, on fol. 2b (فيما يجب تقديمه), in two *fašls*; II, on fol. 14a (في منية الاجرام العلوية), in fourteen *fašls*; III, on fol. 109a (في هيئة الارض), in twelve *fašls*; IV, on fol. 152b (في معرفة مقادير الابعاد والاجرام), in seven *fašls*.

Begins:

تبارك الذي جعل في السماء بروجاً متخالفة المراتب والآثار — الخ

Additional references: Ethé (I.O. Cat.), 724–726, 1162; Berlin Cat., 5681; Leyden Cat., 1094–1095; Brockelmann, i, p. 511, No. 40. A Persian treatise by the same Muḥammad al-Tūsī and with the same title تذكرة (also called *آغاز و انجام*), on the future life, is described in Bodl. Cat., 1417, No. VI; see also Rieu (B.M.P. Cat.), p. 830.

VIII. GRAMMAR AND DICTIONARIES.

399.

شرح الالفية

Sharḥ al-*Alfiyyat*.

Fols. 167; 9 in. by 6½ in.; written by two hands, in a smaller, very neat Naskh, and in a larger bold one, the former on fols. 1–118, 134–139b, l. 7, and 157–167; 27 lines, each 4 in. long; the latter on fols. 119–133, and 139b, ll. 8–156; 21–22 lines, each 3¾–4 in. long; the original text in red; numerous glosses on the margin of the part written by the first hand; shockingly worm-eaten throughout and

injured in many places, especially in the part written by the second hand; the first part is dated on fol. 167*a* the 8th of Muḥarram, A.H. 735 (A.D. 1334, September 8), by Ḥājī ‘Abd al-Laṭīf ibn ‘Abd al-Raḥīm bin Muḥammad al-Dā‘ūdī al-Tabrīzī.

A very old and venerable copy of the Arabic commentary of Badr al-Dīn (Abū ‘Abdallāh) Muḥammad bin Muḥammad bin ‘Abdallāh Ibn Mālīk al-Ṭūsī (died A.H. 686, A.D. 1287) on his father, Abū ‘Abdallāh Muḥammad bin ‘Abdallāh, commonly called Ibn Mālīk’s (died A.H. 672, A.D. 1273–1274) famous grammatical poem, the *الغنية* or *خلاصة في التحو*.

Begins:

قال الشيخ الامام العالم الفاضل المحقق . . . اقا بعد حمد الله
سبحانه بما له من المحامد على ما اسبغ من نعمه البوادى - الخ

Ibn Mālīk’s *Alfiyyah* was printed Būlāq, A.H. 1253; Lucknow, A.H. 1263; Cairo, A.H. 1306; Bairūt, A.D. 1888; the same with Ibn ‘Aqīl’s commentary printed Būlāq, A.H. 1252; and a super-commentary on the same, *ib.*, A.H. 1265; published by De Sacy (Or. Trans. Fund), 1833; text with French translation by L. Pinto, Constantine, 1887; edited by Fr. Dieterici, Leipzig, 1851; translated into German by the same, Berlin, 1852. On Badr al-Dīn’s commentary see Loth (I.O. Cat.), No. 959; Aumer (Munich Cat.), No. 721; Ahlwardt (Berlin Cat.), No. 6635; Flügel (Vienna Cat.), No. 180; Ḥāj. *Khal.*, i, 407; etc. For further references see Brockelmann, i, p. 298, 4, No. ii. A Persian commentary on the *Alfiyyah* is described in Ethé (I.O. Cat.), No. 2436.

(Col. John Baillie.)

400.

شرح الشافعية

Sharḥ al-Shāfiyat.

Fols. 159; 7½–7¾ in. by 5 in.; 19 lines, each 2¾ in. long; written in excellent Nasta‘līq; numerous annotations on the margin; small illuminated frontispieces on fols. 12*b*, 27*b*, 85*a*, 134*a*, and 159*b*; each page bordered by small stripes of gold and other colours; the original text overlined in red.

Fragment of an Arabic commentary on Ibn Ḥājib's (died A.H. 646, A.D. 1248) treatise on Arabic inflections, called الشافية; as there is no beginning or end to this copy, it is impossible to say which of the numerous commentaries it is—two of them are described in Nos. 32 and 33 above.

First words on fol. 1a:

لا يلزم خلو الاسم عنهما وقيل المراد بالضمف معناه اللغوى - الخ

Last words on fol. 159b:

وكذلك ذكر الواو والتاء والكاف . . .

(Col. John Baillie.)

401.

الصحاح في اللغة

Al-Ṣaḥāḥ fī al-Luġhat.

Fols. 552; in two volumes, the first fols. 1-304a, the second fols. 305b-552a; 13 $\frac{3}{8}$ -13 $\frac{1}{2}$ in. by 9 $\frac{3}{8}$ in.; written in excellent Naskh, with vowel-points throughout, but very few annotations, by four hands: the first, on fols. 1-73, 33-34 lines, each 6 $\frac{3}{4}$ in. long; large waterspots; only the headings (*bābs* and *faṣls*) written in bright-red ink. The second, on fols. 74-253, 28 lines, each 7 $\frac{1}{8}$ -7 $\frac{1}{4}$ in. long; both the headings and the words explained written in large ornamental characters in black. The third, on fols. 254-479b, l. 8; 27 lines, each 6 $\frac{5}{8}$ in. long; headings and words likewise in large characters, but in dark red. The fourth, on fols. 479b, l. 9, to fol. 552; 27 lines, each 7-7 $\frac{1}{2}$ in. long; headings and words in large characters in black; dated by the fourth hand the 18th of Rajab, A.H. 667 (A.D. 1269, March 23).

A splendid old copy of the famous Arabic Lexicon of Imām Abū Naṣr Isma'īl bin Ḥammād al-Jauharī al-Fārābī (died probably A.H. 393, A.D. 1003). The *bābs* are constituted by the third radical, the *faṣls* by the first and second radicals.

Begins:

الحمد لله شكرا على نواله والصلوة والسلام على محمد وآله أما بعد قد
أودعت هذا الكتاب ما صح عندي من هذه النعمة التي يشرف الله
منزلتها - الخ

Lithographed Tabrīz, A.H. 1270; printed Būlāq, A.H. 1282; for further references see Brockelmann, i, p. 128; Flügel (Vienna Cat.), i, p. 85 sq., and Grammatische Schulen der Araber, i, p. 254; Z.D.M.G., iii, p. 91 sq.; an abridgment of the same is described in Loth (I.O. Cat.), No. 1027, 4; an extract from the same (مختار الصحاح) in Aumer (Munich Cat.), No. 779 (printed Cairo, A.H. 1287–1289, and 1305; Būlāq, A.H. 1302). On the Persian abridged adaptation, the صراح من الصحاح (A.H. 681, A.D. 1282, printed Calcutta, 1812–1815 and 1832), see Nos. 139 and 140 above, and Ethé (I.O. Cat.), Nos. 2388–2390 (by a strange mistake Brockelmann gives for it the nonsensical date A.H. 956).

(Col. John Baillie.)

402.

شمس العلوم ودواء كلام العرب من الكلوم

Shams al-'Ulūm wa dawā' kalām al-'Arab min al-Kulūm.

Fols. 610; 10 in. by $5\frac{7}{8}$ – $6\frac{1}{8}$ in.; written by six different hands in *Naskh*, the first in the main portion of the index; the second in the Supplement on fol. 1; the third, on fols. 18–24, 35 lines, each 4 in. long; the fourth, on fols. 25–85 and 88–314, 33 lines, each $3\frac{3}{4}$ in. long; the fifth, on fols. 86 and 87 (a very modern hand on white paper), 33 lines, each $3\frac{3}{4}$ in. long; the sixth, on fols. 315–610, 33 lines, each $3\frac{7}{8}$ in. long; not dated, but the name of the sixth transcriber is given on fol. 465*a* as 'Abd al-Ghanī bin 'Abdallāh bin 'Uṣmān bin Shihāb al-Dīn al-Lāhūrī; slightly worm-eaten; a few pages of the original text are cancelled either partly or entirely, see for instance fols. 85, 88, 558, 559, etc.; occasional annotations and glosses on the margin.

The comprehensive Arabic dictionary by Nashwān bin Sa'īd al-Ḥimyarī, who completed this work in Egypt in Ramaḍān, A.H. 570 (A.D. 1175, March–April), see fol. 18*b*. It is divided into an introduction (مقدمة الكتاب), dealing with general preliminary questions of grammar and lexicography, beginning with a باب التصريف, on fol. 19*b*, and four sections (called ربيع), the first of which begins on fol. 26*a*, third line (كتاب الهمزة باب الهمزة), and

ends on fol. 178*a*; the second begins on fol. 179*b* (كتاب الدال باب) (كتاب الدال الاسماء المضاعفة) and ends on fol. 314*a*; the third begins on fol. 315*b* (كتاب الصاد باب الصاد الاسماء المضاعفة) and ends on fol. 465*a*; the fourth begins on fol. 465*b* (باب القاف والزاي) and ends on fol. 610*a*. The alphabetical arrangement is the usual one, but all reduplicated stems stand first in each letter, and the *اسماء* or nouns, which are separated from the *افعال* or verbs, always precede the latter.

Begins :

الحمد لله الواحد القديم القادر العظيم العزيز العليم الصانع الحكيم - الخ

On fols. 2*b*-17*a* a detailed index, compiled by *Shihāb al-Dīn al-Daulatābādī al-Daqā'iqī*, and dated by the transcriber, *Muḥammad Kāzīm al-Ḥusainī*, A.H. 1196, the 12th of *Jumādā II* (A.D. 1782, May 25); a short supplementary index on fols. 1*a* and 1*b*.

For other copies see *Brockelmann*, i, p. 301; cf. also *Z.D.M.G.*, xxix, p. 620 sq.; one of the anonymous extracts from this work is described in *Loth (I.O. Cat.)*, No. 998.

(*Col. John Baillie.*)

IX. POETRY.

403.

شرح الحماسة

Sharḥ al-Ḥamāsah.

Fols. 178; 10 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.; 29-41 lines, each 5 $\frac{1}{4}$ in. long; written in *Naskh*, which is large and ornamental in the verses of the original text, with full vowel-points, but extremely small and very trying for the eye in the commentary; innumerable glosses and annotations; the names of the poets are usually written in red; the MS. is in a shocking condition, owing to the ravages of the worms, and severely injured in many places. According to the Arabic paging there is a very large lacuna after fol. 4, since fol. 5 is marked 32 (correctly 42, as fol. 6 is 43, unless there is another lacuna of ten leaves after fol. 5, the catchword, however, being correct); another strange point is that the catchword at the end of fol. 34*b* agrees with the first word on fol. 36*a*, and that the Arabic paging skips over fol. 35 too, unless it is a mere mistake in numbering.

A very defective copy of the Imām Abū ‘Alī Aḥmad bin Muḥammad bin al-Ḥasan al-Marzūqī’s (died A.H. 421, A.D. 1030) commentary on the famous Ḥamāsah of Abū Tammām Ḥabīb bin Aus Ṭā’ī (died A.H. 231, A.D. 845–846). As to subdivisions, only five are marked, owing to the lacuna after fol. 4, viz. : باب المراثى, begins on fol. 4a; باب الادب, begins on fol. 93a and ends on fol. 101b; باب التسيب, begins on fol. 102b and ends on fol. 126a; باب الهجاء, begins on fol. 127b and ends on fol. 140b; باب الاضياف والمدائح, begins on fol. 141b and goes to the end.

Begins :

الحمد لله خالق الانسان متميزا بما علمه من التبيين والبيان وصلّى
الله على افضل - الخ

The text of the Ḥamāsah itself (باب الحماسة) begins on fol. 4a :

لَوْ كُنْتُ مِنْ مَازِنٍ - الخ

See Brockelmann, i, pp. 20 and 84–85. The Ḥamāsah itself, with Tabrīzī’s commentary, was edited and translated into Latin by G. Freytag, Bonn, 1828–1847; German metrical translation by F. Rückert, Stuttgart, 1848. Other text-editions, Būlāq, A.H. 1286; Calcutta, 1856; Shaiḫ ‘Abd al-Qādir’s commentary on the Ḥamāsah appeared in Bombay, 1883.

(Col. John Baillie.)

404.

سقط الزند

Saqṭ al-Zand.

Fols. 117; 9 in. by 6½ in.; 13 lines, each 3¼–3½ in. long; written in good old Naskḥ; innumerable glosses, both marginal and inter-linear; worm-eaten throughout; not dated.

The first *dīwān* of the free-thinker and pessimist, Abū al-‘Alā Aḥmad bin ‘Abdallāh bin Sulaimān al-Tanūkhī al-Ma‘arrī (born A.H. 363, A.D. 973–974; died A.H. 449, A.D. 1057), in which he collected the lyrics of his youth.

Begins :

قال ابو العلاء احمد بن عبد الله بن سليمان التنوخى المعري اما
بعد فان الشعراء كافر اس تتابعن - الخ

First *qaṣīdah*, on fol. 2*b*, addressed to Abū al-Faḍā'il Sa'īd al-Daulat bin Sa'd al-Daulat Abū al-Ma'ālī bin Saif al-Daulat, a grandson of Mutanabbī's patron, Saif al-Daulat, the Ḥamdānide prince of Ḥalab, A.H. 390 (A.D. 1000), beginning:

اعن وخذ القلاص كشفت حالا ومن عند الظلام طلبت مالا

The other two *درعیات* poems, quoted by Flügel, are found here on fols 93*a* and 115*a*.

Printed Bairūt, 1884; a *second* dīwān, of his riper years, styled *لزوم ما لم يلزم* was printed Cairo, 1891; Bombay, A.H. 1303. See Rieu, *De Abu'l-Alāe poetæ arabici vita et carminibus Commentatio*, Bonn, 1843; A. von Kremer, *Z.D.M.G.*, xxix, p. 304 sq.; xxx, p. 40 sq.; xxxi, p. 471 sq.; xxxviii, p. 499 (all the poems edited there belong to the *second* dīwān); Goldziher, *ib.*, xxix, p. 637 sq.; Brockelmann, i, p. 254; Flügel (*Vienna Cat.*), i, No. 459; Aumer (*Munich Cat.*), No. 543; Nicholson, *Literary History of the Arabs*, pp. 313-324.

(Col. John Baillie.)

X. LETTER-WRITING.

405.

(read كتاب مناهج التوصل في مباحج التوصل (التربص))

Kitāb Manāhij al-Tawaṣṣul fī Mabāhij al-Tarassul.

Fols. 228-282; 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.; 15 lines, each 3 in. long; written in clear *Naskh*; slightly worm-eaten.

An incomplete copy of the treatise on the Ṣūfī styles of letter-writing by 'Abd al-Raḥmān bin Muḥammad bin 'Alī bin Aḥmad al-Ḥanafī al-Biṣṭāmī (see fols. 228*a* and 228*b*, ll. 4 and 5), who died A.H. 858 (A.D. 1454). It is divided into numerous *laṭīfas*, in the forty-sixth of which the copy breaks off; the first begins on fol. 230*b*.

Begins:

بسم الله الرحمن الرحيم وبه توكلنى و اعتمادى ربنا افتح بيننا وبين
قومنا بالحق وانت خير الفاتحين - الخ

See, for references, Brockelmann, i, p. 232, No. 6.

(David Anderson.)

B. Persian.

I. HISTORY, TOPOGRAPHY, ETC.

(a) GENERAL HISTORY.

406.

تاریخ گزیده

Ta'rikh-i-Guzīdah.

Fols. 258; 9 in. by $6\frac{1}{8}$ in.; 21 lines, each $4\frac{1}{8}$ in. long; written in large and clear Naskh, with headings in red; slightly worm-eaten; some spaces left blank on fols. 227*b*, 228*a*, and 228*b*; some words a little effaced here and there; a considerable lacuna after fol. 183; the catchwords on fols. 35*b* and 200*b* do not agree with the first words on the following pages either, but the text is apparently uninterrupted; dated the 22nd of Jumādā II, A.H. 848 (A.D. 1444, October 6) at Qazwīn; A.H. 1023 (A.D. 1614) appears as date of a former owner on fol. 1*b*.

Another rather defective copy of the general history from the earliest times to A.H. 730 (A.D. 1329–1330), fully described in No. 185 above (on fol. 1*a* it is styled کتاب گزیده). The author's name (on fol. 2*a*, lines 4 and 5) runs here thus: Ḥamd bin Muḥammad bin Abī Bakr bin Aḥmad bin Naṣr Mustaufī Qazwīnī.

The *fātiḥah*, on the creation of the world, begins on fol. 6*b*, last line.

Bāb I, in two *faṣls*, on fols. 8*a* and 26*b* respectively.

Bāb II, in four *faṣls*, on fols. 31*b*, 35*b*, 40*a*, and 41*a* respectively.

Bāb III, in a *muqaddimah*, on fol. 49*b*, and six *faṣls*, on fols. 51*a*, 65*a*, 79*b*, 82*a*, 97*a*, and 110*a* respectively.

Bāb IV, in twelve *faṣls*, of which, however, only the first six are marked on fols. 140*b*, 143*a*, first line, 148*a*, last line, 153*b*, 156*a*, and 163*b*, first line, respectively; *faṣls* 7–11 seem to be entirely missing, owing to the lacuna after fol. 183, cleverly concealed by a correct catchword, and a few insignificant lines on fol. 184*a*, supplied by a different hand; of *faṣl* 12 only the third *maqṣad* is found here, beginning on fol. 184*b* with the history of Chingīzkhān.

Bāb V, in six *faṣls*, on fols. 200*b*, 201*b*, last line, 202*a*, 219*b*, and 228*b* respectively (the heading of *faṣl* 6 is left blank).

Bāb VI, in eight *faṣls*, on fols. 238*a*, 243*b*, 244*a*, 245*a*, 245*b*, 248*a*, 250*b*, and 252*a* respectively.

The conclusion, containing the genealogies, begins on fol. 257*b*.

Begins :

سپاس و ستایش پادشاهی را که ملک او بی زوالست و مملکت
بی انتقال - النسخ
(*au* left out here)

Edited by E. G. Browne in the "Gibb Memorial Series", vol. xiv, i, 1910.

(*David Anderson.*)

(*b*) HISTORY OF THE PROPHETS, KHALĪFAHS, AND IMĀMS.

407.

بحر الانساب

Baḥr al-Ansāb.

Fols. 91; 9¼ in. by 5¼ in.; 17 lines, each 3 in. long; written in good Nasta'liq, with headings in red; illuminated beginning; gold-lined round the columns; bound in stamped leather; copied at Kaṛah (Allāhābād) by Abū al-Faṭḥ b. Shaikh Firūz Quraishī al-Ṣiddīqī; dated a.h. 1011 (A.D. 1602-1603).

"The Sea of Generations," being the Persian version of a history of the families of the ancestors of Muḥammad from Adam downwards; of himself, of the first six Khalīfahs, and the Imāms. The translator, Muḥammad Ja'far Ḥusainī of Makkah, states in the preface that the Arabic original was the work of his own father. It is written in very simple style, illustrated with numerous family tables, and in the part dealing with the history of Muḥammad and his ancestors a great many quotations in Arabic (and translation) are given on the authority of Imām 'Alī b. Abī Ṭālib (d. a.h. 40, A.D. 661, see above, Nos. 6-8 and 269), the son-in-law of Muḥammad.

Contents.

- I. The ancestors of Muḥammad, including a number of Prophets, on fol. 1*b*.
- II. Muḥammad the Prophet, on fol. 33*a*.
- III. The first six Khalīfahs and the Imāms, on fol. 64*b*.

The preface begins :

حمد بسیار و ثنای بی شمار هر حضرت پروردگار جلّت قدره را
 . . . می گوید بنده نبوی . . . که بحر الانساب از آن خدمت
 والد فدّس اللّٰه روحه بود بیماری بیانی کردم - الخ

The first Arabic quotation begins :

خلق اللّٰه تعالی آدم علیه السلام فی ابتداء الزّحل علیه السلام من
 حواری اللّٰه عنها احدى وعشرين بطنا وفي عشرين تومان - الخ

Cf. for the Arabic original, Brockelmann, ii, p. 199.

(Col. John Baillie.)

(c) HISTORY OF TĪMUR.

408.

تاریخ تیموری

Ta'rikh-i-Tīmūrī.

Fols. 292; 10 in. by $6\frac{1}{4}$ – $6\frac{3}{4}$ in.; 17 lines, each $3\frac{5}{8}$ in. long; clear Nasta'liq. Dated the 29th Rajab, A.H. 1004 (as it seems, the figures being slightly injured) = 29th March, A.D. 1596. Presented with three other Eastern MSS. to the University of Edinburgh by Colonel Hector Munro of Nowar, upon his return to Britain after the memorable victory he obtained over the Indians in Bengal at the battle of Buxar on the 23rd October, 1764.

The oldest abridgement and simplification of Sharaf al-Dīn 'Alī Yazdī's ظفرنامه (A.H. 828), see No. 73 above, by an anonymous writer who was induced to undertake this task by Maulānā Burhān al-Dīn of Khurāsān (see fol. 3*b*, l. 11); his princely patrons were Shams al-Dīn Sulṭān Muḥammad (fol. 4*a*, l. 4), who seems to be identical with Mirzā Sulṭān Muḥammad (appointed A.H. 846, A.D. 1442–1443, by Shāhrukh governor of 'Irāq, afterwards independent ruler of Khurāsān), who called Sharaf al-Dīn to his capital Qumm, and Zain al-Dīn Sulṭān 'Alī Mirzā (fol. 4*a*, ll. 9 and 10). He began to write the original copy of this extract the 1st of Ramaḍān, A.H. 879, and finished it the 4th of Shawwāl in the same year (9th January to 11th February, A.D. 1475) (see here fol. 4*a*, ll. 1 and 13). The history begins with Tīmūr's birth, on fol. 4*b*.

Begins on fol. 1*b* :

الحمد لله العلى الحميد الحكيم المجيد الفعّال ما يريد خالق البشر
من جماد . . . فسبحان الذى تنوتى الملك من تشاء وتنفذ
الملك من تشاء وتعز من تشاء وتذل من تشاء - الخ
(Col. Sir Hector Munro of Nowar.)

(d) HISTORY OF INDIA.

409.

پادشاهنامہ

Pādishāhnāma.

Fols. 441 ; 11 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$ in. ; 19 lines, each 3 $\frac{3}{4}$ in. long ; distinct Nasta'liq ; no date ; presented to the University of Edinburgh by Colonel Hector Munro at the same time as the تاريخ تيموري .

The oldest history of the first ten years of the Emperor Shāhjahān's reign (A.H. 1037-1047, A.D. 1628-1637), by Muḥammad Amīn ibn Abī al-Ḥusain Qazwīnī (fol. 9*a*, l. 2 *ab infra*), who entered the emperor's service as *munshī* in the fifth year of his reign, A.H. 1042, A.D. 1632-1633 (see fol. 9*b*, last line). His former work, فتح ولايت, is mentioned on fol. 10*b*, l. 6. The title پادشاهنامہ appears on fols. 9*b* (l. 13) and 11*a* (l. 4 *ab infra*) ; another, rather incorrect title, under which the work is known, viz. شاهجهاننامہ, appears here on fol. 1*a* and at the top of the binding. It is divided into a مقدمہ, a مقاله, and a خاتمه (see fol. 11*a*, l. 4).

Muqaddimah, or Introduction, on fol. 11*a*, last line : history of Shāhjahān's life from his birth to his accession in A.H. 1037, together with a lengthy account of his predecessors.

Maqālah, or Discussion, on fol. 128*b*, first line : history of the first ten years of Shāhjahān's reign ; the tenth year begins on fol. 410*a*.

Khātimah, or Conclusion, on fol. 426*b*, l. 2 : biographical notices of holy and learned men, physicians, and poets of the period.

This copy is particularly interesting, as from the cancelling of many parts of the text, especially in the *muqaddimah*, we may conclude that we have got here the author's first sketch or brouillon. The following pieces are struck out : the last two lines of fol. 13*a* ; the whole of fols. 13*b*-18*a* ; the first half of fol. 18*b* and parts of fol. 19*a* ; one line on fol. 23*a* ; parts of fols. 35*b* and 38*b* ; the whole of fol. 39, except the heading on fol. 39*b*, last line ; several lines on fols. 57*b*, 58*a*, 70*a*,

73*a*, 78*b*, 84*b*, 85*b*, and 86*a*; the whole of fol. 86*b* and parts of fols. 87*a* and 99*a*; the whole of fol. 100*a* (last line) to fol. 101*a*, l. 8; the last line of fol. 101*b* and parts of fol. 102*a*; one line on fol. 320*a*. There are besides occasional corrections and additions on the margin.

Begins on fol. 2*b*:

طراوت چمن الفاظ و ترازگشی گلشن معانی بشبنم حمد بهار
پیرانیست - الخ

On fol. 1*b* in another handwriting (mild Shikasta) some Persian statistical and topographical data.

Cf. Rieu (B.M.P. Cat.), i, p. 258, and iii, p. 935; Morley, p. 121; etc. (Col. Sir Hector Munro of Nowar.)

410.

چهار (چار) گلشن

Chahār (or Chār) Gulshan.

Fols. 114; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ –6 $\frac{1}{2}$ in.; 17 lines, each 4 in. long; written in Nasta'liq; headings in red; occasional corrections on the margin; not dated.

A general history and topography of the *ṣūbahs* of India and the Dakhan, also styled تواریح الاخبار (see fol. 114*a*, l. penult., and the English note on fol. 1*a*), چتر گلشن (see Rieu, B.M.P. Cat., iii, pp. 910*b* and 1035*b*), and اخبار التواد (see ib., pp. 910*b* and 1051*b*, xviii), composed by Rāi Chaturman (fol. 1*b*), or, with his full name, Chaturman Rāi, a Kāyath of the tribe of Saksīnah, called Rāi-Zādah (see fol. 2*b*, ll. 9 and 10, and fol. 114*b*, l. 4), and finished ا.ه. 1173, A.D. 1759–1760 (see fol. 114*a*, last line), a week before his death (see fol. 114*b*, ll. 4 and 5). The chronogram for its completion is چتر من (see fol. 2*b*, l. 3 *ab infra*). It was written at the request of the Wazīr Ghāzī al-Dīn Khān, known as Shihāb al-Dīn Khān, at the time of the second invasion of Shāh Aḥmad Abdālī (see fol. 114*a*, ll. 1 and 2), and the author's original introduction begins on fol. 2*b*, l. 2:

سپاس بیرون از قیاس پادشاهی را سزد که کورۀ تمام زمین نقطه از
مملکت او - الخ

A grandson of the author, called here Rāi Chandarbhān (in Rieu, loc. cit., Rāi Khān Munshī), a Kāyath of the same Saksīnah tribe, finally arranged the work in ا.ه. 1204, A.D. 1789–1790 (see the

chronogram *دایما سیراب بادا چار گلشن در جهان* on fol. 2*b*, first line), and added another Introduction, beginning on fol. 1*b* :

اجرای چند مسمی چهار گلشن مؤلفه - الخ

The work is divided into the following four *گلشن* (see fol. 3*a*, ll. 4 and 5) : (1) *در احوال پادشاهان هندوستان* ; (2) *در صوجات* ; (3) *در بیان مسافت و منازل چهار سوی از* ; (4) *در ذکر سلاسل فقرا و دوریشان* .

First gulshan, on fol. 3*a*, l. 5 (not marked), contains (1) the *ṣūbah* of Dihlī, with a short historical compendium from the early Rājās, beginning with Judishtir, to the accession of the emperor *Shāhjahān* II, A.H. 1173 (A.D. 1759-1760); beginning of the Islāmitic period on fol. 5*b*; of the Muslim Saints of the same *ṣūbah* on fol. 16*a*; of its sacred and other localities, rivers, sub-divisions, etc. on fol. 27*b*; (2) The *ṣūbah* of Āgra, on fol. 32*a*, first line; (3) the *ṣūbah* of Lāhūr, on fol. 35*a*; (4) the *ṣūbah* of Multān, on fol. 38*b*; (5) the *ṣūbah* of Tattah, on fol. 40*a*; (6) the *ṣūbah* of Kashmīr, on fol. 41*a*; (7) the *ṣūbah* of Orissa, on fol. 44*b*; (8) the *ṣūbah* of Bangālah, not marked, begins about fol. 46*a*; (9) the *ṣūbah* of Bihār or 'Aẓīmābād, on fol. 48*b*; (10) the *ṣūbah* of Ilāhābād, on fol. 50*a*; (11) the *ṣūbah* of Oude, on fol. 53*a*; (12) the *ṣūbah* of Ajmīr, on fol. 54*a*, last line; (13) the *ṣūbah* of Aḥmadābād-i-Gujarāt, on fol. 56*b*; (14) the *ṣūbah* of Mālwah, on fol. 60*a*; (15) the *ṣūbah* of Kābul, on fol. 65*b*.

Second gulshan, on fol. 66*a*. (a) Topography of the Dakhan : (16) the *ṣūbah* of Barār, on fol. 66*a*; (17) the *ṣūbah* of *Khāndīs*, on fol. 67*b*; (18) the *ṣūbah* of Aurangābād, on fol. 69*a*, first line; (19) the *ṣūbah* of Bījāpūr, on fol. 70*a*; (20) the *ṣūbah* of Ḥaidarābād, on fol. 72*a*; (21) the *ṣūbah* of Muḥammadābād Bīdar, on fol. 74*b* (in the English note on fol. 1*a*, mentioned above, there are wrongly counted 22 *ṣūbahs*, instead of the 21 in this, as well as in Rieu's copy). (b) History of the Dynasties of the Dakhan : Bahmanīs of Gulkundah, on fol. 76*a*; 'Ādilshāhīs of Bījāpūr, on fol. 80*b*; Niẓāmshāhīs of Aḥmadnagar, on fol. 82*b*, first line; Quṭbshāhīs of Tilinga, on fol. 86*b*; 'Imādīs of Barār, on fol. 88*a*; Barīdīs of Bīdar, on fol. 88*b*, last line; Sīwā Rājah and Sanbhā, his son, on fol. 89*b*. (c) The Fortresses of the Dakhan, on fol. 91*b*. (d) The Saints of the Dakhan, on fol. 93*b*, first line.

Third gulshan: Itineraries from Dihlī to the various parts of India, and distances between them, on fol. 95a.

Fourth gulshan: Muslim and Hindū Faqīrs, on fol. 102a, first line.

Cf. Rieu (B.M.P. Cat.), iii, p. 910; Pertsch (Berlin Cat.), p. 459.

(A. Seton.)

(e) HISTORY OF THE MOGHUL EMPERORS.

411.

مآثر عالمگیری

Maāṣir-i 'Ālamgīrī.

Fols. 187; 10½ in. by 6¼ in.; 19 lines, each 4 in. long; written in clear Nasta'liq; half of the binding retains its gilt stamps; badly stained by damp and injured; scribe, Khwājah Karīm-allāh; dated the first year of the reign of the Emperor Aḥmad-Shāh (A.H. 1161, A.D. 1748).

This is another complete copy in two parts of the history of the reign of 'Ālamgīr, by Muḥammad Sāqī (see above, Nos. 216–217). It is preceded in this instance by a full summary of the whole work. It contains the two parts (the second being a mere extract from Muḥammad Kāẓim's larger work, see above, Nos. 214–215), but they are misplaced in binding.

(Col. John Baillie.)

(f) HISTORY OF PERSIA.

412.

نظام التواريخ

Nizām al-Tawārīkh.

Fols. 57; 9¼ in. by 5¼ in.; 17 lines, each 3 in. long; gold-lined round the columns; written in good Nasta'liq, with headings in red, in the same handwriting as the Baḥr al-Ansāb (see above, No. 407), by the same copyist and probably in the same year.

This is a valuable short history of Persia from the earliest times to A.H. 674 (A.D. 1275–1276), by Naṣīr al-Dīn Abū Sa'īd 'Abd-allāh b. "Qāḍī al-Quḍāt" Imām al-Dīn Abī al-Qāsim 'Umar b. Fakhr al-Dīn Abī al-Ḥasan 'Alī al-Baiḍāwī, who has been mentioned above (see Nos. 1 and 155) in connection with his celebrated commentary upon the Qurān.

The work is divided into four *qisms* or chapters:—

- I. Fol. 3*a* (which is numbered 97): The Prophets, from Adam to Noah, the sages and kings; ten in number, extending over a period of nearly 2,500 years.
- II. Fol. 5*a* (numbered 98). The ancient Kings of Persia, in four *ṭā'ifahs* or dynasties: (1) The Pīshdādians, eleven kings, who reigned 2,508 years; (2) the Kayānians, nine in number, reigning for a period of 738 years; (3) the Ashkānians, twenty in number, for 395 years; (4) the Sāsānians, thirty-one kings, reigning for 429 years.
- III. Fol. numbered 119*a* (at this place a few folios are misplaced in binding). The Khalīfahs, in three *ṭā'ifahs*: (1) the first six Khalīfahs from Abū Bakr Ṣiddīq to Ḥusain, the Martyr, the first four reigning for nearly 30 years; (2) the Umayyades, thirty in number, who reigned for 95 years; (3) the 'Abbāsides, thirty-seven Khalīfahs, for 520 years.
- IV. Fol. numbered 129*a*. The royal dynasties of Persia contemporary with the 'Abbāsides, in nine *ṭā'ifahs*: (1) the Ṣaffārīs, on fol. 129*b*; (2) the Sāmānīs, on fol. 130*a*; (3) the Ghaznawīs, on fol. 131*a*; (4) the Dailamīs, on fol. 133*b*; (5) the Saljūqīs, on fol. 136*b*; (6) the Mulāhidīs (Eastern Ismā'īlians of Quhistān), on fol. 140*a*; (7) the Sulghūrīs, on fol. 141*a*; (8) the Khwārazmīs, on fol. 146*a*; (9) the Moghuls, on fol. 148*a*.

The work ends with an account of Ghāzān b. Abāqā-Khān, who ascended the throne A.H. 694 (A.D. 1295) (see fol. 141*a*, third line from end), but that is evidently a later addition, and the real date of the work is A.H. 674 (A.D. 1275).

Begins:

حمد بی نهایت و شکر بی نهایت مبدعی را که بیک حرف کن عالم
ارواح و اشباح را پمدا کرد - الخ

For further details see De Sacy, *Notices et Extraits*, iv, pp. 672-695; and Elliot, *History of India*, ii, pp. 252-581. See also Hāj. Khal., vi, p. 354; Rieu (B.M.P. Cat.), ii, p. 823, i; Flügel (*Vienna Cat.*), ii, p. 60; Ouseley MSS., 686; Stewart (*Descriptive Cat.*), p. 7; Palmer (*Trinity Coll. Camb. Cat.*), p. 75; etc.

Cf. on the Turkish translation, Rieu, *loc. cit.*

(*Col. John Baillie.*)

II. BIOGRAPHY.

413.

حالات "آصف خانان"

Hālāt-i "Āṣaf-Khānān".

Fols. 9; 10 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.; 19 lines, each 4 in. long; written in clear Nasta'liq; badly stained by damp and injured; written in the same year and by the same scribe as the Maāsir above (No. 411).

This is a short anonymous biography chiefly of Abū al-Ḥasan, entitled "Yamīn al-Daulah Āṣaf-Khān", son of I'timād al-Daulah, the Wazīr. He was the father of Mumtāz al-Zamānī Arjumand-Bānū Bīgam, the favourite wife of Shāhjahān. Āṣaf-Khān died at the age of 72, A.H. 1051 (A.D. 1641). The work opens with brief accounts of the other three nobles, who flourished in the reign of Akbar the Great, and who also enjoyed the same title (Āṣaf Khān):—

1. Khwājah 'Abd al-Majīd Harawī, a descendant of Shaiḫ Zain al-Dīn Abū Bakr T'āibādī, who received the title (Āṣaf-Khān) in the fifth year of Akbar the Great. Little, however, is known about the later days of his life.
2. Khwājah Ghiyāṣ al-Dīn 'Alī b. Āqā Mullā Qazwīnī, a descendant of Shaiḫ Shihāb al-Dīn Suhrawardī. He was maternal grandfather to Mumtāz-Maḥall, and had the title conferred upon him in the eighteenth year of the reign, and died in the twenty-eighth (A.H. 989, A.D. 1581).
3. Ja'far Beg b. Badī' al-Zamān b. Āqā Mullā Qazwīnī. He received the title in the twentieth year of the reign, was a good poet, and completed the Ta'rīkh-i Alfī after the death of Mullā Aḥmad. He is mentioned in the Jahāngīrnāmah. He died A.H. 1021 (A.D. 1612).

The work concludes with the death (in the fifth year of Farrukh-siyar's reign, A.H. 1128–1129, A.D. 1716–1717) of Āṣaf al-Daulah Asad-Khān, son-in-law of Āṣaf-Khān IV.

Begins :

از عهد حضرت عرش آشیانی تا حال چهارکس بخطاب آصف خان
بلند آواره شده اند - النسخ
(Col. John Baillie.)

III. LETTER.

414.

Missing ?

شقه

Shuqqah.

Fol. 1; 18½ in. by 8½ in.; 14 lines in the centre, each 5½ in. long and 12 on the right margin, each 2 in.; written in running Nasta'liq, on gold and colour-sprinkled paper, rolled and enclosed in a silk bag, and secured by means of a large seal in wax; dated 5th October, 1872.

A ceremonial invitation to the donor, who was Civil Surgeon at Āgra, from Birj Indar Sawāhī Jaswant-Singh, the Mahārājah of Bharatpūr, on the occasion of the birth of a son. It is written in extremely florid style. Jaswant-Singh was the son of Mahārājah Balwant-Singh, and succeeded his father on the 16th March, A.D. 1853, when he was only 2 years old.

Begins :

صاحب مہربان مخلصان سلامت - بعد اشتیاق ملاقات مسرت
آیات - الخ

(Dr. E. Christison.)

IV. MEDICINE.

415.

خلاصۃ الاطباء حمید خانى

Khulāṣat al-Aṭibbā-i-Hamīdkhānī.

Fols. 766; 10½ in. by 6¾ in.; written by a conglomerate of hands in various styles of Nasta'liq, and even Shikasta; the oldest hand on fols. 1-83, 87, and 89-164, 17 lines, each 3½ in. long; another hand, or rather hands, on fols. 165-427b, 15-16 lines, each 3½-3¾ in. long; a third hand in a decided, but mild, Shikasta on fols. 429-543 and 545-582a, 15 lines (on fol. 429a, 19 lines), each 3¾ in. long; a fourth hand on fols. 585-712 and 721-765, 16 lines, each 3½-3¾ in. long; besides there are a good number of stray hands on fols. 84-86, 88

BĀB.	HEADING.	FOL.	NUMBER OF	
			FĀṢLS.	NAU'S.
9	در بیان انواع نبض و دانستن آن	107a	4	
10	در دانستن دلیل	115a, first line		
11	در منفعت رگ زدن و حجامت کردن	122b, lin. penult.		
12	در علاج موی	135b	4	
13	در علاج درد شقیقه	140a	3	
14	در علاج تفوه و فالج	191a	2	
15	در علاج سکتہ	204b	4	
16	اندر کیفیت زکام و نزله و علاج آن	209a	9	
17	در علاج صرع	220b	3	
18	در سمات و حدر و رعشه - الخ	227b	7	
19	در چگونگی نگاهداشت خواب	251b, last line		
20	در علاج ملازہ	253b		
21	در علاج زحمتهای چشم	255b	9	
22	در علاج زحمتهای گوش	294a, l. 2	5	
23	در زحمتهای بینی	308b, first line	2	
24	در علاج زحمتهای دندان و لب و دهن و زبان	314b	9	
25	در علاج کلفه و کیل و ثولول	330a	3	
26	در علاج خمزیر و آماس گلو	340b	2	
27	در علاج دیوچه و خار و استخوان و غیر آن که در حلق آویزد	350b, lin. penult.	2	
28	در علاج انواع سرفه	352a	2	

BĀB.	HEADING.	FOL.	NUMBER OF	
			FASLS.	NAU'S.
29	در علاج دق	368 <i>b</i>		3
30	در ضعف شهوت طعام	377 <i>b</i>		3
31	در تشنگی	393 <i>a</i> , lin. penult.		3
32	در علاج هلك و دمه	397 <i>a</i>		2
33	در علاج درد دل و پهلو و تنگی نفس و درد سينه و خفقان - الخ	401 <i>b</i>	5	
34	در علاج قی	420 <i>b</i>	2	
35	در علاج بیماریها جگر	433 <i>b</i>	3	
36	در علاج یرقان	444 <i>b</i>		6
37	در علاج سپرز	452 <i>b</i>	2	
38	در سنگ گرده و سنگ مثانه	464 <i>a</i> , lin. penult.		2
39	در استسقا	475 <i>a</i>		3
40	در ذکر کزبه‌های که در شکم باشند	491 <i>a</i>		2
41	در باز داشتن کناک و هیضه	496 <i>a</i>	4	
42	در ذکر انواع سنگ‌گره‌نی	512 <i>a</i> , last line		2
43	در علاج قولنج	514 <i>b</i> , lin. penult.		3
44	در علاج باسور	521 <i>a</i>		6
45	در علاج ناصور و بهگن و بهگندر - الخ	533 <i>a</i>	4	
46	در زحمتها پرمیو و با درد آمدن بول و بسته شدن آن - الخ	540 <i>b</i>	5	
47	در علاج باد (?) فتق	558 <i>a</i>		3
48	در علاج عرق التسا	560 <i>a</i>	2	
49	در علاج دوا (دا' read) الغیل	566 <i>a</i> , last line	3	
50	در علاج درد مفاصل	570 <i>a</i>		4

BĀB.	HEADING.	FOL.	NUMBER OF	
			FĀṢLS.	NAU'ŪS.
51	در علاج خله	574a		3
52	در علاج بهق و برص و خدام - الخ	576a	5	
53	در علاج سرخ باد	596a		3
54	در علاج دهمیدگیها و دُبیلها و جراحتها - الخ	601a		13
55	در علاج سرطان و طاعون	621b	2	
56	در وبا و تب و بائی	625a		
57	در علاج سوختگی آتش	627a		5
58	در علاج آس اندام	631b		4
59	در علاج عرق مدنی	636a	3	
60	در علاج تیمپاء مفرد و مرکب	640b	14	
61	در علاج آبله و حصیه	693b		2
62	در علاج درد زهدان و درد پستان	697a	11	
63	آنچه بکودکان تعلّق دارد	732b		2
64	در احتیاط کردن از زهر	740b	6	
65	در علاج مارگزندگی و کزدم و زنبور و سگ دیوانه - الخ	749a	6	
66	اندر بیرون کردن خار و پیکان و مانع آن	765a		2

(the Index
given seven)

A complete and very detailed Index of the work is given on fols. 2b-17b.

Begins on fol. 1b :

سپاس بی غایت و ستایش بی نهایت هر موجودی را که وجود
هر ذرّه از موجودات برکمال وحدانیت او دلیلی روشن و هر موجودی
از مخلوقات بر جلال فردانیت او گواهی - الخ

(David Anderson.)

V. ANATOMY.

416.

تشریح منصوری

Tashriḥ-i-Mansūri.

Fols. 100 ; 12 in. by $7\frac{1}{8}$ in. ; 11 lines, each $3\frac{3}{4}$ in. long ; written in large, bold, and clear Nasta'liq ; various readings and occasional notes on the margin ; anatomical illustrations on fols. 18*a*, 28*b*, 40*b*, 41*b*, 42*a*, 46*b*, 47*a*–51*a*, 62*b*–64*a*, 69, 96*a*, and 97*a* (all except the first, the last, and that on fol. 46*b* being full-sized) ; not dated.

A treatise on the anatomy of the human body, also styled تشریح رساله در تشریح بدن انسان و کیفیت اوضاع آن بالتصویر by Mansūr bin Muḥammad bin Aḥmad (see fol. 3*a*, l. 7), who dedicated it to Amīr-Zādah Pīr Muḥammad Bahādur Khān (either the *one* grandson of Tīmūr who was murdered A.H. 809, A.D. 1407, or the *other* grandson who ruled over Fārs A.H. 796–812, A.D. 1394–1409), see fol. 3*b*, l. 3 *ab infra*. The author is better known by his کفایه مجاهدیه (see Bodleian Cat., No. 1587 ; Ethé, I O. Cat., No. 2297 ; Rieu, B.M.P. Cat., p. 470 ; etc.). The present little work contains a *muqaddimah* on fol. 4*b*, در تعریف اعضا و تقسیمات او ; five *maqālas*, viz., I, في العظام (on bones), on fol. 13*a* ; II, في العصب (on nerves), on fol. 29*a*, first line ; III, في العضلات (on muscles), on fol. 43*a*, first line ; IV, في الاوردة (on veins), on fol. 51*b*, first line ; V, في الشرايين (on arteries), on fol. 64*b*, first line ; and a *khātimah*, في ذكر الاعضاء المرگب (on complex organs), on fol. 70*b*, first line. The treatise practically ends on fol. 95*b*, but on fols. 96*b*–100*a* some items of the *khātimah* are repeated in a somewhat condensed form (این عبارت تا آخر مکرر است).

Begins :

شکر و سپاس پادشاهی را سزد و حمد و ثنای بیقیاس خالقى را رسد
(زبید : variant on the margin : الخ که در خلقت انسانی - الخ

See Ethé (I.O. Cat.), No. 2296, 1 ; Bodleian Cat., Nos. 1586 and 2419 ; Rieu (B.M.P. Cat.), ii, pp. 467*b* and 468*a*. Lithographed at Delhi, A.H. 1264,

VI. ASTRONOMY.

417.

تسہیل زیج محمد شاہی

Tashil-i-Zij-i-Muḥammad Shāhī.

Fol. 217; $12\frac{5}{8}$ in. by $7\frac{3}{4}$ in.; 15–22 lines in the text (on fol. 1b 26 lines), each $5\frac{3}{4}$ – $6\frac{1}{2}$ in. long; written in careless Nasta'liq; the first two leaves added by another hand on whiter paper; full-sized tables on fols. 9a, 9b, 11a, 12a, 23b, 24a–41a, 42a–59b, 60b–66a, 67a–69a, 74a–79a, 94b–101a, 103b–109a, 110b–149a, 152a–155a, 157a, 158a, 161b–167a, 168a, 168b, 170a–176a, 177a, 177b, 179b–186b, 188a, 188b, 189b, 190a, 191b–197b, 198b, 199a, 200a, 201b–213a, and 214b–217a; smaller tables on fols. 4b, 5b, 6b, 7a, 8b, 11b, 66b, 94a, 101b, 102a–103a, 109b, 110a, 149b, 155b–156b, 158b–161a, 167b, 169a, 169b, 176b, 178a–179a, 187a, 187b, 189a, 190b, 191a, 198a, 199b, 201a, 213b, 214a, and 217b; fols. 23a, 41b, 60a, 70a–73b, 79b–81a, 93b, 150a–151b, and 200b are left blank; not dated.

Explanations of the astronomical tables of Muḥammad Shāh (drawn up in the reign of the Emperor Muḥammad Shāh, A.H. 1131–1161, A.D. 1719–1748) by Bin 'Aẓīm al-Dīn Muḥammad Khān 'Abdallāh, called Mahārat Khān (see fol. 2b, lin. penult.). He divided his work, according to the statement on fol. 3a, l. 8, into a *muqaddimah* and five *maqālas*, of which, however, this copy only contains the first three.

Muqaddimah on things most important to know before beginning this book (مقدمہ در بیان آنچه پیش از شروع این کتاب آن اہم است), on fol. 3a in 2 *matlābs*.

First maqālah on the most current eras (مقالہ اول در معرفت تواریخ), on fol. 4b, in ten *bābs*, viz.: (1) the Turkish, Arabic, and Persian names of the twelve years which formed, according to the old Turkish calendar, a so-called دور, or cycle, each year being named after an animal, viz., mouse, ox, leopard, hare, fish or water-dragon, snake, horse, sheep, ape, bird, dog, and pig; (2) Ilāhī era, that is the Ilāhī-Shāhjahānī, instituted in the first year of Shāhjahān's reign, A.H. 1037 (not 1033, as is wrongly stated here on fol. 5a, l. 2) = A.D. 1628;

(3) Malikī or Malakī era, also called Jalālī era, instituted by Jalāl al-Dīn Malik Shāh or Malak Shāh the Saljūq, ا.ه. 471 (A.D. 1079); (4) Hijrī era; (5) Rūmī or Greek era, instituted after the death of Alexander the Great; (6 and 7) Persian or Yazdajird era; (8) Indian or Samvat era; (9) Christian era; (10) a comparative table of some of these eras.

Second maqālah, on the determination of the ascendant of each time (مقاله دویوم در معرفت طالع هر وقت) on fol. 12*b*, first line, in 22 *bābs*.

Third maqālah, on the motions of the stars, and their positions in altitude and longitude (مقاله سیوم در معرفت روش ستارگان و مواضع) (ایشان در طول و عرض و ملحقات آن), on fol. 81*b*, in 13 *bābs*.

Begins on fol. 2*b* :

ثناء بسیار و حمد بیشمار حکیمی را که را صد حکمت - الخ

But before this genuine preface of the work there is added on fols. 1*a*-2*a* part of the preface to the زیج جدید محمد شاهی, in which the Rājput prince and Rājah of Amber, Jai Singh, embodied his astronomical observations, at the command of the Emperor Muḥammad Shāh, ا.ه. 1140-1141 (A.D. 1728), a full description of which is given in Rieu (B.M.P. Cat.), ii, pp. 460 and 461. This fact has misled Dr. (later Sir) William Hunter, of Calcutta, the donor of this MS., to represent the present work as the famous composition of Jai Singh, with which it has, in fact, nothing to do. The زیج جدید محمد شاهی begins (see fol. 1*a* here) ثمنای که خرد خورده بین و هندسان عقده گشا - الخ, has no *muqaddimah*, but the same three *maqālahs* as the present work, the subdivisions of which, however, are entirely different; there are in the first *maqālah* four *bābs* instead of our ten, giving as current eras only those of the Hijrah, of Muḥammad Shāh (not found in our copy), of Christ, and of Samvat; in the second, nineteen instead of our twenty-two; and in the third a *muqaddimah*, four *bābs*, and a *khātimah*, instead of our thirteen *bābs*.

Cf. besides Rieu (B.M.P. Cat.), loc. cit., Dr. W. Hunter's "Account of the Astronomical Labours of Jaya Sinha", in Asiatic Researches, vol. v, pp. 177-211 (with Jai Singh's preface in text and translation).

(Sir William W. Hunter.)

VII. DICTIONARY.

418.

كشف اللغات والاصطلاحات

Kashf al-Lughāt wa al-Iṣṭilāḥāt.

Fols. 638; 10½ in. by 5½–5⅝ in.; written by various hands in different kinds of Nasta'liq, even in slight Shikasta, as on the first two leaves; first hand on fols. 10–73, 77–143, 146–235, 237–257, 262–381, and 581–588, 19 lines, each 4–4⅛ in. long; second hand on fols. 74–76, 144, 145, 236, 258–261, and 382–572, 21–23 lines, each 4½–4⅝ in. long; third hand on fols. 573–580 and 604–619, 21 lines, each 4⅜ in. long; fourth hand on fols. 3–9, 589–603, and 625–638, 19–23 lines, each 4 in. long; fifth hand (as it seems) on fols. 620–624, 21 lines, each 4⅜–4¼ in. long; sixth hand, in Shikasta, on fols. 1 and 2, 17–20 lines, each 4⅛ in. long; headings in red (especially in the part written by the second hand, but also in some other parts), and likewise the words of the dictionary; a few various readings and notes on the margin; water spots throughout; some injuries repaired; bound in cloth, with the title and the author's name in gilt letters on the back of the binding; not dated.

A famous Persian dictionary, chiefly for the purpose of explaining the terminology of the Ṣūfīs, by 'Abd al-Raḥīm bin Aḥmad Sūr, of Bihār (see fol. 1*a*, l. 3), who flourished about A.H. 950 (A.D. 1543); also styled فرہنگ شیخ عبد الرحیم بیاری. It is arranged in this way: the first letter constitutes the *bāb*, the last the *faṣl*.

Begins:

الحمد لله رب العالمين . . . اما بعد حمد و صلوات (و صلوة) الخ
میگوید بنده اضعف العباد و خادم الفقرا - الخ

Cf. Ethé (I.O. Cat.), Nos. 2465–2468; Bodleian Cat., Nos. 1721–1724; Rieu (B.M.P. Cat.), ii, p. 495 seq.; Pertsch (Berlin Cat.), pp. 224 and 225; Paris, Suppl. persan, Nos. 424 and 425; Mehren (Copenhagen Cat.), p. 25; Aumer (Munich Cat.), p. 107; E. G. Browne (Cambridge Cat.), p. 228; Hāj. Khal., v, p. 214, No. 10751. See for further references Ethé, loc. cit.; printed Calcutta, A.H. 1264.

VIII. TALES.

419.

انوار سهیلی

Anwār-i-Suhailī.

Fols. 507; 9 $\frac{5}{8}$ in. by 6 $\frac{1}{8}$ in.; 15 lines, each 3 $\frac{1}{4}$ in. long; written in Nasta'liq by two different hands, the second on whiter paper on fols. 160–169 and 386–507; as far as fol. 159 the pages are bordered by small stripes of various colours; worm-eaten from fol. 194 on; severely injured in many places from fol. 362 on; not dated.

Another copy of Ḥusain bin 'Alī al-Wā'iz al-Kāshifī's (died A.H. 910, A.D. 1505) Persian version of Kalilah u Dimnah, slightly defective at the beginning (the first leaf appears to be missing); see No. 339 above. Of the fourteen *bābs* into which the work is divided, only nine are marked in the text; the headings of the remaining five must be supplied from the index on fols. 8*a* and 8*b*.

BĀB.	FOL.	HEADING.
I.	51 <i>a</i>	در اجتناب نمودن از استماع (wanting in the index) قول ساعی و تمام
II.	139 <i>b</i> , first line	در سزا یافتن بدکاران و شاهت عاقبت ایشان
III.	187 <i>a</i>	در مذافع (wanting in the index) و وفات دوستان (correctly in the index, معاصدت) و فوائد ایشان
IV.	227 <i>a</i>	در (بیمان the index adds) ملا حظہ کردن از احوال دشمنان و ایمن نا بودن (ندبودن index) از مکر و حیلہ (wanting in the index) ایشان
V.	286 <i>b</i>	در نصرت غفلت ورزیدن (غافل شدن index) و از دست دادن مطلوب
VI.	312 <i>a</i>	در آفت تعجیل و ضررهای (wanting in the index) شتاب زدگی در کارها

BĀB.	FOL.	HEADING.
VII.	323b	در حزم و تدبیر و از بلای اعدا به حمله خلاص یافتن (و بحمله خلاص یافتن از بلای اعدا, index)
VIII.	344a last line	در احتراز (کردن) از ارباب حقد و حسد (wanting in the index) و اعتماد بر تملق ایشان (index, و اعتماد نا نمودن بر ایشان, index)
IX.	365b	در فضیلت عفو (و تدبیر) (index adds) که ملوک را بهترین صفتی است

The headings of the last five *bābs*, according to the index, are :

BĀB.	HEADING.
X.	در بیان جزای اعمال بر سمیل مکافات
XI.	در حضرت افزون طلبیدن و از کار خود باز ماندن
XII.	در فضیلت حلم و وقار و سکون و اثبات
XIII.	در بیان اجتناب نمودن ملوک از قول اهل غدر
XIV.	در عدم التفات بانقلاب زمان و بنای کار بر قضا و قدر

First words:

... والعجم محمد کازل تا ابد هر چه دست بآرایش نام او نقش
بست - الخ
(A. Seton.)

FURTHER ADDITIONS.

I. PERSIAN MANUSCRIPTS.

420.

روضه الاحباب

Rauzat al-Ahbāb.

Fols. 600; 10 in. by $6\frac{1}{2}$ in.; first 380 fols. 23 lines, each 4 in. to the page, thereafter 19 lines, each $5\frac{1}{2}$ in.; clear Nasta'liq; another hand from fol. 380 on; first 380 fols. red-lined round margins; copyist of first part Ṭayyib b. Shaikh Ḥusain; copying of second part completed ا.ه. 1027 (A.D. 1617).

This copy contains the 3 *maqṣads*. *Maqṣad* II, which is incomplete, begins fol. 381*b*. *Maqṣad* III begins abruptly (fol. 571*b*) with an account of Ḥusain and ends with Muḥammad b. Ḥasan b. 'Alī b. M. b. 'Alī.

For notices *vide supra*, No. 191.

421.

گلستان

Gulistān.

Fols. 24; 9 in. by $6\frac{1}{4}$ in.; 14 lines, each $4\frac{1}{4}$ in. long; written in Nasta'liq; not dated.

This MS. contains the first chapter of the Gulistān of Sa'dī.

422.

گلستان

Gulistān.

Fols. 21; 9 in. by 6 in.; 12 lines, each 4 in. long; written in Nasta'liq; not dated.

Contains the first chapter only of the Gulistān of Sa'dī.

423.

گلستان

Gulistān.

Fols. 18 ; $8\frac{1}{2}$ in. by $6\frac{1}{4}$ in. ; 16 lines, each 4 in. long ; headings, etc., in red ; not dated.

This MS. contains the first chapter of the Gulistān of Sa'dī.

424.

یوسف و زلیخا

Yūsuf-u Zulaikhā.

Fols. 191 ; $9\frac{1}{4}$ in. by $7\frac{1}{4}$ in. ; 11 lines in two central columns, each 2 in. long ; written in ordinary Nasta'liq, with headings in red ; a number of heading spaces left blank ; 2 folios at the end are wanting ; damp-stained ; badly damaged in parts towards the end and repaired ; bound in red leather ; not dated.

Another copy of Jāmī's poem ; begins as No. 294 *supra* and breaks off at the conclusion of the twenty-third line from the end.

The donor says that the MS. was acquired in Orissa in 1865 during the famine there. "One day a man came and offered me the book for sale and said he was obliged to sell it to buy food."

For notices *vide* No. 294 *supra*.

Rampini (?).

425-6.

زبور داود

Zubūr-i Dā'ūd.

Pp. 164 ; Psalms of David in Persian ; printed at Calcutta 1816.

This is the translation into Persian of the Psalms on the basis of the Hebrew by the missionary, Rev. Henry Martyn, of Shīrāz.

Bound up with it is a MS., fols. 173 ; 7 in. by 5 in. ; 10 lines, each 3 in. long ; headings and verse numbers in red ; doubled red line round margins and headings.

Another and different Persian translation of the Psalms.

J. E. Thomson (?).

427.

تاریخ روضة الصفا

Ta'riḳh Rauzat al-Ṣafā.

Fols. 5; 10½ in. by 6¼ in.; 17 lines, each 3½ in. long, written in clear Nasta'liq; dated year thirty-two (hundreds not given); copyist, Shaikh Maḥmūd 'Ādil.

Four consecutive folios and one other folio from above work.

For notices *vide supra* 186-8.

428.

الف كلمة طيب

'Alf Kalimah Ṭayyib.

Fol. 1; 8½ in. by 5¼ in.; 9 lines, each 3½ in. long; proof texts in large Naskh, rest in Nasta'liq.

A fragment of the Lām section of a series of 1,000 notable texts from the Qurān.

II. ARABIC.

429.

عيون الانبا في طبقات الاطباء

'Uyūn al-'Anbā' fī Ṭabaqāt al-'Aṭibbā.

Fols. 4; 8 in. by 6¼ in.; 22 lines, each 4½ in. long; written in unformed Naskh; occidental hand; unbound; undated.

A fragment of MS. containing part of the preface and first chapter of the work on the lives of physicians by Aḥmad b. al-Qāsim b. Abu Uṣaibi'ah (اصيبعة) al-Sa'dī al-Khazrajī. His work was composed in 643. He died A.H. 668 (1270).

The fragment begins:

و بعد فانه لما كانت صناعة الطب من اشرف الصنائع . . .

The index, which is found in this work at the conclusion of the preface, has been here omitted.

The MS. ends:

ومن البيمة ايضاً انه لا يتاتى من اول شخص وجد علم هذ
الصناعة استنباط لقصر عمره . . .

See B.M.A. Cat., pp. 179, 593, 684; Suppl., No. 647; Brockelmann, i, p. 326; ed. by A. Müller, Königsberg, 1884.

430 Unidentified fragments. Pers.

~~430* Dictionary of the Arabic New Testament~~
(trans to 643)

431 Favā'id-i Safawiyye'. Pers.

inl {
432
433
434

Pers. &
Arab.

435 Pers.

436 Muslim Law. Arab.

437 Wages & Requies (4 150 = 570, 20/5/53)

438 Singhāsana Battisi. Pers.

439. Avicenna. 870 A.H. Arab. Jawāhires-i nafis.

440 Kus'an.

441 " 1269 A.H.

442 "

443 " (roll)

444/5 Siyar al-Muta'akkhkhin. 1295 A.H. Pers.

446 Salāmat 'Ali Khan. Ikhtiyar. 1225 A.H. Pers. & Arab.

447. Prayers. Arab.

448 Treatise on prayer(?) Arab.

449 Favā'id al-Kuds. 1057 A.H. Pers.

450. Euclid's Geometry. Turk.

451 Tafsis al-Kus'an. Arab.

452 Kus'an.

453 Pers.

454

455. Turkish firmān.

456. Civil ordinances. Pers., with tr. into 2 Indian languages. Tipu Sultan.

457. Translation of ? 4 3 vols.

458-9. 2 vols. from Bumming Coll. (cont. end fly leaf)

ADDENDA ET CORRIGENDA

TO THE ARABIC MANUSCRIPTS.

1.

According to Al-Yāfi'ī, B. died 692. An earlier date than that even is probable. Delete . . . l. 19. For other literature *vide* Brockelmann, i, p. 416*f*.

2-3.

p. 1, l. 12, read : Ḥaḍr b. 'A'ṭā'-allah (see fol. 316 and . . .).

l. 17, add after *green* : (see fol. 3*a*, ll. 8, 9), . . .

4.

p. 2, l. 29. The work is furnished with a complete index and is preceded by petitions to be read at "opening" and "sealing" of the *ḥadīth*.

p. 3, l. 1, begins : — باب . . . كتاب صحيح البخارى بسم الله . . . كيف

l. 6, add : printed at Būlāq, 1282 ; Cairo, 1305, 1307, 1312 ; Dehlī, 1270 ; Bombay, 1269, etc. *Vide* Brockelmann, i, p. 157*f*.

5.

p. 3, l. 32. For additional literature *vide* Brockelmann, i, p. 357.

6.

p. 4, l. 18. For 1415 read 1015 ; and add "or by his brother, Al-Murtaḍā Abū-'l-Qāsim 'Alī b. Ṭāhir (d. A.H. 436, A.D. 1044)".

l. 20, read : fol. 5*b*.

l. 21, read *al-Kutub* for *al-Khuṭab*.

For additional literature, *vide* Brockelmann, i, p. 405.

7.

p. 5, l. 2, add : 1st vol., completed 8, Zū 'l-Ḥijjah, 1190 ; 2nd vol., completed 6, Jumādā 'l-'Ūlā, 1193 ; copyist Muḥammad Sa'īd al-Tabatī (?).

p. 5, l. 9. The index is incomplete.

ll. 9-10, add: In the conclusion it is stated that the book took four years and eight months to compose, viz. from the month Rajab of A.H. 644, to Šafar of 649.

For additional notices *vide* Brockelmann, i, p. 405, B.M.A. 1675-7.

8.

p. 5, l. 21, add: "Colophon in Persian".

l. 26, read: Al-Āmidī al-Tamīmī.

l. 29, read: فضلنا بتوحيدة . . .

9.

p. 6, l. 11, for 49 read 56.

ll. 14-15, insert: fol. 46b الحج.

ll. 16-17 ,, fol. 97a العتاق.

l. 17, read: الايمان.

l. 23, ,, الأبق.

ll. 25-6, insert: fol. 138b الوقف.

ll. 26-7 ,, fol. 157a الصرف.

ll. 27-8 ,, fol. 165b الحوالة.

l. 29, read: 174a.

p. 7, ll. 9-10, insert: fol. 221b المكاتب.

ll. 10-11 ,, fol. 229a الاكراه.

l. 12, read: 2a المادون.

l. 13 ,, الغصب.

l. 27 ,, الوصايا.

l. 28 ,, الخنشى.

10.

p. 8, ll. 19-20, add: The author states (*vide* fol. 229a) that the work was completed on the 27th day of *Jumādā-l-Šāniya* of the year 969, and the time occupied in its composition was six months "leaving out of account the days when fever-stricken". He died on 8th Rajab, 970 (4th March, 1563).

p. 8, l. 20, insert *على* *عباده* after *لله* *وكفى*.

11-12.

p. 9, l. 1, add after "pages": according to colophon in Persian.

p. 9, l. 7, insert: According to colophon at end of vol. i, the composition of the work was concluded on the 11th *Shu'abān*, 1090. The transcription was made in 1175. According to colophon at end of vol. ii, it was completed in *Ramaḍān* of that year.

p. 9, l. 9, read: والسياسات.

l. 11, insert العمرة والحج after.

l. 13, read الصيام instead of الصوم, and المحدود instead of العهود.

l. 17, read المرورات for المردات.

l. 22 ,, شرح for شرح.

13.

p. 10, l. 2, read: Al-Yāsirī (cf. fol. 142a).

For date, see Colophon, fol. 301a.

p. 10, ll. 9, 10, 11, read: توابعها.

l. 15, read: الاكتساب.

14.

p. 10, l. 24, instead of al-Iḥsānī, read probably al-'Aḥḥānī (cf. fol. 211).

l. 27, read "twelve" instead of "eleven".

ll. 29-30 insert: fol. 37b كتاب الهبة.

p. 11, l. 12, read مسألة instead of مسألة.

15.

p. 11, l. 23. Copyist probably an European.

At the end of the MS. there is the note "20th Feb. 1799. On 13th of Ramzan Mabarak 1213, finished the first or rough transcription of this Digest of Mahumudan Law. J. Baillie".

p. 12, l. 1. Or rather Sirāj al-Dīn? Read "seventeen" for "twelve".

l. 3, read: شروطه.

l. 5, ,, fol. 105b.

Insert the following *bābs* which have been overlooked:—

الشفعة 304a، الابن والأبن 228a، المعبر 192b، المحوالة 169a، الوديعه 332a. The *bāb* الوصية which comes between الهبة and حقوق الزواج (vide No. 386 *infra*) has been omitted.

A few blank folios have been left at its place as if it had been intended to insert it later.

16.

p. 12, l. 22. This work is apparently a digest. It appears to be part ii (cf. Preface to Index) and deals with contracts (عقود). It comprises ten chapters (كتاب), with an index.

1. التجارة (1a).
2. الدين والقرض (85b).
3. الرهن (107b).
4. المفلس (134a).
5. الحجر (161a).
6. الضمان (174a).
7. الصلح (197b).
8. الشركة (209a).
9. المضاربة والقراض (230a).
10. المزارعة والمساقاة (257a).

17.

p. 13, l. 8. Fols. 198 and 1*-10*.

This volume is a collection of manuscript material utilised in the composition of digests Nos. 15 and 16. Clear Naskh, except 1*-10*; apparently three handwritings; numerous notes; damaged slightly by insects; no date on any of the MSS.

1. Fols. 1a-9a، المساقاة (= 16 fols. 265b-75b).
2. ,, 11a-17b، المزارعة (= 16 fols. 257a-65b).
3. ,, 1*a-2*b، الكفالة (= 16 fols. 190a-97b).
4. ,, 3*a-10*b، المضاربة والقراض (= 16 fols. 230a-57b).
5. ,, 19a-25b، احكام (= 16 fols. 268b-75b).
6. ,, 27a-49a، القراض.
7. ,, 50a-53b، السكنى والحميميس والصفات.
8. ,, 54a-73b، السبق والرواية.
9. ,, 74a-118a، النكاح.
10. ,, 122b-36a، الاجارة والكراء (cf. 15 fols. 201a-19b).
11. ,, 137a-40b، الوقوف والصدقات.
12. ,, 143b-56a، الوكالة (cf. 15 fols. 220b-35b).

13. Fols. 157a-83b, الوقف.

14. ,, 184b-98b, الوديعه.

Nos. 1-8, 13, contain what would appear to be portions of the text of الفقه السراجيه; Nos. 9-10, 14, the text as amended for the digests; Nos. 2, 3, 4, 5 and 13 (as far as fol. 165) have had the portions of the text to be deleted scored out; Nos. 3 and 4 are rough transcripts, No. 6 apparently being the original for No. 4. The volume concludes

ولو سلمها الى بعضهم من غير اذن الباقيين ضمن حصص من لم ياذن.

18.

p. 14, l. 5, read ما مضى instead of فامضى.

19.

p. 14, l. 14, read: Jarīr.

l. 25. According to the manuscript, fol. 242a, ll. 18 f.
Marwān was slain at a village in Egypt.

l. 20, insert اول قبل كل اول after الاول, and رحمة for رحمته.
For additional notices see Brockelmann, i, pp. 142 f.

20.

p. 15, l. 29, read: *Sāliḥ*.

ll. 34, 36, read: *Manujīhr*.

p. 16, l. 2, read *Sanḥārīb* for *Suhrāb*; read: *Bukhtanaṣṣar*.

l. 5, ,, *Jīhr-zād*.

ll. 13, 14, 19, read: *Hurmuzd*.

l. 15, read *Al-'Aīṣam* for *Al-Aṣīm*.

l. 18, insert before *Nūshīrwān*, "and Kings of Abyssinia."

l. 20, read: *al-Munzīr*.

l. 22, read *bint* for *b*. after *Azarmī*; *her* for *his*.

p. 17, l. 14, read: *Ghaznīn*.

ll. 16-17, read: *داته بالمقاء*.

For additional notices *vide* Brockelmann, ii, p. 200.

21.

For additional notices *vide* Brockelmann, i, p. 327.

22.

The MS. breaks off *ولو شرعت فيه لظال الكلام وخرجنا عن المقصود فان اكثرها يتعلق . . .*

23.

p. 19, l. 6, read *on* for *of*; read: *Talhah*.

For additional notices *vide* Brockelmann, ii, p. 42.

24.

p. 19, l. 20, read: *Shalabī*.

The alphabetical lists begin fol. 50*b* (باب الالف).

For additional notices *vide* Brockelmann, ii, p. 428.

25.

The title of the work (see folio 88*b*) is given as *الجامع لقوى المفردات الادوية والاغذية لقوى*. The title is usually given without *لقوى*.

This volume consists of portions of the above work. Four manuscripts have been utilised. A note on folio 1*b* leads us to infer that the work was in three parts each consisting of 120 folios, at least so far as the MS. of which folio 1 is a part is concerned.

(a) Folio 1 is the concluding page of the second part of that work. The copyist was Al-Hājī Ibrāhīm b. al-Shaikh 'Abd al-Rahmān b. al-Naqīq of the city of Arka. The transcription of that part was completed in *Rajab*, 960 A.H.

(b) Folios 2*a*-73*b* and 78*a*-88*b* are in the same hand and have 22 lines to the page. This MS. is not dated, but a note states it was in possession of Ibrāhīm al-Ṣabbāgh (the dyer) b. al- Hājī 'Alī al-Shāfi'ī in A.H. 1068.

(c) Folios 74*a*-77*b* are in a different hand on a different kind of paper, and have 25 lines to the page.

(d) Folios 89*a*-103 in yet another hand with 27 lines to the page.

Such leaves as belonged to MS. *b* have at some time or other become disarranged, and have not been re-arranged before binding. Of the treatise on medicaments arranged in their alphabetical order, we have here folios 2*a*-9*b* (خبز . . . to خب); 10*a*-17*b* (رض to را); 18*a*-28*b* (خمر to خر); 29*a*-47*b* (بقي to بى); 48*a*-57*b* (برق to بر); 58*a*-73*b* (زرر to رص); 78*a*-88*b* (زى to زق).

MS. *c* (زف to زر) is appropriately inserted.

MS. *d* begins with the letter س and proceeds as far as سكر where it breaks off.

Ḍiyā al-Dīn was born at Malaga and journeyed for his botanical researches through Egypt, Asia Minor, and Greece. Thereafter he held the post of chief botanist to al-Malik al-Kāmil at Damascus, where he died a.н. 646.

For additional notices *vide* Brockelmann, i, p. 492.

26.

p. 21, l. 6, delete *وبيان الموضوع* and read *اقسامه* for *اقسام*.

l. 14. For *eight* read *nine*.

l. 15. Insert: 105*b*.

For additional notices *vide* Brockelmann, ii, p. 211.

27.

This work (see its preface) is entitled *اصول الهندسة والمحاسب* المنسوب الى اقليدس الصوري. It is explained that the work is based on the editions of Al-Ḥajjāj and Ṣābit. In Al-Ḥajjāj's there were 468 propositions, and in the work of Ṣābit ten more. In the present work there are 469. The diagrams taken from Ṣābit are in red, and from Al-Ḥajjāj in black.

The number of propositions in each book is as follows:—

I = 47; II = 14; III = 35; IV = 16; V = 25; VI = 32; VII = 39, VIII = 25; IX = 38; X = 105; XI = 41; XII = 15; XIII = 21; XIV = 10; XV = 6.

[Al-Ḥajjāj is probably Al-Ḥajjāj b. Yūsuf b. Maṭar al-Ḥāsib (fl. c. 214 a.н.) whose book of Euclid is extant in Codex Leidensis, 399, *vide* Brockelmann, i, p. 203.

Ṣābit is probably Abu 'l-Ḥasan Ṣābit b. Qurra al-Ṣābī, a famous mathematician (d. a.н. 288, a.д. 901), *vide* Brockelmann, i, p. 217.]

On the work *vide* Brockelmann, i, p. 510 (23).

See also *infra*, MS. No. 392.

28.

p. 22, l. 30, read: *مخروطات*.

l. 13, ,, *Makhrūṭāt*.

p. 23, l. 5, ,, *اونيموس*.

- p. 23, l. 26, read *المخروطات*.
 l. 37, ,, Radī.
 p. 24, l. 2, ,, as one word *المخروطات*.
 l. 3, ,, *مخروط* instead of *رأى*, and *مخروط* instead of
مخروطات.
 l. 6, ,, *واقول ايضا ان كان اح م ثلث منتصبه*.

29.

This MS. is entitled *تحفة اخوان الصفا*.

The *Ikhwān al-Ṣafā* was the name assumed by a band of philosophic writers (free thinkers) who associated in Baṣra in the middle of the fourth cent. A.H. Included in their number were Abū Sulaimān M. b. Muṣhīr al-Bustī, Al-Muqqadasi, Abū-al-Ḥasan 'Alī b. Hārūn al-Zanjānī, etc. Their treatises, 51 in all (*Risā'il Ikhwān al-Ṣafā*), achieved great popularity both in their own time and subsequently. See E. Hungerford, *The Arabian Brothers of Purity, Andover Review*, 1888, pp. 281-93; F. Dieterici, *Die Abhandlungen der Ikhwān aṣ-Ṣafā in Auswahl*, Leipzig, 1883, also his *Streit zwischen Mensch und Tier*, Berlin, 1858. Published, 4 vols., Bombay, 1303-6, etc. *Vide* Brockelmann, i, p. 214.

p. 24, l 23, read: *توالدت اولاد بنى آدم*.

30.

For further notices *vide* Brockelmann, ii, p. 417.

31.

The composition of the work was completed between A.H. 513 and 515 (A.D. 1119-1121) and is divided into four sections.

- I. *في الاسماء* (nomina) begins fol. 8b.
- II. *في الافعال* (verbs) ,, ,, ,, 144b.
- III. *في الحروف* (particles) ,, ,, 176b
- IV. *في المشترك* (what is shared in common), begins fol. 213b.

In *المشترك* the author explains he includes such questions as *التشقا' الساكنين*, *تخفيف الهمزة*, *الوقف*, *الامالة*, etc.

The MS. concludes with a discussion of forms of assimilation,

وإذا كانوا ممن يخذفون مع امكان الاغنام في يتسع ويتقى فهم مع
عدم امكانه احذف . . .

For additional notices *vide* Brockelmann, i, p. 291.

32.

p. 27, l. 15, read: Muḥammad 'Akram al-Khalq.

For additional notices *vide* Brockelmann, i, p. 305.

33.

Begins:

. . . وبعد فانى بعد ان شرحت الكافية في شرح احمد . . .
علم النحو اولاً مع ايرادات اسؤله واجوبته وابحاث كثيرة شرحت
ثانياً . . . الخ

For additional notices *vide* Brockelmann, i, p. 304.

34.

p. 28, l. 19, read: *fol.* 302.

In the preface the author states that he began a work on this subject in Mecca in the year 749, but it and other work suffered by his removal to Cairo (i.e. as Professor of *Tafsir* in the *Qubbat al-Manṣūrīya*). In the year 756 (i.e. when he changed over from the Shāfi'ite position to the Ḥanbalite) he returned to Mecca and took up the work a second time "with the prime of diligence, with no laziness nor dilatoriness".

The work is divided into eight sections, as follows (headings of sections as given under No. 35):—

i begins fol. 3*b*; ii, fol. 176*a*; iii, fol. 201*b*; iv, fol. 210*b*; v, fol. 237*b*; vi, fol. 279*b*; vii, fol. 285*a*; viii, fol. 288*b*.

In the margin of this MS. we have quotations from a number of commentators. Each marginal comment has attached to it the name of the commentator. The commentators include Al-Shumunnī (d. 872), Al-Damāmīnī (d. 827), Al-Suyūṭī (d. 911), and Shaikh 'Abd al-'Alīf Al-Shumunnī is the one most frequently quoted. Marginal comments are not found after fol. 224*b* (middle of section IV).

35.

p. 29, l. 25, read: ما يتردد بين .

p. 29, l. 27, read ذِكر and for وروها read ودورها.

l. 30, ,, كيفية.

The chapters begin :

I, fol. 4a; II, 176b; III, 202b; IV, 210a; V, 242b; VI, 302a; VII, 310b; VIII, 315b.

For notices see No. 34.

36.

p. 30, l. 12, read *phonology* for *etymology*.

l. 15, add after تصانيف في علم الاعراب : الكتاب :

37.

The MS. is not dated. The *composition* of the work was completed in *Ramaḍān* of the year 1150.

It concludes with a chapter on metre, begins fol. 147a.

p. 30, l. 28, for لفظاً read لفظاً.

38.

The last four folios of this MS. are damaged at one corner and the text destroyed.

p. 31, l. 9, read : Isfarā'inī.

l. 10, ,, الاسفرائنى.

l. 17, ,, for *when combined, etc.*, rather *thus when pieced together it begins*.

l. 19 ,, على ما تناسعت من كعوب.

l. 24 ,, *Laiṣ*.

l. 25 ,, ابدابه for اياديه.

The work consists of four parts together with an introduction.

I, *Introd.*, fol. 4a. II, في الاعراب, fol. 35b. III, في المعرب والمبني, fol. 43b. IV, في العامل, fol. 244a. V, في المقتضى الاعرب, fol. 298b.

For notices *vide* Brockelmann, i, p. 296.

39-40.

Nos. 39-40 are printed books, printed at Calcutta, 1802.

Vol. I, 1. Abu Bakr 'Abd al-Qāher b. 'Abd al-Raḥmān al-Jurjānī was a pupil of Abū al-Ḥusain al-Fārisī, d. a.н. 471 (1078). At least

ten commentaries on this work in Arabic are known. *Vide* Brockelmann, i, p. 287.

Vol. I, 2. On this commentary *vide* B.M.A. Suppl., 930 (ii), 935 (iii), etc.

Vol. I, 3. On this *vide* Brockelmann, i, p. 293. B.M.A. Suppl., 930 (i), 934 (vi), etc. Abū al-Faṭḥ Nāṣir b. ‘Abd al-Saiyid al-Muṭarrizī, born in *Khwarizm* a.н. 538 (1143), the same year that Al-Zamakhsharī died. Hence he was known as خلیفة الزمخشري. He died a.н. 610 (1213).

Vol. II. For the life of Al-Ḥājib *vide* Brockelmann, i, p. 303.

41.

p. 32, l. 30. For *Fols. 152* read *153*.

This MS. is a commentary on the *Talkhīṣ al-Miftāḥ* of Jamāl al-Dīn M. b. ‘Abd al-Raḥmān al-Qazwīnī (*d.* a.н. 739 (1338)), itself an extract from the *Miftāḥ al-‘Ulūm* of Sirāj al-Dīn Yūsuf b. Abī Bekr al-Sakkākī (*d.* a.н. 626 (1229)). The author of our MS., Sa‘d al-Dīn Mas‘ūd b. ‘Omar al-Taftāzānī, explains in his preface that he had already written a commentary on the *Talkhīṣ al-Miftāḥ* (evidently *Al-Sharḥ al-Muṭawwal*; cf. Brockelmann, i, p. 295), but yielding to strong entreaty he prepared this shorter commentary. This work appears to be generally known under the title *Al-Sharḥ al-Mukhtaṣar* (cf. Brockelmann, i, p. 295). It was completed in a.н. 789 (1387).

Al-Taftāzānī was born a.н. 722 (1322) at Taftāzān. He was brought to Samarqand at the instance of Tīmūr. He died a.н. 791 (1389); cf. Brockelmann, ii, p. 215.

p. 33, l. 7. Instead of “The work is divided”, etc., read “The parts of the تلخیص المفتاح are dealt with as follows:

I, المقدمة, fol. 4a. II, فی المعانی, fol. 11a, etc.

p. 33, l. 12, read: 51a instead of 52a.

l. 13, ,, 56a ,, 57a.

l. 14, ,, 62b ,, 63b and read: الانشاء.

l. 18, ,, 123b ,, 123a.

The marginal notes are mainly from Čalabī (چلبی = Ḥasan al-Fanārī, *d.* 886 (1481)). Others labelled *al-Muṭawwal*, *Shaikh al-Islām*, *Siḥāḥ*, etc.

For notices *vide* Brockelmann, i, p. 295; ii, p. 215, etc.

42.

p. 33, l. 31, read: *Munkhafī* for *Khūfī*.

This MS. is imperfect, one or more folios are wanting between folios 420 and 421.

p. 34, l. 7, read: *five folios*, and *ten other*.

l. 8. The index is incomplete.

The ten authors of whom account is given in the MS. are (1) Ṣafī al-Dīn al-Ḥalabī (?). The folio or folios for this are wanting. The date of his death alone is given at beginning of folio 421; (2) Shams al-Dīn b. Jābir al-Andalusī, 420*a*; (3) Abū Ja'far al-Faranāḡī, 421*a*; (4) 'Izz al-Dīn al-Mauṣilī, 420*b*; (5) Abū Bekr Ṭaqī al-Dīn b. Ḥijjah, 421*b*; (6) Ṣafī al-Dīn al-Ḥillī, 422*a*; (7) Ismā'il b. al-Muqarri (?), 423*a*; (8) Jalāl-al-Dīn al-Suyūḡī, 423*b*; (9) Wajih al-Dīn al-'Alawī, 424*b*; (10) 'Abd al-Qādir al-Ṭabarī, 425*a*.

The author was born at Medina A.H. 1053 (1642), and held the appointment of *Khān* and *Dīwānī* in Burhānpūr under Aurangzīb. He died A.H. 1104 (1692).

There are a few marginal notes on the MS. labelled Al-Sa'īd.

43.

p. 34, l. 23, read for "It is stated", etc., "Al-Ṭabarī inserted it together with an account of the circumstances of its composition on the authority of Abū al-Ṣalt al-Harawī."

The poet Di'bil was born A.H. 148 (765) and died A.H. 246 (860), *vide* Ibn *Khallikān's* Biographical Dictionary, MacGukin de Slane, pp. 507*ff.*, Brockelmann, i, pp. 78*f.*

p. 34, l. 27, read: نوايح.

44.

This MS. has numerous marginal *corrigenda*, giving evidence of hasty transcription.

p. 35, l. 6, read: Al-Ṭughrā'ī.

For an account of Al-Ṣafadī *vide* Brockelmann, ii, p. 31*ff.*, and for Al-Ṭughrā'ī, Brockelmann, i, p. 246*ff.*

45.

p. 35, l. 18, read: 962 (A.D. 1554).

p. 35, l. 26, read: (second *shaṭr*) . . . مَزَجَتْ دَمًا جَرِيًّا مِنْ مَقْلَةٍ . . .

The full title is *Al-Kawākib al-durrīya fī madh̄ khair al-barīya*, but it is generally known as *Qaṣīdat al-burdah*.

This *qaṣīdah* has been several times published with translations in a number of languages. *Fide* Brockelmann, i, pp. 264 *f.*; B.M.A. Cat., p. 76*b*, etc.

46.

This is a printed book.

47.

p. 36, l. 15, read: الموسوى.

l. 16, ,, Al-Mūsawī.

l. 20, ,, Hence the *Dīwān* is usually known as *Dīwān*
b. Ma'tūq.

l. 24. The parts are found I = folios 4*a*-114*b*; II = 114*a*-
119*b*; III = 119*b*-132*a*.

l. 30, read: فافرج instead of فامرج.

Shihāb al-Dīn al-Mūsawī al-Ḥuwaizī lived at Baṣra in poor circumstances, until he gained the favour of Sayyid 'Alī *Khān* al-Mūsawī.

The occasion and date of each poem is given in a heading. The opening poem in praise of the Prophet is dated 1063.

The *Dīwān* has been lithographed at Alexandria, *א.ה.* 1290; Cairo, *א.ה.* 1278; printed at Cairo, *א.ה.* 1302; Beyrout, 1835. *Fide* Brockelmann, ii, p. 372, etc.

48.

p. 37, l. 5. The date given is that of the completion of the work, not the date of the MS. The MS. is not dated.

l. 9, 'Ālamgīr, i.e. Aurangzīb.

l. 18, for *Babylonia and Asia Minor* read *Bahrain and S. Mesopotamia*.

This work was produced as a supplement to the *Raiḥānah* of Al-*Khafājī*.

Cf. B.M.A. Cat., p. 743*a* (No. 1647).

49.

p. 38, l. 12, read : المقامة.

l. 13, insert انا after البصرة.

50.

p. 31, l. 21. Many of the notes are labelled Mas'ūdī.

For additional notices *vide* Brockelmann, i, pp. 276 ff.

51.

This number is appropriated to a printed book, containing the first 30 *maqāmahs* of Al-Harīrī. The whole work was first printed at Calcutta (1809-14) in three volumes, of which this is the first. The *maqāmāt*, according to the title-page, were collated "with eight Arabian manuscript copies and corrected for the press by Molovees Allah Daud and Jaun Alee". *Vide* Ellis, *Arabic Books in B.M.*, i, p. 829.

52.

p. 39, l. 18. The transcription was made at Lucknow according to a note on the title page.

l. 21, read : الصراط.

l. 22, ,, المستقيم.

In the first part of the MS. the words to be commented upon are written in red ink, but in the concluding folios attention is drawn to them by merely writing the *wāw* that precedes them in red.

53.

p. 40, l. 2, read : dated Baṣra, A.H. 1073.

l. 3, ,, al-Jazā'irī.

l. 16, ,, قال فقير عفو ربه.

For additional notices *vide* Brockelmann, ii, p. 56.

54.

p. 40, l. 28. The MS., which is worm-holed, is dated A.H. 1085 (1673). The date is given on fol. 432 at the end of the fourth part. The transcription of the whole work was completed on the 5th *Safar* of the same year.

The *Kashkāl*, or "beggar's bowl", contains Persian as well as Arabic extracts.

p. 41, l. 12, read: اليها instead of اليينا.

For additional notices *vide* Brockelmann, ii, p. 414 *f.*

55-56.

Printed Books.

57.

The MS. ends with an additional note that when Lailā died, Majnūn went to ask her tribe concerning her grave, but they refused to reveal it, so he smelled the earth of every grave until he smelled the earth of her grave and knew. Then he composed the following:

ارادوا ليخفوا قبرها عن سمعها وطيب تراب القبر دل على القبر

58-59.

Printed Books.

60.

p. 43, l. 8, read: اللغة.

l. 9, ,, al-Lughah.

For additional notices *vide* Brockelmann, i, p. 285.

61.

p. 44, l. 9, read: بجمع.

l. 10, ,, السماء.

62.

This is a famous zoological dictionary, alphabetically arranged. It treats of the etymology of the names, the significance of the animals in the Qurān, tradition, ancient poetry, and proverbs, and their place in medicine and superstition. It begins with the lion (أسد) and ends with the bee, or rather king of the bees (يعسوب). The work is found in three recensions—large (الكبرى), medium (الوسطى), and small (الصغرى). The edition before us is الكبرى. Prefixed to it is a bibliography of 560 books in prose and 197 in verse. A half-folio containing part of this list is missing.

For additional notices *vide* Brockelmann, ii, p. 138.

63.

p. 45, l. 7. I can find no mention of Mecca.

For additional notices *vide* Brockelmann, ii, p. 183.

64.

p. 45, l. 22, read: A.H. 1096 (A.D. 1684).

65.

p. 46, l. 2, read: Jawād Sābāṭ.

Jawād Sābāṭ, afterwards Nathaniel Sābāṭ, translated the New Testament into Arabic, assisted by S. M. Thomason, for the British and Foreign Bible Society. It was published in Calcutta in 1816.

II.

147.

Dated the month of Barmahāt (March) of the year 1124 (?), era of Martyrs (A.D. 1408); copyist, the priest Faḍl-allāh al-'Asmar.

This MS. contains the four gospels with the Ammonian sections and Eusebian canons. The Gospels Matthew, Luke, and John have introductions. According to a statement on fol. 202a, it is a recension based on a number of old MSS.—Syriac, Greek, Coptic, and Arabic.

148.

The copyist was Yāqūt Mu'jiz Qalam.

On the fly-leaf is written قرآن مجید بخط یاقوت معجز قلم.

At the end is written by the copyist

کتبه معجز قلم علی طرز البیاقوت.

Bound up with it is a prayer for the enjoyment of the Qurān, its retention in the memory, etc.

152.

p. 132, l. 7, read: A.H. 1058 (A.D. 1647), see folio 280b.

This Qurān is complete but some folios have been disarranged. The order of the folios should be 278, 281, 282, 283, 284, 285, 279, 280. There is bound up with it the دعا ختم القرآن, attributed to the Prophet. This portion belonged originally to another MS. (probably a Qurān) by the same copyist. It is dated separately A.H. 1067 (1656): copyist, Ḥasan b. Ṣātilmish.

153.

p. 132, l. 25, read: also a few prayers, descriptions of the persons of the Prophet, Abu Bekr, 'Omar, 'Othmān, 'Alī, the 'Asmā', *al-Husnā*, etc.

154.

This MS. is written in *Maghribī* character. To the skin cover the hair still adheres in parts. It has a crude frontispiece illuminated with red and brown inks.

It contains the second half of the Qurān entire, beginning with *Sūrat Maryam*. It adds at conclusion the words in red ink سورة فاتحة الكتب مكية. In *Sūrat Luqmān* one side of a folio has been ditto-graphed and crossed out. The frontispiece has in the centre سورة مریم مكية, and above it written inverted is عونك يا معين وبك نستعين.

155.

p. 133, l. 17, read: *folio* for *page*.

157.

p. 134, l. 7, read: رسالة رد الحاد ورفض.

l. 8, ,, Radd Ilhād wa-Rafd.

158.

p. 134, l. 20, read: *fol.* 194.

l. 23. This is the fourth part of the whole work.

The *Kitābs* begin I, fol. 1*b*; II, 20*b*; III, 36*a*; IV, 42*b*; V, 46*a*; VI, 55*b*; VII, 65*a*; VIII, 89*a* احيا الموات; IX, 101*b*; X, 109*b*; XI, 145*a*.

The *Hidāyah* is a commentary on the same author's work, *Kitāb bidāyat al-mubtadī*, a compendium of the *Furū'*, based principally on *Shāibānī's Al-jāmi' al-ṣaḡhrīr* and *Qudūrī's Mukhtaṣar*. Many of the marginal glosses are labelled, a number of them being from the *Kifāyah* (prob. that of Jalāl al-Dīn b. *Shams al-Dīn al-Khwarizmī*).

For notices see No. 385 *infra*, and Brockelmann, i, pp. 376 *ff*.

159.

p. 135, l. 21, add: According to the colophon (fol. 477), the work was completed in a.h. 941 (1534).

This is a commentary on the *Mukhtaṣar Wiqāya* (or selection from *wiqāyat al-riwāya fī masā'il al-hidāya* of Burhān al-Dīn Maḥmūd b. Ṣadr al-Sharī'a al-'Awwal) of 'Ubaidallah b. Mas'ūd b. Ṣadr al-Sharī'a al-Ṣānī (d. 747 (1346)) by Shams al-Dīn Muḥammad al-Qūhistānī (d. 950 (1543)).

For additional notices *vide* Brockelmann, i, p. 377.

160.

p. 136, l. 16, delete *in the same handwriting*, etc.

Al-Ghazālī, the famous philosopher and Sūfī, was born and spent his youth at Tūs in Khurāsān.

Vide Brockelmann, i, p. 419 *ff.*

161.

p. 137, l. 3, read: *al-Kutbī*.

The text is vowelless.

p. 137, l. 7, read: al-Bairūnī (so text).

The last three pages are occupied with the tables of Al-Faḍl b. Ḥātīm al-Tabrīzī, indicating on what day of the week and month Christian and Jewish festivals fall in any year of the Alexandrian era. The last page of all gives directions for their use. This MS., which was in the possession of Mr. Binning, in Isfahan, may possibly have been the original from which Sir Henry Rawlinson caused to be made the transcript which is now in the British Museum (see B.M.A. Suppl., No. 457), and which Sachau used as one of the three MSS. on which he based his text.

Vide Brockelmann, i, p. 475 *f.*

162.

p. 137, l. 28, read: *fol.* 298.

p. 138, l. 3, add (after b. Sa'd) b. Manī'a al-Zuhrī, usually known as *Kātib al-Wāqidī*.

Vide Brockelmann, i, p. 136 *f.*

163.

p. 138, l. 33, read: dated A.H. 1235 (A.D. 1819).

Vide Brockelmann, ii, p. 143 *ff.*

164.

It is written in occidental hand on one side of folio only, probably by the Englishman whose notes are on the blank pages. It is provided with a table of contents on a fly-leaf at the beginning.

p. 139, l. 26, read: 1-18.

l. 28, ,, 19-33.

p. 140, l. 3, add: *fols.* 68-72.

l. 6, read: الرشيد بويج بالخلافة . . . الرشيد.

For *Ta'riḫ al-Duwal* vide Brockelmann, i, p. 506.

165.

This MS. in same handwriting and uniform with No. 164.

166.

p. 141, l. 7, add: Inscribed at Mecca, copyist 'Alī b. Aḥmad al-Ḥimṣī (of Ḥomṣ). The original whence this copy was taken has been indicated, but the text to all seeming has here been deliberately mutilated.

Vide Brockelmann, i, p. 137.

167.

Bound up with this MS. is an English translation.

168.

The prose part of this MS. is the *Qatr al-Nadā* (see fol. 6a). The full title is *Qatr al-Nadā wa-Ball al-Sadā*. *Vide* Brockelmann, ii, p. 23.

The author was a pupil of the Spaniard Abū Ḥaiyān. He was a *Shāfi'ite* and professor of Exegesis in the Qubbat al-Manṣūrīya in Cairo. But five years before his death he became *Ḥanbalite*.

170.

This MS. has been re-described under No. 398 *infra*, q.v.

171.

The letters in their alphabetical arrangement follow the Hebrew.

172.

The title is given on fol. 37b.

Vide Brockelmann, ii, p. 201 ff.

173.

- p. 145, l. 24, also a book of dreams and the 'Asmā al-ḥusnā.
l. 25, read Hausa for Hansū.

175.

All these Kufic fragments contain portions of the Qurān, cf. ed. Fluegel.

- I. Sūra 23 (*Mu'minūn*) . . . والافدة قليلا ممتا (80)
تشكورون . . . (83) بل قالوا مثل ما قال الاولون
(84) قالوا اذا . . .
- II. Sūra 13 (*Ra'ad*) . . . [اب]تغاء حليمه او متاع زبد . . . (18)
(18) . . . ومثله معه لافتدوا به ولائك لهم سوء
الحساب وا . . .
- III. (a) Sūra 35 (*Fāṭir*) . . . يا ايها النا[س] ان وعد الله . . . (5)
(9) . . . فراه حسنا فان الله يضل من يشا . . .
(b) . . . ان الذين يتلون كتب الله واقاموا الصلوة . . . (26)
(29) . . . فمنهم ظلم لنفسه ومنهم مقتصد وا . . .
- IV. Sūra 23 (*Mu'minūn*) (84) قالوا اذا[] متنا وكنا ترابا
وعظاما . . . (87) سيقولون لله قل افلا تذكرون (88) قل
من رب[] . . .
- V. Sūra 4 (*Nisā'*) (169) تقولوا على [الله] الا الحق انما المسيح
عيسى ابن مريم . . . (170) . . . المقربون (171) ومن
يستنكف (VI begins).
- VI. (Continuation of V) . . . عن عبادته ويستكبر . . .
(174) فاما الذين آمنوا بالله (VII begins here).
- VII. (Continuation of VI) واعتصموا به فسيدخلهم في رحمة
منه . . . (175) . . . مثل حظ الانثيين يمين الله
لكم ان تصلوا . . .
- VIII. Sūra 13 (*Ra'ad*)
(9) . . . ما تحمل كل انثى . . . (12) . . . ان الله لا يغير
ما بقوم حتى يغيروا ما . . .

- IX. Sūra 16 (*Nahl*) . . . هذا حرام لتفتروا على الله . . . (116)
 . . . متاع قليل ولهم عذاب . . . (117)
- X. (1) Sūra 6 (*An'ām*) . . . عما يعملون . . . (132)
 . . . ان ما توعدون لانت وما انتم . . . (134)
- (2) *Ibid.* . . . فمن اظلم ممن افترا على الله كذباً . . . (145)
 . . . الى محروما على طاعم يطعمه الا ان . . . (146)

APPENDIX.

384.

p. 337, l. 21, insert *والمسلمين* after *الاسلام*.

The MS. ends: ثم عند عمر حياته ثم عند حفصة بنت عمر واخرج
 ابن داود في المصاحف بسند . . .

385.

MS. begins: . . . كتاب الشفعة الشفعة مشتقة من الشفع . . . and
 ends: . . . بخلاف ما اذا كان نصفين او كانت المدة اغلب لانه لا
 ضرورة والله اعلم.

See No. 158 *supra*.

386.

p. 339, l. 24, correction: Collation with No. 15 shows there are
no lacunae. The copyist has merely neglected to repeat the catch word
 at the beginning of the new page.

p. 339, l. 26, read: fols. 104 and 158.

l. 29. Regarding the *bābs* omitted, *vide Addenda* to No. 15.

p. 340, l. 3, read: Brockelmann, ii, p. 164.

l. 19, "not indicated, etc.," but *vide Addenda* to No. 15.

l. 29, "the last three *bābs*," but *vide Addenda* to No. 15.

387.

The MS., which is not dated, begins:

الكتاب الاول كتاب التجارة وفيه اثنا عشر باباً.

The first *bāb* is في عقد البيع *bāb*, فيما يكتسب به . . . وشرطه
 Here begins MS. 386.

The MS. ends abruptly in فصل الاحكام, thus . . .

اما لو استاجره قبل ظهورها بها او ببيعها فانه لا يجوز . . .

388.

The MS., which is not dated, begins :

كتاب المفلس وفيه فصول قال صاحب التحرير المفلس في الشرع
اسم لمن - النخ

and ends :

في اباحة الطعام بين وجدانه في الصحراء او البلدان فلا يجب بيعه
في البلد.

389.

p. 344, l. 7, read : Brockelmann, i, p. 143 ff.

The last page of the MS., which is much damaged by insects, begins :

والى هرون قضيبًا فاما قضيب موسى فاروق اعلا قليلاً - الخ.

390.

This MS. is the *Mukhtaṣar fī al-ta'riḫh*.

The copyist was 'Alawī b. Shaiḫh Bā-'abūd Bā-'Alawī.

On a fly-leaf is an account of births and deaths in the family of the copyist.

Bound up with it is No. 405, and on the intervening folios are some notes, talismans, poetic quotations, etc.

p. 344, l. 28, read : الغفار.

l. 29. For ما في باقى read ما في باقى.

391.

The author was born in Yemen, and at the age of twenty removed to Mecca in 718 and made his home there and at Medina. When he was twenty-six years of age he made a journey to Jerusalem, Damascus, and Cairo. He died at Mecca.

p. 345, l. 20, read : المتوحد.

392.

The copyist was 'Abd al-Ghaffār b. 'Abd al-Karīm of the Madrasat al-'Akhḫlāṣīya in Herāt. The revision was made "after many delays" in the same college.

p. 346, l. 10. Folio 1 of this MS. begins = fol. 2a, l. 7 of MS. No. 27 *supra*, and folio 2 = fol. 12b, l. 10 of same MS.

393.

The writing is Nasta'liq. As regards the *two* styles, the second seems rather to consist of portions re-written later by the same hand using a pen with a less fine point.

On folio 1a in a microscopic hand is given a list of commentaries on
الاشارات.

394.

p. 347, l. 26. For "by Muḥammad", etc., read "copyist Muḥammad", etc.

p. 349, l. 8, read : رياضة .

395.

p. 351, l. 17 For يفصل به read يفعل .

396.

The revision and correction dated A.H. 1011. The copyist was 'Abd al-Fattāḥ b. Sayyid Ismā'īl al-Ḥasanī. There is an important addendum to the preface, fol. 1b, as follows:—

للمجسطى ثلث نسخ مشهورة احدهما من نقل الحاجاج والثانية
من نقل اسحاق وقد صححها ثابت و الثابت المنسوبه الى ثابت
وحده ويوسم الفصول في نسخة الحاجاج بالانواع وفي نسخة ثابت
بالابواب وقد يختلف النسخ في اعدادها واعداد الاشكال في بعض
المقالات.

p. 352, l. 13, read : مفيذ for مفيض .

397.

In the green part the diacritical points are hardly given at all. This copy has also the addendum to the *muqaddimah* given in preceding MS.

398.

This is a second description of MS. 170, *q.v.*

p. 353, l. 9. The wording of the chapter headings has been taken from different parts by the two describers. In 170 the headings have been taken from the index or summary given in the introduction (fol. 2b), whilst the describer here has taken them from the headings as given in the text.

400.

Vide Brockelmann, i, p. 305.

401.

This MS. has been much patched and repaired, more especially at the beginning. The leaves of the MS. have been pasted on to other sheets and the *lacunae* supplied in a fair imitation of the original hand.

402.

p. 356, l. 20. Folios 86 and 87 have been extracted from another MS. and bound up with this. To make the MSS. run together, the duplicated parts before and after have been crossed out.

404.

The author, a Syrian, became blind in his youth but continued the study of *belles-lettres* at Aleppo.

He visited Baghdād in 398 (1007).

405.

Part of the colophon only is missing ; hence all that is wanting is probably one folio. It breaks off . . .

تم الكتاب تكاملت . نعم السرور لصاحبه . وعفى الله بجزوه .
وبفضله عن كاتبه .

Al-Biṣṭāmī, also known as Al-Ḥurūfī, was born at Antioch, studied in Cairo, and went finally to Brussa where he died.

p. 359, l. 32, read : Brockelmann, ii, p. 231 *f.*

SCHEME OF TRANSLITERATION.

ت	t	ض (in Arabic works)	d
ث	s	(in Persian works)	z
ج	j	ط	t
چ	ch	ظ	z
ح	h	ع	'
خ	kh	غ	gh
ذ	z	ق	q
ز	r	گ	g
ش	sh	ء	'
ص	s		

The Arabic termination عَل = a or ā.

The possessive indicated by a *zīr* (the Persian *izāfat*) = -i, e.g. کتابِ طب *Kitāb-i ṭabb*.

The letters *a*, *i*, and *u* should always be sounded short; long sounds are represented by *ā*, *ī*, *ū*; *o* sounds long; *au* like *ou* in pound; *e* always sounds like *e* in pen.

SUBJECT INDEX OF ARABIC WORKS.

Astronomy.	<i>same nos</i> No.	Elegant Prose (<i>continued</i>).	No.
Sharḥ Taẓkirat al-Ṭūsī ...	(170, 398)	Al-‘Ajab al-‘Ujāb fimā Yufīd al-	
Taḥrīr al-Mijisti ... ..	... 396-7	Kuttāb	56
Biography.		Ethics and Philosophy.	
Wafayāt al-A‘yān	21-2	Sharḥ al-Ishārāt wa al-Tanbihāt ...	393
Al-Ḥarīrī (an extract from the above)	167	Iḥyā’ ‘Ulūm al-Dīn... ..	394
Al-Manbal al-Ṣāfi w-al-Mustaufi		Ikhwān al-Ṣafā	29
ba‘d al-Wāfi	23	Mawārid al-Kilamsilk Durar al-Ḥikam	30
Kashf al-Zunūn ‘an Asāmī al-Kutub		The Gospels.	
w-al-Funūn	24	Al-Arba‘at Anājil al-Muqaddasah ...	147
‘Uyūn al-‘Anbā’ fi Ṭabaqāt al-‘Aṭibbā’	429	Grammar.	
Charms.		Al-Mufaṣṣal fi San‘at al-I‘rāb ...	31
Collection of Charms	173	Sharḥ al-Alfiyyah	399
Commentaries upon the Qurān.		Sharḥ al-Shāfiyah	32, 400
Anwār al-Tanzīl wa Asrār al-Ta’wīl 1, 155		Al-Wāfiyah fi Sharḥ al-Kāfiyah ...	33
Al-Is‘āf fi Sharḥ Shawāhid al-Qāḍi		Mughnī al-Labīb ‘an Kutub al-A‘arīb	34-5
w-al-Kashshāf	2-3	Kalimah fi al-I‘rāb	168
Al-Takḥbīr fi ‘Ulūm al-Taḥsīr ...	384	Risālat fi ‘Ilm al-I‘rāb	36
Controversy.		Nādīr al-Bayān fi ‘Ilm al-Naḥw ...	37
Risālat Bā-Saifain	65	‘Uḇāb al-Lubāb fi Tauḍīḥ Daqā‘iq	
Dictionary.		al-I‘rāb	38
Al-Ṣaḥāḥ fi al-Lughat	401	Al-Mutadāwilah li Dars al-Naḥw :	
Fiḥ al-Lughāt	60	(1) Al-Mi‘at ‘Amīl, or, Al-‘Awāmil	
Tāj al-Maṣādir wa Tāj al-Asāmī ...	61	fi al-Naḥw ; (2) Sharḥ al-Mi‘at	
Shams al-‘Ulūm wa dawā kalām al-		‘Amīl ; (3) Al-Miṣbāḥ ; (4) Hidāyat	
‘Arab min al-kulūm	402	al-Naḥw	39-40
Ḥayāt al-Ḥaiawān	62	History.	
Qāmūs al-Muḥīṭ	63-4	(a) GENERAL HISTORY.	
Dr. Thomas Erpenius’s Dictionary ...	171	Ta’riḫ al-Umam w-al-Mulūk of	
Elegant Prose.		Al-Ṭabarī	19
Maqāmāt al-Badī‘ī	49	Al-Āṣār al-Bāqiyah ‘an al-Qurūn al-	
Maqāmāt al-Ḥarīrī	50-1	Khāliyah	161
Sharḥ Maqāmāt al-Ḥarīrī	52	Jāmi‘ al-Tawāriḫ	20
Al-Mustatraf min kulli Fannin Mus-		(b) HISTORY OF MUḤAMMAD,	
tazraf	53	THE COMPANIONS, AND KHALĪFAHS.	
Al-Kashkūl	54	Ṭabaqāt al-Kabīr	162
Nafḥat al-Yaman	55	Murūj al-Zahab wa Ma‘ādin al-Jauhar	389

History (b) (continued).	No.
Al-Ta'rikh li-al-Ḥamawī	390
Mir'at al-Janāu wa 'Ibrat al-Yaqzāu (Ta'rikh-i Yāfi'i)	391
Ta'rikh al-Khulafā' li-al-Suyūfī ...	163
Al-Ādāb al-Sultāniyyah w-al-Duwal al-Islāmiyyah (extracts from the Ta'rikh al-Duwal of Al-Fakhr al- Rāzī)	164
Mukhtaṣar al-Duwal (extracts from the works of (1) Abū al-Faraj b. Ḥārūu al-Mālīfī, (2) Prince Abū al-Fidā, and (3) George b. al- 'Amīd b. Ilyās)	165

(c) HISTORY OF MAKKAH.

Akhbāru Makkah	166
-----------------------	-----

Law.

Al-Hidāyah fi al-Furū'	158, 385
Tarjumat 'Aqīdat Ahl al-Sunnah ...	160
Kanz al-Daqa'iq	9
Al-Ashbāh w-al-Naẓā'ir al-Fiqhiyyah 'alā Mazhab al-Ḥanafīyyah	10
Sharḥ Mafātiḥ al-Sharā'ī'	11-12
Jāmi' al-Rumūz (Sharḥ Wiqāyat al- Hidāyah)	159
Mukhtalif al-Shī'ah fi Ahkām al- Sharī'ah	13-14
Fiqh al-Imāmiyyah	15, 386-8
Fiqh al-Sirājiyyah	16-17
Fiqh fi al-Ḥudūd w-al-Qiṣāṣ w-al- Ta'zīrāt	18

Letter-writing.

Kitāb Manāhij al-Tawaṣṣul fi ma- bāhij al-Tarassul	405
--	-----

Mathematics.

Miftāḥ al-Hisāb	26
Tahrīr Uqlidus	27, 392
Makhrūtāt Ibloniyyūs	28

Medicine.

Al-Jāmi' Liqiwā al-Adwiyyah w-al- Aghziyyah... ..	25
--	----

Miscellaneous.	No.
Al-Salām w-al Durūd	174
Specimens exhibiting gradual develop- ment of Kūfi into Naskhī character	175

Philosophy.

[See *supra* under **Ethics and Philosophy.**]

Poetry.

Sharḥ al-Ḥamāsāt	403
Qaṣīdat Di'bal-Khuzā'i	43
Saqṭ al-Zand	404
Sharḥ Lāmiyat al-'Ajam	44
Qaṣīdat al-Burdah Mutarjamah ...	45
Dīwān al-Mutanabbī	46
Dīwān Shihāb al-Dīn al-Mūsā ...	47
Sulāfat al-'Aṣr fi Maḥāsīn A'yān al- 'Aṣr	48

Prayers.

Asmā' Allāh al-Ḥusnā	66
Mukhtaṣar Kitāb al-Ḥiṣn al-Ilaṣīn	172
A few instructions by Abū al-Lais Naṣr b. Muḥammad b. Ibrāhīm al- Samarqandī	38

Proverbs.

Kitāb Majma' al-Amṣāl	395
------------------------------	-----

The Qurān.

Al-Qurān al-Karīm	148-54
--------------------------	--------

Rhetoric.

Al-Mukhtaṣar fi 'Ilm al-Ma'ānī ...	41
Anwār al-Rabī' fi Anwā' al-Badī' ...	42

Tales.

Majnūn Lailā al-'Āmiriyyah	57
Alf Lailah wa Lailah	58-9, 169

**Traditions of the Prophet and
Imāms.**

Al-Jāmi' al-Ṣāḥiḥ (Ṣāḥiḥ al-Bukhārī) 4,	156
Al-Durr al-Naṣīr (Abridgement of the Kitāb al-Nihāyah fi Gharīb al-Ḥadīṣ)	5
Nahj al-Balāghah	6
Sharḥ Nahj al-Balāghah	7
Ḥurur al-Ḥikam wa Durar al-Kalim	8
Risālah Radd Iḥād wa-Rafḍ	157

SUBJECT INDEX OF PERSIAN WORKS.

Agriculture.	No.	Cosmogony and Cosmography.	No.
Risāla-i Zirā'at	144	Purānārathā Parakāsa <u>Shāstra</u> ...	328
Anatomy.		'Ajā'ib al-Makhlūqāt-u <u>Gharā'ib</u> al- Maujūdāt	362
Tashrīḥ-i Mansūrī	416	Dictionary.	
Art.		Al- <u>Ṣurāḥ</u> min al- <u>Ṣaḥāḥ</u>	139-40
Qit'āt-i <u>Khushkhaṭṭ</u> (Caligraphy) ...	373	<u>Kashf</u> -al- <u>Lughāt</u> wa al- <u>Iṣṭilāḥāt</u> ...	418
Taṣāwīr (Portraits)	374	Muntakhab al- <u>Lughāt</u> -i <u>Shābjahānī</u> ...	141
Astrology.		<u>Lughāt</u> -i <u>Fārsī</u>	360-1
Risālah dar Sa'ādat-u Nuḥusat-i Ayyām	363	Haft-Qulzum	142-3
Fāl-nāmah (Alexander the Great) ...	364	Elegant Composition.	
Fāl-nāmah (Imām 'Alī b. Abī Ṭālib) ...	365-6	Marqūmāt-i 'Abd-allāh b. Muḥammad al-Marwārīd	331
Fāl-nāmah (Imām Ja'far Ṣādiq) ...	367	Mukātabāt-i 'Allāmī (<u>Inshā</u> -i Abū al-Faḏl)	332
Ta'bīr-i <u>Khwāb</u> -nāmah (Joseph the Prophet)	368	<u>Inshā</u> -i <u>Ḥarkarū</u>	333
Astronomy.		Munshā'āt-i Brahman	334
Tashīl-i Zīj-i Muḥammad <u>Shāhī</u> ...	417	Nuskha-i Faiz- <u>Bakhsh</u> (<u>Inshā</u> -i Faiz- <u>Bakhsh</u>)	335
Risālah dar 'Ilm-i Nujūm	260	Daqā'iq al- <u>Inshā'</u>	115, 336
Mī'rāj al- <u>Tauḥīd</u>	93	Mushā'āt-i Ranjhūr-Das	337
Biography.		Raushan-Kalām	338
Takmila-i Yāfi'ī (<u>Khulāṣat</u> al-Mafākhir) ...	242	Encyclopædia.	
Raṣhāḥāt-i 'Ain al-Ḥayāt	243	Nafā'is al-Funūn fi 'Arā'is al-Uyūn ...	330
Majālis al-Mu'minin	244	Bhūpāl <u>Shāstra</u>	326
Tazkira-i Ṭāhir Naṣīrābādī	88	Ethics.	
Ta'rikh-i Bābā Naṣīb (<u>Rīshī</u> -nāmah or Darwīsh-nāmah)	245	Tarjuma-i Tahzīb al-Akhlāq (<u>Tāharat</u> al-Nafs)	261
Tawārikh-i Mīr Sayyid <u>Sharīf</u> "Rāqīm" ...	246	Tuḥfat al-Mulūk	94
Ḥālāt-i "Aṣaf-Khanān"	413	Akhlāq-i Naṣīrī	95, 262
Aḥwāl-i Aulād-u Jā'idād-i Sayyid Aḥmad Sāndwī	89	Mīnhāj al-Ṭalībīn	96
Controversy.		Akhlāq-i Muḥsinī	97, 263
Ma'rifat al-Mazāhib	371		
Lawāmi' Rabbānī dar Radd-i <u>Shu-</u> <u>bahāt</u> -Naṣrānī	372		

Farmāns and Official Letters. No.

Farmāns (Akbar-Shāh II)	124-5
<u>Khatt</u> (Amir-Chand)... ..	126
Naql-i <u>Shuqqajāt</u> (Sa'ādat 'Ali Khān of Oudh)	128-9, 131-2, 134
Naql-i <u>Shuqqajāt</u> (Ghāzī al-Din Haidar)	135, 137
Naql-i <u>Khutūt</u> (Sir Geo. Barlow and Lords Minto and Moira)	129, 132, 135
Naql-i <u>Khutūt</u> (Colonel J. B. Baillie)	127, 129-30, 133, 136, 138
<u>Shuqqah</u> (Mahārājah Jaswant-Singh)	414

Geography.

Bahjat al-Ālam	247
Ma'mūlāt al-Āfāq	248

The Gospels.

[See under **Theology**.]

Grammar.

Risālah dar 'Im-i 'Arūz	358
Al-Kifāyah	123
Qawā'id-i Fārsī	359

Hindū Mysticism and Mythology.

Bashīshth Jog	327
Mahābhārata	325

History.

(a) GENERAL HISTORY.

Ta'rikh-i Guzidah	185, 406
Rauzat al-Şafā'	71, 186-8, 427
Habib al-Siyar fī Akhbār Afrād al-Bashar	72

(b) HISTORY OF THE PROPHETS.

Maqāşid al-Auliya' fī Maḥāsin al-Anbiya'	189
Baḥr al-Ansāb	407
Ma'arij al-Nubuwwah	190
Rauzat al-Aḥbāb	191, 420

(c) HISTORY OF THE KHALIFAS.

Futūḥ-i Ibn A'sam	192-3
--------------------------	-------

(d) HISTORY OF TIMŪR.

Zafar-nāmah	73-4, 194-5
Ta'rikh-i Timūri	408
Timūr-nāmah (Malfūzāt-i Timūri)	75
Tūzuk-i Timūri	196-9

(e) HISTORY OF INDIA. No.

(1) General History.

Gulshan-i Ibrāhimi (Ta'rikh-i Firishṭah)	200
Khulāşat al-Tawārikh	201
Haft-Gulshan	202
Tuḥfat al-Ilind	203
Chahār (or Char) Gulshan	410

(2) History of the Sultān of Dehli.

Ta'rikh-i Firūz-Shāhi	204
------------------------------	-----

(3) History of the Moghul Emperors.

Wāq'āt-i Babari Bābar-nāmah)	76, 205-7
Ṭabaqāt-i Akbar-Shāhi (Ta'rikh-i Niẓami)	77
Akbar-nāmah	78
Ā'in-i Akbarī	208-10
Dastūr al-'Amal-i Akbarī	79
Tūzuk-i Jahāngiri	211-12
Iqbāl-nāma-i Jahāngiri	80, 213
Bādshāh-nāmah	409
'Amal-i Şālih (Shāhjahān-nāmah)	81
'Ālangir-nāmah	214-15
Maāşir-i 'Ālangiri	216-17, 411
Futūḥāt-i 'Ālangiri... ..	218
Raqā'im-i Karā'im	219
Shuqqahā-u Kalimāt-i 'Ālangir	220
Shuqqahā-i 'Ālangir	221
Shuqqa-i 'Ālangir	222
Sā'āt-i Nahzat ki 'Ālangir namūdand	223
Waqā'i' Haidarābād (Waqā'i' Ni'mat Khān 'Āli)... ..	82
Dastūr al-'Amal-i Sarrishṭajāt	83
Dastūr al-'Amal-i Bādshāhi	224
Siyar al-Muta'akḥkhirin	225-6
Muḥāraba-u Muşālahā-i Muḥammad-Shāh bā Nādir-Shāh	227
Bhāo-nāmah... ..	228-9
Dastūr al-'Amal-i Khālīşah-i Sharīfah	230

(4) History of Provinces and Minor

Dynasties of India.

(i) Bengal.

Ta'rikh-i Bangālah	231
Ta'rikh-i 'Alī Wardī Khān	232
Ta'rikh-i Jahāngirnagar	233

(ii) <i>Kashmīr</i> .	No.
<i>Khulāṣat al-Tawārīkh-i Kashmīr</i> ...	234
(iii) <i>Sūrath</i> .	
Waqā'ī' <i>Sūrath (Ta'rīkh-i Sūrath)</i>	235
(iv) <i>Rohilla Afghāns</i> .	
<i>Ta'rīkh-i Faiz-Bakhsh</i> ...	236

(v) <i>A'zamgarh</i> .	
<i>Intizām-i Rāj-i A'zamgarh</i> ...	237
<i>Sarguzasht-i Rājahā-i A'zamgarh</i> ...	238

(f) HISTORY OF PERSIA.

<i>Nizām al-Tawārīkh</i> ...	412
<i>Lubb al-Tawārīkh</i> ...	239
'Ālamārā-i 'Abbāsī ...	84, 240
<i>Nāma-i Shāh-'Abbās II</i> ...	241
<i>Tuḥfat al-'Ālam</i> ...	85
<i>Fawā'id-i Ṣafawīyyah</i> ...	86
<i>Zuhūriyya-i Ṣafawīyyah</i> ...	87

Law.

<i>Fatāwī-i 'Ālamgīrī (Kitāb al-Janāyāt)</i>	180
<i>Hidāya-i Fārsī, vol. ii</i> ...	181
<i>Hidāya-i Fārsī, vol. iv</i> ...	182-4

MSS. of mixed contents.

<i>Makhzan al-Akhlāq</i> ...	375
<i>Bayāz</i> ...	146, 376

Mathematics.

<i>Risāla-i Irṣmāṭiqī (ya'nī Khawāṣ-i A'dād)</i> ...	92
<i>Risālah dar 'Ilm-i Wafq</i> ...	259

Medicine.

<i>Dastūr al-Aṭibbā' (Ṭibb-i Firishtah or Ikhṭiyārāt-i Qāsimī)</i> ...	249
<i>Khulāṣat al-Aṭibbā-i Ḥamīdkhānī</i> ...	415
<i>Shifā' al-Marz</i> ...	250-1
<i>Farhang-i Ṭibb</i> ...	252
<i>Mujarrabāt al-Tadāwī</i> ...	253
<i>Naṣīhat-nāma-i Ḥukamā'</i> ...	254
<i>Qarābādīn (Ṭibb-i Qādīrī)</i> ...	255
<i>Mujarrabāt-i Akbarī</i> ...	256
<i>Ṭibb-i Bahārī-u Barrī</i> ...	257
<i>Ṭibb-i Nūrī</i> ...	258

Music.

<i>Taṣwīrāt-i Rāg-mālā</i> ...	114
--------------------------------	-----

Physiognomy.

<i>Risālah dar 'Ilm-i Firāsāt</i> ...	369
<i>Qiyāfah-nāmah</i> ...	370

Poetry.

<i>Izhār al-Ḥaqq (Sharḥ-i Qaṣā'id-i Imām 'Alī b. Abī Ṭālib)</i> ...	264
<i>Shāh-nāmah (Firdausī)</i> ...	98, 265-9
<i>Ta'rīkh-i Shamshir-Khānī</i> ...	270
<i>Garshāsp-nāmah (Aḥmad al-Ṭūsī)</i> ...	271
<i>Sām-nāmah (Aḥmad al-Ṭūsī or Khwājū Kirmānī)</i> ...	272
<i>Sharḥ-i Ḥadīqat al-Ḥaḡīqa-i Sanā'ī</i>	273
<i>Kulliyāt (Khāqānī)</i> ...	99
<i>Dīwān (Khāqānī)</i> ...	274-6
<i>Sharḥ-i Dīwān-i Khāqānī</i> ...	277
<i>Qaṣā'id (Khāqānī)</i> ...	100
<i>Tuḥfat al-'Irāqain (Khāqānī)</i> ...	278
<i>Iskandar-nāma-i Barrī (Nizāmī)</i>	101, 279
<i>Lailā-u Majnūn (Nizāmī)</i> ...	280
<i>Makhzan al-Asrār (Nizāmī)</i> ...	102
<i>Khusrau-u Shirīn (Nizāmī)</i> ...	103
<i>Maṣnawī-i Ma'nawī (Rūmī)</i> ...	281-2
<i>Mukāshafāt-i Rizwī</i> ...	283
<i>Kulliyāt (Sa'dī)</i> ...	104, 284
<i>Dīwān (Sa'dī)</i> ...	285-6
<i>Būstān (Sa'dī)</i> 104 (IX), 284 (X),	287-9
<i>Sharḥ-i Qaṣīda-i Burda-i al-Būṣīrī</i> ...	105
<i>Dīwān (Khusrau)</i> ...	290
<i>Qirān al-Sa'dain (Khusrau)</i> ...	291
<i>Dīwān (Badr Chāchī)</i> ...	292
<i>Dīwān (Ḥāfiz)</i> ...	106
<i>Kulliyāt (Jāmī)</i> ...	293
<i>Yūsuf-u Zalikhā (Jāmī)</i> ...	294-5, 424
<i>Mahmūd-u Ayāz (Saifī)</i> ...	296
<i>Lailā-u Majnūn (Hātifi)</i> ...	297
<i>Shāh-u Gadā (Bahā'ī)</i> ...	298
<i>Padmāwat (Muḥammad Jā'isī)</i> ...	299
<i>Kulliyāt ('Urfī)</i> ...	107
<i>Dīwān ('Urfī)</i> ...	300-2
<i>Sharḥ-i Qaṣā'id-i 'Urfī</i> ...	108

	No.
Nān-u Hāl-wā (Bahā'ī)	303
Dīwān (Sā'ib)	304
Kulliyāt (Bihishtī)	305
Majma' al-Shu'arā' (Hāfiz, Sā'ib, Fighānī, Āsafī, Khayyām, Mukhlis Dihlawī, Kalīm, and Ghanī) ...	306
Qazā-u Qadr (Salīm)... ..	375 (VIII)
Dīwān (Dānish)	307
'Ishmat-nāmāh (Shaiḵh Hamīd) ...	308
Dīwān (Mūsawī)	309
Baḥr-i Ṭawīl (Mihri)	375 (VII)
Dīwān (Shaukat)	310
Maṣnawī (Ni'mat-Khān 'Alī) 109, 375	(XII)
Husn-u 'Ishq (Ni'mat-Khān 'Alī) 375	(III)
Dīwān (Waḥshat)	110
Dīwān (Sābit)	111
Dīwān (Nāshir 'Alī)	312
'Irfān (Bīdil)... ..	313
Muḥit-i A'zam (Bīdil)	314-15
'Ishq-nāmāh (Bīdil)	316
Ṭilism-i Ḥairat (Bīdil)	317
Ṭūr-i Ma'rifat (Bīdil)	318
Shāh-ū Gul	319
Hikāyat	320
Dīwān (Maḡhar)	321
Jazbrasā (Khāliq)	322
Dastūr-i Himmat (Mīr Muḡammad Murād)	323
Surūrafzā (Abū Ṭālib Ispahānī) ...	324
Tuḡfa-i Bailawiyah (Miscellaneous)	112
Ash'ār-i Mukhtalif (Miscellaneous) 113,	311
Short Pieces (Miscellaneous) 375 (VII, IX, XI)	146 (VI)
Bayāz (Miscellaneous)	376
Proverbs.	
Jāmi' al-Tamṣīl	116
Tales and Romances.	
Anwar-i Suhai ī (Kalīla-u Dimnah)	117, 339, 419

	No.
'Iyār-i Dānish (Kalīla-u Dimnah) ...	340
Alf-Laīla-u Laīlah (Qīssa-i Hazār-u Yak Shab)	118
Jawāmi' al-Hikāyāt-u Lawāmi' al- Riwāyāt	119
Gulistān 104 (VIII), 284 (VIII), 287, 341-9,	421-3
Qīssa-i Chahār Darwish	120
Ṭūṭī-nāmāh	350
Singhāsana Battīsī	329
Ma'dan al-Jawāhir	351-2
Bahār-i Dānish	121-2
Rūḡ al-Qīṣaṣ (Qīssa-i Āftāb-u Māhtāb)	353
Qīssa-i Ḥatīm Ṭā'ī	354
Qīssa-i Hazār Mas'alāh	355
Qīssa-i Saif al-Mulūk-u Badī' al- Jamāl	356
Qīssa-i Dalīlah Muḡtālah	357

Translations from Sanskrit.

Mahābhārata	325
Bhūpāl Shāstra	326
Bāshishṭh Jog	327
Pūrānāratha Parakāsa Shāstra ...	328
Singhāsana Battīsī	329

Travel.

Masīr-i Ṭālibī	90
Safar-nāma-i Mīr 'Izzat-allāh ...	91

Theology.

Injil-i Muqaddas	67, 176-7
Ā'īna-i Haqnumā'	68
Dabistān-i Maḡāhib	69
'Ajā'ib al-Tajwīd	178
Tarjumat al-Sharī'ah	179
'Alāmāt-i Nujūm al-Furqān	70
Zubūr-i Dā'ūd	425-6

War.

Dastūr-i Jahān Gushā'ī	145
-------------------------------	-----

CLASSIFICATION OF HINDŪSTĀNĪ WORKS.

Astrology.		Poetry.			
	No.				No.
Fāl-nāmah (Shaiḵh Yahyā Munyarī)	383	Marāṣī-i Hāshim 'Alī	...	...	379-80
		Diwān (Wali)	...	...	378
				Tales.	
		Hikāyāt-i Laṭīf	...	...	381
History.		Qiṣṣahā	...	...	382
Sarguzasht-i Rājahā-i A'zamgarh	377				

GENERAL INDEX OF ALL WORKS.

Those marked 1-66, 147-175, 384-405 inclusive, and 429 are Arabic.

„ 67-146, 176-376, 384-388, and 406-428 inclusive are Persian.

„ 377-383 inclusive are Hindūstānī.

„ thus * are Extracts.

„ thus † are Incidental.

Ad. attached to a number refers to *Addenda et Corrigenda*.

No.		No.	
384†	اتقان في علوم القرآن	339†	اسرار قاسمی
161	آثار الباقيه عن القرون الخاليه		اسعاف في شرح شواهد القاضی
413	احوال "آصف خانان"	2-3	والكشاف
	احوال اولاد وجانداں سيد احمد	101, 280†	اسكندر نامه بڑی
89	ساندوی	279†	اسكندر نامه بحری
394	احياء علوم الدين	66, 173.	اسماء الله الحسنی
410	اخبار التوادر (چهار گلشن)	393	اشارات والتنبيهات (شرح)
204†	اخبار برومکیان		اشباه والنظائر الفقهیه علی
214†	اخبار حسنیه	10	مذهب الحنفیه
166	اخبار مکه	113, 311.	اشعار مختلف
81	اختصار شاهجهان نامه	305†	آشوب هندوستان
249	اختیارات قاسمی (دستور الاطباء)		اظہار الحق (شرح قصاید علی
146* (XXIV)	اخلاق جلالی	264	بن ابی طالب)
97, 263, 339*	اخلاق محسنی	290†	اعجاز خسروی
95, 262, 261†	اخلاق ناصری		اعمال حسنه و سنن سننیہ
29	اخوان الصفا	179	(ترجمه الشریعہ)
164	آداب السلطانیہ والدول الاسلامیہ	398†	آغاز و انجام (تذکره)
147	اربعه اناجيل المقدسه	213, 80	اقبال نامه جهانگیری

No.		No.	
53†	اقد الفرید	120†	باغ و بهار
78, 247*, 203†, 208†, 210†	اکبرنامه	407, 412†	بحر الانساب
428*	الف کلمة طیب	375 (VII)	بحر طویل "مهری"
118, 169, 58-9,	الف لیلہ و لیلہ	115†	بدائع الانشاء
322*, 356*-7*		181*-4*	بداية المبتدا
399	الفتیة (شرح)	42*	بديعیہ
237	انتظام راج اعظم گڑد	290†	بقیة نقیہ
67, 147, 176-7	انجیل مقدس	104 (IX), 284 (X), 287-9	بوستان
	انشای ابو الفضل (مکاتبات	121-2, 81†	بهار دانش
332	علاسی)	293†	بهارستان جامی
313†	انشای بیدل	311*	بهارستان مرزا محمد نصیر
115†	انشای خانزاد خان	115†	بهار سخن
290†	انشای خسروی	228-9.	بہاؤ نامہ
	انشای فیض بخش (نسخہ	247	بہجت العالم
335	فیض بخش)	326	بیو پال شاستر
333	انشای ہرکرن	376	بیاض
	انوار التمزیل و اسرار التاویل	313†	بیاض بیدل
1, 155, 2-3*		146	بیاض بیلی (خود بدولت)
42	انوار الربیع فی انواع البدیع	409	پادشاد نامہ
339, 419, 117, 97†	انوار سہیلی	299	پدماوت
247*	انیس العارفین	212	پندنامہ اعتماد الدولہ
208-10, 247†	آئین اکبری	284 (IX)	پندنامہ (کریمہ)
63, 372†	آئینہ حق نماء	328*	پورانارتھ پرکاس شاستر
290†	آئینہ سکندری	61, 141†	تاج المصادر و تاج الاسامی
205-7, 76	بابرنامہ (واقعات بابری)		تاریخ لابیو الفرج بن ہارون
409	بادشاہ نامہ	165*	الملطی
327	باششہتہ جوگ	413†	تاریخ الفی

- | No. | | No. | |
|--------------------|-------------------------------------|--------------------|---------------------------------|
| | تاریخ الامم والملوک (تاریخ | 190† | تاریخ موسوی |
| 19, 43*, 146 (IV)* | للطبری) | 77 | تاریخ نظامی (طبقات اکبر شاہی) |
| | تاریخ بابا نصیب (درویش | | تاریخ یافعی (مراة الجنان |
| 245 | نامہ) | 391 | وعبرة الیقظان (السنخ) |
| 231 | تاریخ بنگالہ | 293† | تجنیس خط |
| 408, 409† | تاریخ تیموری | 386-7† | تحریر الاحکام |
| 233 | تاریخ جہانگیر نگر | 27, 392 | تحریر اقلیدس |
| | تاریخ خلفای راشدین (فتوح | 396-7, 161† | تحریر المجستی |
| 192-3 | ابن اعثم) | 293† | تحفة الاحرار |
| 163 | تاریخ الخلفاء للسیوطی | 247† | تحفة الالباب |
| 164* | تاریخ الدول للفخری الرازی | 331† | تحفة سامی |
| 48 | تاریخ سلافة العصر | 290† | تحفة الصغار |
| | تاریخ سلطان نظامی (طبقات | 85 | تحفة العالم |
| 77 | اکبر شاہی) | 278, 99† | تحفة العراقین |
| 235 | تاریخ سورتہ (وقائع سورتہ) | 362 | تحفة الغرائب |
| 270, 203† | تاریخ شمشیر خانی | 94 | تحفة الملوک |
| 232 | تاریخ علی وردی خان | 203 | تحفة الهند |
| | تاریخ فرشتہ (گلشن ابراہیمی) | 112 | تحفة بیلوئیہ |
| 200, 203† | | 384* | تخبیر فی علوم التفسیر |
| 204 | تاریخ فیروز شاہی | 170, 398 | تذکرۃ الطوسی (شرح) |
| 236 | تاریخ فیض بخش | 88 | تذکرۃ طاہر نصیر آبادی |
| 185, 406 | تاریخ گزیدہ | | تذکرۃ للاحباب و تبصرۃ لاولی |
| 390 | تاریخ للحموی | 170, 398 | الالباب (شرح) |
| | تاریخ للطبری (تاریخ الامم | | ترجمۃ الشریعہ (اعمال حسنہ |
| 19, 43*, 146 (IV)* | والملوک) | 179 | وسنن نسبیہ) |
| 214†-16†, 284† | تاریخ محمدی | 261 | ترجمۃ تہذیب الاخلاق |
| 165* | تاریخ المسلمین | 328 | ترجمۃ پورانارتہ پرکاس شاستر |

- | No. | No. |
|------------------------------|------------------------------------|
| 160 | 20 |
| 242† | 119 |
| 417 | 159 |
| تشریح با التّصویر (تشریح | الجامع الصحيح (صحيح البخارى) 4,156 |
| منصوری) | 158 Ad.† |
| 416 | الجامع لقوى المفردات الادويّه |
| 416 | والاغذيه |
| 374, 373* | 25 |
| 114 | 261† |
| 368 | 322 |
| 255† | 247† |
| 290† | جوامع (جامع) الحكايات |
| 293† | ولوامع الروايات |
| 163† | 290† |
| 339† | 339† |
| 153* | 327 |
| 242 | 203†, 211†, 202†, 413† |
| 41 Ad.* | 410 |
| 410 | 334† |
| 246 | 313† |
| 205† | 410 |
| 196-9, 146 (VIII)* | 290† |
| 211-12 | 413 |
| 261 | حميب السيرى اخبار افراد البشر |
| تيمورنامه (ملفوظات تيمورى) | 72, 186†-8†, 203†, 331† |
| 75, 73† | 273, 281† |
| 297† | 167 |
| 116 | 375 (III), 82† |

No.		No.	
320	حکایات (منظوم)	69	دبستان مذاهب
381	حکایات لطیف	5	در النشیر
393	حل مشکلات الاشارات	245	در ویش نامه (تاریخ بابانصیب)
62	حیاء الحیوان	249	دستور الاطباء (طب فرشته)
115†	خاص الانشاء	145	دستور جهان گشائی
290†	خالق باری	79	دستور العمل اکبری
329†	خرد افزا	224	دستور العمل بادشاهی
293†	خرد نامه اسکندری	211	دستور العمل جهانگیری
273†	خزینة گنج	230	دستور العمل خالصه شریفه وغیره
103, 280†	خسرو شیرین نظامی	83	دستور العمل سررشتجات
290†	خسرو شیرین خسرو	115†	دستور الكتاب
297†	خسرو شیرین هاتمی	323	دستور همت
331†	خسرو شیرین بیانی	152 Ad.	دعاء ختم القرآن
126	خط (امیر چند)	115, 336.	دقائق الانشاء
129, 135	خطوط (گورنر جنرل وغیره)	139†-40†	دیوان الادب
127, 130, 133,	خطوط (کرنل بیلی)	306 (IV)*	دیوان آصفی
136, 138		146 (XXVII)*, 277†	دیوان انوری
203†	خلاصه الاخبار	292	دیوان بدر چاچی
415	خلاصه الاطباء حمید خانی	334†	دیوان برهمن
242	خلاصه المفاجر	303†	دیوان بهای
90†	خلاصه الافکار	331†	دیوان بیانی
201, 329†	خلاصه التواریخ هند	111	دیوان ثابت
234	خلاصه التواریخ کشمیر	106, 306 (I)*	دیوان حافظ
399*	خلاصه فی النحو (شرح)	311*	دیوان خالص
280†	خمسة نظامی	99, 274-6, 100*, 277*	دیوان خاقانی
146 (VI)*	خوان نعمت	290, 120†	دیوان خسرو
293†	خورشید و ماه	307	دیوان دانش

No.		No.	
104, 284-6	ديوان سعدى		رسالة در تشریح بدن انسان
273†	ديوان سناعى		وكيفيت اوضاع آن (تشریح
311*	ديوان شمس تبریزی	416	منصوری)
47	ديوان شهاب الدين الموصى	157	رسالة رد الحاد ورفض
310	ديوان شوکت	20†	رسالة السلطانية
304, 306 (I-IV)*	ديوان صائب	36	رسالة في علم الاعراب
311 (IV)*	ديوان صافى	247†	رسالة احوال بهنسا
107, 108*, 300-2	ديوان عرف		رسالة ارثما طيقى (يعنى خواص
306 (VIII)*	ديوان غنى كشميرى	92*	اعدان)
306 (III)*	ديوان فغانى	150	رسالة تجويد
306 (VII)*	ديوان كلیم همدانى	144	رسالة زراعت
46	ديوان المتنبى	50	رسالة السمينية للحريزى
306 (VI)*	ديوان مخلص دهلوى	50	رسالة الشينيه للحريزى
321	ديوان مظهر	293†	رسالة معميات
309	ديوان موسوى	363	رساله در سعادت و محوست ايام
312	ديوان ناصر على	358	رساله در علم عروض
110	ديوان وحشت	369, 370†	رساله در علم فراست
306 (II)*	ديوان وحشى	260	رساله در علم نجوم
378, 113*	ديوان ولى	259, 260†	رساله در علم وقف
379-80†	ديوان هاشم		رساله در مناظرات ابرو آفتاب
298†	ديوان هلالى	272†	وشمع وشمشير
415†	ذخيره خوارزمشاهى	243	رشحات عين الحيات
375 (I)	راحة القلوب	166*	زبدة الاعمال و خلاصة الافعال
306 (V)*, 311 (II)*	رباعيات خيام	219, 222†, 241†	وقائم كرائم
53†	ربيع الابرار	313†	رقعات بيدل
65	رسالة باسيفين	115†	رقعات جامى
		115†	رقعات حسينى

- | No. | No. |
|--|---|
| 115† رقععات خسرو | 238, 377 سرگذشت راجهای اعظم گزّه |
| 115† رقععات عبد الواسع جبلی | 324, 90† سرور افزا |
| 115† رقععات قاسم کاهی | سلافة العصر فی محاسن اعیان العصر 48 |
| 115† رقععات ملا محمد محسن ذوالقدر | سلام والدردود 174 |
| 353 روح القصص | 293† سلامان و ايسال |
| 338 روشن کلام | 293† سلسلت الذهب |
| روضه الاحباب | 91 سفر نامه مير عزت الله |
| 191, 146 (XIII)*, 420 | 404 سقط الزند |
| 339† روضه الشهداء | 101, 279, 280† سکندر نامه |
| 247† روضه الافراح | 329 سنگهاسن بئيسى |
| 272† روضه الانوار | 30† سواطع الالهام |
| 190† روضه المجتات | 225-6, 146 (VII)* سير المتأخرين |
| روضه السرياحين في حكايات | 32, 400, 123* شافيه (شرح) |
| 242† الصالحين | 298 شاه وگدا |
| 186-8, 71, 72†, 427* روضه الصفاء | 409 شاهجهان نامه (پادشاه نامه) |
| 190† روضه الواعظين | شاهجهان نامه (عمل صالح) |
| 214† روز نامه | 81, 203†, 115† |
| 331† رياض الشعراء | شاه نامه فردوسی |
| 115† رياض الانشاء | 265-9, 98, 270*, 203*, 261†, 271† |
| 245 ريشی نامه (تأريخ بابانصيب) | 214† شاه نامه محمد کاظم |
| 425-6 زبور داود | 329† شاه نامه وسنگهاسن بئيسى |
| 417* زيچ جديد محمد شاهي | 386† شرائع الاسلام |
| ساعات نهضت كه عالم گير | 393 شرح الاشارات والتنبيهات |
| 223 نمودند | 399 شرح اللفیة |
| 150 ساعت نامه | 403 شرح الحماسة |
| 272, 271† سام نامه | 32, 400 شرح الشافيه |
| 60† سرّ العربيّه | 41Ad. شرح المختصر |

- No. شرح المطول 41Ad.†
 شرح حديقة الحقيقة 273
 شرح تذكرة الطوسي 170, 398
 شرح ديوان خاقاني 277
 شرح قصائد عرفي 108
 شرح قصائد علي بن ابي طالب
 (اظهار الحق) 264
 شرح قصيدة برده 105, 73†
 شرح كافيته (الوافيه في شرح الكافيته) 33
 شرح لامية العجم 44
 شرح مائة عامل 39-40 (I)
 شرح مختصر في الاصول 330†
 شرح مفاتيح الشرائع 11-12
 شرح مقامات الحريري 52
 شرح نهج البلاغه 7
 شرف نامه سكندري 280†
 شفا' المرض 250-1, 258*
 شججات (نوابان سعادت علي
 وغازي الدين حيدر) 128, 131,
 134, 137, 129*, 132*
 شججات وخطوط (متعلق نواب
 وزير) 132
 شقه عالم گير 222
 شقه مهاراجه بهرت پور 414
 شقها و كلمات عالم گير 220, 219†
 شقهاى عالم گير 221
- No. شمس العلوم ودوا' كلام الغرب
 من الكلوم 402, 139†, 140†
 شواهد لنموه 293†
 شيرين و خسرو (خسرو شيرين)
 103, 290†, 297†, 331†
 شيعة اللمعات 293†
 صباى كاشفيه 339†
 صبحه الابرار 293†
 الصحاح في اللغة 401
 صحاح (صراح من الصحاح)
 139-40, 141†, 401†
 صحيح البخارى (الجامع الصحيح) 4,156
 صحيفه شاهي 339†
 صراح من الصحاح 139-40, 141†, 401†
 صفت العاشقين 298†
 طب الاكبر 255†
 طب بحري و بزي 257
 طب فرشته (دستور الاطبا) 249
 طبقات اكبر شاهي 77, 203†
 طبقات الكبير 162
 طب قادري (قراپادين) 255
 طب النبى 255†
 طب نورى 258
 طريق التحقيق 273†
 طلسم حيرت 317
 طور معرفت 318
 طوطى نامه 350*

- No.
- 261, 95† تَهْذِيبُ النَفْسِ (تَهْذِيبُ الْاِخْلَاقِ)
- 73-4, 194-5, 408* ظَفَرِ نَامَةِ
- 87 ظَهْوَرِيَّةٌ صَفْوِيَّةٌ
- 84, 240 عَالَمِ آرَايِ عَبَّاسِي
- 214-15, 203† عَالَمِ گَيْرِ نَامَةِ
- عِبَابِ اللَّبَابِ فِي تَوْضِيحِ دَقَائِقِ
- 38 الْاِعْرَابِ
- 63† عِبَابِ وَالْمَحْكَمِ
- 178 عَجَائِبِ التَّجْوِيدِ
- عَجَائِبِ الْمَخْلُوقَاتِ وَغَرَائِبِ
- 362, 247*, 203† الْمَوْجُودَاتِ
- 56 عَجَبِ الْعَجَابِ فِيْمَا يَفِيدُ الْكُتَّابِ
- 313 عِرْفَانِ
- 316 عَشْقِ نَامَةِ
- 308 عَصْمَتِ نَامَةِ
- 70 عَلَامَاتِ مَجْمُوعِ الْفِرْقَانِ
- عَمَلِ صَالِحِ (شَاهِ جِهَانِ نَامَةِ)
- 81, 203†, 115†, 121-2†
- 39-40 (I) الْعَوَامِلِ فِي النِّحْوِ
- 340, 78† عِيَارِ دَانِشِ
- 429* عِيُونِ الْاَنْبَاءِ فِي طَبِيقَاتِ الْاَطْبَاءِ
- 290† غَرَّتِ الْكَمَالِ
- 8 غَرَّرِ الْمَحْكَمِ وَدَرَّرِ الْكَلِمِ
- 150, 364-7, 383 فَالِ نَامَةِ
- 180 فتَاوِي عَالَمِ گَيْرِي (كِتَابِ جِزَايَاتِ)
- 180 فتَاوِي الْهِنْدِيَّةِ (فتَاوِي عَالَمِ گَيْرِي)
- No.
- 409† فَتَحِ وَلايَتِ بِنْدِيلِهِ
- 192-3 فَتُوحِ ابْنِ اَعْتَمِ
- 203† فَتُوحَاتِ الْكَبِيرِي
- 218 فَتُوحَاتِ عَالَمِ گَيْرِي
- 293† فَتُوحِ الْحَرَمِيْنَ
- 124-5, 89 فِرْمَانِ
- 306 (II)† فِرْهَادِ وَشَمِيرِيْنَ
- 115† فِرْهَنگِ جِهَانِ گَيْرِي
- فِرْهَنگِ شَيْخِ عَمَدِ الرَّحِيمِ
- بِهَارِي (كَشْفِ اللُّغَاتِ
- وَالاصْطِلَاحَاتِ)
- 418 فِرْهَنگِ طَبِ
- 252 فِرْعِ
- 158 Ad.* فِقْهِ الْاِمَامِيَّةِ
- 15, 386-8 فِقْهِ السَّرَاجِيَّةِ
- 16-17 فِقْهِ فِي الْاَحْدُوْدِ وَالْقِصَاصِ وَالتَّزْيِيعَاتِ
- 18 فِقْهِ اللُّغَاتِ
- 60 فِرْوَانْدِ صَفْوِيَّةِ
- 86 قَامُوسِ الْمَحِيْطِ
- 63-4, 139†-40†-41†
- 161† قَانُونِ مَسْعُودِي
- 255, 257† قَرَابَادِيْنَ (طَبِ قَادِرِي)
- 291, 290† قِرَانِ السَّعْدِيْنَ
- 148-52, 153*-5*, 1*,
- 173*, 175*, 367*
- 100 قِصَائِدِ خَاقَانِي
- 108 قِصَائِدِ عَرْفِي (شَرْحِ)
- 120, 290† قِضَّةِ چِهَارِ دَرُويْشِ

No.		No.	
354	قَصَّةُ حَاتِمِ طَائِي	2*-3*	كَشَافٌ
290†	قَصَّةُ خَصْرِ خَانَ وَدُولِ رَانِي	418	كَشَفُ اللُّغَاتِ وَالاصْطِلَاحَاتِ
357, 308	قَصَّةُ دَلِيلِهِ مَحْتَالِهِ	54, 303†	كَشْكُولٌ
	قَصَّةُ سَيْفِ الْمَلُوكِ وَبَدِيْعِ الْجَمَالِ	329†	كَشْنُ بِلَاسٍ
356, 322			كَشَفُ الظُّنُونِ عَنِ اسْمَائِي الْكُتُبِ
319	قَصَّةُ شَاهِ وَكَلِ	24	الْفَنُونِ
355	قَصَّةُ هَزَارِ مَسْئَلِهِ	123	كَفَايَةُ
118	قَصَّةُ هَزَارِ وَيْكَ شَبِّ (الْف لِيلِهِ)	416†	كَفَايَةُ مَجَاهِدِيَّةٍ
382	قَصَّهَا	168	كَلِمَةُ فِي الْاِعْرَابِ
45	قَصِيْدَةُ الْبِرْدَةِ مَتْرَجْمَةٌ	312†	كَلِمَاتُ الشُّعْرَاءِ
43	قَصِيْدَةُ دَعْبَلِ خَزَاعِي	305	كَلِّيَّاتُ بَهْشْتِي
375 (VIII)	قَضَا وَقَدْرٌ	293, 115†	كَلِّيَّاتُ جَاهِسِي
168 Ad.	قَطْرُ النَّدَى وَبَلُّ الصِّدْيِ	99	كَلِّيَّاتُ خَاقَانِي
373-374	قَطَاعَاتُ خَوْشِ خَطِّ	104, 284	كَلِّيَّاتُ سَعْدِي
359	قَوَاعِدُ فَارْسِي	107	كَلِّيَّاتُ عَرْفِي
146 (XXVIII)*	قَوَاعِدُ الْمَنْطِقِيَّةِ	330†	كَلِّيَّاتُ قَانُونِ اَبُو سَيْنَا
370	قِيَافَةُ نَامِهِ	330†	كَلِّيَّاتُ قَانُونِ شَرْفِ الدِّينِ اِيْلَاقِي
33*, 32†, 33†-40 (II)†	كَافِيَةُ	306* (II)	كَلِّيَّاتُ وَحْشِي
1†	كِتَابُ الْاِقَالِيْمِ		كَلِيْلُهُ وَدَمْنَةُ (اَنْوَارِ سَهِيْلِي وَعِبَارِ
20†	كِتَابُ التَّوْضِيْحَاتِ	339, 419, 340, 117	دَانِشِ)
172*	كِتَابُ الْمَحْصَنِ الْمَحْصِيْنِ	370†	كَمَارِ سَنِيْهَا
	كِتَابُ الْقَطْبِي فِي الْفَنِ الْمَنْطِقِي	272†	كَمَالِ نَامِهِ
146 (XXVIII)*		9	كَنْزُ الدَّقَائِقِ
261†	كِتَابُ النُّوَامِيْسِ		كَوَاكِبُ الدَّرِّيَّةِ فِي مَدْحِ خَيْرِ الْبَرْيَّةِ
158 Ad.*	كِتَابُ بَدَايَةِ الْمَبْتَدِي	45 Ad.	(قَصِيْدَةُ الْبِرْدَةِ)
115†	كِتَابُ نُوْرَسِ	394†	كِيْمِيَا ئِي سَعَادَاتِ
284 (IX)	كِرِيْمَا	271, 272†	كِرْشَاسَبِ نَامِهِ

No.		No.	
329†	گل افشان	293†	لیلی و مجنون جامی
115†	گلزار دانش	290†	لیلی و مجنون خسرو
104 (VIII), 284 (VIII), 287,	گلستان	280	لیلی و مجنون نظامی
341-347, 421-3, 348*-349*		297	لیلی و مجنون هاتقی
200	گلشن ابراهیمی (تاریخ فرشته)	216-217, 411, 218†	مآثر عالم گیری
309†	گلشان فطرت	39-40 (I)	مائتة عامل
313†	گلگشت حقیقت	39-40.	منداوله لدرس النحو
272†	گل ونوروز	90†	مشنوی سرور افزا
272†	گوهر نامه	281-282, 283*.	مشنوی معنوی
44	لامیة العجم (شرح)		مشنوی نعمت خان عالی
38*	لباب الاعراب	109, 375 (XII)	
119†	لباب الالباب	244	مجالس الموءمنین
239	لب التواریخ	256, 255†	مجزبات اکبری
203†	لب التواریخ هند	253	مجزبات التداوی
339†	لب لباب	116†	مجستی (مجسطی)
339†	لب معنوی	395	مجمع الامثال
404†	لزوم ما لم یلزم	116†	مجمع الامثال (از جیل وردی)
339†	لطائف طوائف	306	مجمع الشعراء
273†	لطائف معنوی	146 (VIII)*	مجمع الغرائب
360-361	لغت فارسی	146 (V)*	مجمع الغضاحک
	لوامع الاشراف فی مکارم	57, 280, 297, 290†, 293†	مجنون لیلی
146 (XXIV)†	الاخلاق		مجاربه و مصالحه محمد شاه با
293†	لوامع جامی	227	نادر شاه
	لوامع ربّانی در ردّ شبهات	273†	محبوب الالباب
372	نصرانی	296	محمود وایاز
293†	لوامع (شرح) القصیده الخمریه	314-315	محیط اعظم
57	لیلی و مجنون	401†	مختار الصحاح

No.		No.	
165	• مختصر الدول	290†	• مطلع الانوار خسرو
158 Ad.†	• مختصر (للقدوري)	190	• معارج النبوة
165*	• مختصر في اخبار البشر	351-352	• معدن الجواهر
390 Ad.	• مختصر في التأريخ	93	• معراج التوحيد
41	• مختصر في علم المعاني	371	• معرفة المذاهب
172	• مختصر كتاب الحصن الحصين	248	• معلومات الآفاق
293†	• مختصر وافي في قوافي		• معنى الالميب عن كتب الاعايب
159 Ad.*	• مختصر وقايه	34-35, 168†	
	• مختلف الشيعه في احكام	11*-12*	• مفاتيح الشرائع
13-14.	• الشريعه	20†	• مفتاح التفاسير
28	• مخروطات ابلونيوس	26	• مفتاح الحساب
375	• مخزن الاخلاق	41Ad.*	• مفتاح العلوم
102, 280†	• مخزن الاسرار	290†	• مفتاح الفتوح
339†	• مخزن الانشاء	108†	• مفتاح النكات
273†	• مرآت ومعنوى	255†	• مفرح القلوب
391	• مرآة الجنان وعبرة اليقظان الخ.	31	• مفصل في صنعة الاعراب
379-380	• مرآة هاشم على	189	• مقاصد الاوليا في محاسن الانبياء
	• مرقومات عبد الله بن محمد	49	• مقامات البديعي
331	• المرواريد	50-51, 52*	• مقامات الحريري
389*	• مروج الذهب ومعادن الجوهر		• مكاتبات علامي (انشاء ابو
53	• مستطرف من كل فن مستظرف	332	• الفضل)
90	• مسير طالبى	283	• مكاشفات رضوى
39-40 (I)	• مصباح	78†	• مكتوبات
	• مصقل صفدر بجائده آئينه حق		• ملفوظات تيمورى (تيمور نامه)
372†	• نماء	75, 196†	
375 (V, 3)	• مضمون خيالى	115†	• مناظر الانشاء
339†	• مطلع الانوار كاشفى	375 (V, 1)	• مناظره چشم وسره

- | | |
|----------------------|-------------------------------------|
| No. | No. |
| 375 (V, 2) | 412 |
| 405 | 330 نفائس الفنون في عرائس العيون |
| 329† | 293† |
| 141 | 55 |
| 334, 115† | 313† |
| 337 | 108† |
| 115† | 30†, 370† |
| 115† | 5* |
| 115† | 370† |
| 115† | 6, 7* |
| 115†, 108† | 290† |
| 115† | 9*, 23† |
| 96 | 33, 146 (XV)* |
| 23 | 196 |
| 30 | 205-207, 76, 331† |
| 339† | واقعات (وقائع نعمت خان علي) |
| 331† | 82, 375 (II) |
| 325 | 234† |
| 370† | 290† |
| 255† | 21-22, 167* |
| 37 | 82, 375 (II) |
| 306 (II)† | 235 |
| 241 | وقاية الرواية في مسائل الهداية |
| 303, 54† | 159 Ad.* |
| 185† | 159* |
| 335 | 385 هداية المبتدى (هداية في الفروع) |
| 254 | 146 (IX)* |
| | هداية المصلين |

No.		No.	
146 (III)*	هدایة المسلمین	142-143	هفت قلم
385, 158, 181*-184*	هدایة فی الفروع	202, 146 (X)*	هفت گلشن
39-40 (II)	هدایة النحو	297†	هفت منظر
181	هدایة فارسی (جلد دوم)	203†	همایون نامه
182-184	هدایة فارسی (جلد چهارم)	272†	همای همایون
247*, 290†	هشت بهشت		یوسف وزلیخا (جامی)
247*	هفت اقلیم	294-295, 424, 293†	
293†	هفت اورنگ		

GENERAL INDEX OF AUTHORS AND OTHERS.

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The references relate to the number of the entries in this Catalogue.

Ad. attached to a number refers to Addenda et Corrigenda.

Numbers in heavy type signify large or complete works.

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„ italics signify works containing incidental reference to persons.

The definite article "Al" has been dropped.

Abbreviations: Aḥ. = Aḥmad; b. = Ibn; Ḥas. = Ḥasan; Ḥus. = Ḥusain;

Khw. = Khwājah; M. = Mirzā; Maḥ. = Maḥmūd; Muḥ. = Muḥammad;

S. = Sayyid; Sh. = Shaiḫh.

† Abadī 242	† 'Abd-Haqq (<u>Sh.</u>) Dihlawī... .. 18
† Abāqā- <u>Khān</u> 104 (VII)	* † ‡ 'Abd-Jawwād 376
† 'Abbās (<u>Shāh</u>) the Great 240	† 'Abd-Karīm (Mullā) 334
* † 'Abbās (<u>Shāh</u>) II 241, 304	† 'Abd-Karīm (Mīr Amīr- <u>Khān</u>) Sindhī 219
† 'Abbāsī (<u>Ghulām Ḥus.</u> b. <u>Sh.</u> Muḥ. 'Alī) 242	* 'Abd-Laṭīf (<u>Khw.</u>) 'ABBĀSĪ 273
* 'Abbāsī (<u>Khw.</u> 'Abd-Laṭīf) 273	† 'Abd-Laṭīf (<u>Ḥājī</u>) b. 'Abd-Raḥīm b. Muḥ.-DĀ'UDĪ-Tabrizī 399
* 'Abd 'Alī (<u>Sh.</u>) 34 Ad.	† 'Abd-Laṭīf b. <u>Sh.</u> Muḥ. b. Nāṣir... .. 163
† 'Abd-allāh b. Ja'far JAZĀ'IRĪ 53	* 'Abd-Laṭīf MŪSAWĪ <u>SH</u> ŪSTARĪ 85
* 'Abd-allāh b. MUQAFFA' 339-340, 117	† 'Abd-Majīd (<u>Khw.</u>) Harawī 413
† 'Abd-allāh b. Nūr-Dīn <u>SH</u> ŪSTARĪ 85	† 'Abd-Malik b. Marwān (<u>Khalīf</u>) 389
* 'Abd-allāh (Maulānā) HĀTIFĪ 297	* 'Abd-Qādir BADĀ'UNĪ 325, 107, 329
* 'Abd-allāh Muḥ. ANṢĀRĪ HARAWĪ 94	† 'Abd-Qādir (<u>Sh.</u>) 403
* 'Abd-allāh Muḥ. BUKHĀRĪ 4, 156	* † 'Abd-Qādir (M.) BĪDIL 313-318, 306 (VI)
† 'Abd-allāh Ṣadr-Dīn 330	† 'Abd-Qādir b. Maḥdūm 41
* 'Abd-allāh (<u>Sh.</u>) Yamānī YĀFI'Ī 391, 242	† 'Abd-Qādir (<u>Sh.</u>) JĪLĀNĪ 104, 242
* 'Abd-'Azīz (<u>Sh.</u>) 87	* 'Abd-Qāhīr JURJĀNĪ 39-40 (I)
† 'Abd-Fattāḥ b. S. Ismā'īl Hasanī 396 Ad.	† 'Abd-Raḥīm (Maulawī) 139-140
† 'Abd. <u>Ghaffār</u> b. 'Abd-Karīm 392 Ad.	* 'Abd-Raḥīm b. Aḥ. Sūr Bihārī 418
* 'Abd-Ghaffūr (Maulānā) 355	† 'Abd-Raḥīm HĀZINĪ 306 (V)
† 'Abd - Ghānī b. 'Abd - allāh b. 'Uṣmān b. <u>Shihāb</u> -Dīn-Lāhaurī 402	* † 'Abd-Raḥīm (M.) <u>KHĀN</u> - <u>KHĀNĀN</u> 205-207, 76, 107
* 'Abd-Ḥamid b. Hibat-allāh . . .	* 'Abd-Raḥmān b. Muḥ. b. 'Alī b. Aḥ.-Hauafī-Biṣṭāmī 405
b. Abī ḤADĪD 7	

- * 'Abd-Rashīd Madanī **TATAWĪ** ... **141**
- † 'Abd-Rasūl Qāsim **291**
- † 'Abd-Ra'ūf **343**
- * 'Abd-Şamad b. Afzal Muḥammad **332**
- † 'Abduh (**Sh.** Muḥammad) ... **6**
- * 'Abd-Wāhid AMĪDĪ TAMĪMĪ ... **8**
- * 'Abd-Wahid (**Sh.**) WAḤŞHAT Thānisarī **110**
- † 'Abd-Wājid (Mullā) **211**
- † 'Abd-Wasī' JABALĪ **115**
- * Absḥībī (Muḥammad **KHAṬĪB**) ... **53**
- † Abū 'Abbās 'Abdallah b. Muḥ. Şaffāḥ
(**Khalif**) **389**
- * Abū 'Abd-allāh Muḥ. b. 'Abd-allāh
IBN MĀLIK TŪSĪ **399**
- * Abū-'Alā Aḥ. b. 'Abd-allāh b.
Sulaimān-TANŪKHĪ-MA'ARRĪ ... **404**
- * Abū 'Alī Aḥ. (Imām) b. Muḥ. b.
Ḥasan-MARZŪQĪ **403**
- * Abū 'Alī Aḥ. b. Muḥ. MĪSKAWAĪH **261, 95**
- *† Abū 'Alī b. 'Abd-allāh b. ABŪ
SĪNĀ **393, 146 (XX), 330**
- * Abū 'Alī Ḥus. BAḠHDĀDĪ ... **162**
- † Abū Bakr Şiddiq **412**
- * Abū-Barakāt 'Abd-allāh NASAFĪ **9**
- † Abū-Barakāt NĪŞĀPŪRĪ, .. **115**
- * Abū-Faid (**Sh.**) FAIṬĪ FAYYĀDĪ **30, 325, 203**
- * Abū-Faraj 'Abd Raḥmān JŪZĪ ... **164**
- * Abū-Faraj b. Hārūn MĀLĪŪĪ ... **165**
- † Abū-Faṭḥ b. Firūz ŞİDDĪQĪ **407, 412**
- * Abū-Faṭḥ Nāşir MUṬARIZĪ **39-40 (I)**
- † Abū Faḍā'il Sa'id Daulah b. Sa'd
Daulah Abū Ma'ālī b. Saif Daulah **404**
- * Abū-Faḍl 'Abd-Raḥmān Jalāl-Dīn
b. Kamāl-Dīn Abī-Manāqib Abī
Bakr SUYŪṬĪ ŞĤĀFĪ'Ī **384**
- * Abū-Fazl (Wazīr **Sh.**) 'ALLĀMĪ **78, 208-210**
327, 332, 340, 247, 325, 146 (XII)
- * Abū-Fazl Muḥ. JAMĀL QURAIŞĪ **139-140**
- * Abū-Fidā (Prince) **166**
- * Abū Ḥamid (Imām) Muḥ. b. Muḥ.
GHĀZĀLĪ TŪSĪ (Hujjat al-Islām) **394**
- * Abū Ḥas. 'Alī b. Ḥus. b. 'Alī-MAS'ŪDĪ **389**
- * Abū-Ḥasan b. Ibrāhīm QAZWĪNĪ ... **86**
- * Abū-Ḥasan Muḥ. ŞĤARĪF-RaḍĪ ... **6**
- Abū Ḥasan (Yamīn-Daulah Āşaf Khān) **413**
- † Abū Ḥaiyān **168 Ad.**
- † Abū-Işḥāq (**Sh.**) **106**
- * Abū Ishāq Ibrāhīm b. 'Abd-allāh b.
'Abd-Mun'im ŞĤĪḤĀB-DĪN b. Abī
aldam-Hamdānī-Ḥamawī ... **390**
- * Abū Isnā'il Ḥusainī Ispahānī Ma-
danī TUḠHRĀ'Ī **44**
- * Abū Ja'far Aḥ. MUḠRĪ BAIḤAQĪ
JA'FARAK **61**
- * Abū Ja'far Muḥ. b. Jazīr ṬABARĪ
19, 43, 146 (IV)
- † Abū Jandal **31**
- * Abū Laiş Naşr SAMARQANDĪ ... **38**
- *† Abū-Majd Majd-Dīn SANĀ'Ī **273, 281**
- * Abū Manşūr 'Abd-Malik ŞA'ĀLABĪ **60**
- * Abū Muḥ. 'Abdallah b. As'ad b.
'Alī Nazīl Ḥaramain ŞĤARĪFAIŪ
YAMANĪ YĀFĪ'Ī **391**
- * Abū Muḥ. b. Sa'id **162**
- *† Abū Muḥ. Qāsim ḤARĪRĪ **50-51, 52, 167**
- † Abū Muḥammad TABRIZĪ ... **19**
- * Abū Naşr Ismā'il (Imām) b. Hammād-
Jauharī-FĀRĀBĪ **401**
- * Abū Naşr Ismā'il JAUHARĪ **139-140**
- * Abū-Qāsim (Āqā) **375 (V)**
- *† Abū-Qāsim Ḥasan FIRDAUSĪ
265-269, 98, 270, 244
- * Abū-Qāsim Maḥmūd FĀRYĀBĪ ... **189**
- † Abū-Qāsim Najm-Dīn Ja'far b.
Muḥ. b. Yaḥyā b. Sa'id ḤĪLLĪ **386-388**
- * Abū Qāsim RĀZĪ **371**
- * Abū-Qāsim SIMNĀNĪ SĀSĀNĪ ... **118**
- * Abū Raiḥān (Muḥ.) BİRŪNĪ ... **161**
- † Abū Salim (Wazīr) Muḥ. b. ṬALḤAḤ
QURAIŞĪ **53**
- * Abū-Salt HARAWĪ **43**
- *† Abū Sīnā (Abū 'Alī b. 'Abd-allāh b.)
146 (XX), 330
- * Abū Ṭalīb Ḥusainī KHURĀSĀNĪ **75, 199**
- * Abū Ṭalīb (M.) KALĪM ḤAMADĀNĪ **306 (VII)**
- *† Abū Ṭalīb Khān Hindī Ispahānī
90, 93, 324, 106
- * Abū Tammām Ḥabīb b. Aus ṬĀ'Ī **403**
- * Abū-Ṭayyib 'Alī MUTANABBĪ ... **46**

- * Abū Turāb Beg 281
- * Abū 'Umar Muḥ. . . . b. HAYYUYAH
KHAZZĀZ... .. 162
- * Abū-Walid (Imām) Muḥ. GHASSĀNĪ
AZRAQĪ 166
- ‡ Abū Ynsuf HAMADĀNĪ 273
- ‡ 'Ādil-Shāh (Ismā'il) 146 (XI)
- ‡ 'Ādil-Shāh Naṣīr-Dīn Ibrāhīm) 200
- * 'Afif (SHAMS-I SIRĀJ) 204
- * Afzal-Dīn (Imām) Ibrāhīm KHĀQĀNĪ
90-100, 274-276, 278, 277
- * Afzal-Dīn (S. Muḥ.) ṢĀBIT 111
- ‡ Ahli Shīrāzī 244
- ‡ Aḥmad (Mullā) 413
- † Aḥmad (S.) 369-370
- ‡ Aḥmad-Shāh 411
- ‡ Aḥmad (Shāh) Abdālī 410
- * ‡ Aḥmad (S.) 'Alawī 'ĀMILĪ 372, 68
- † Aḥmad 'Alī b. Ja'far 'Alī 288
- * Aḥmad 'Alī PAYĀM 376
- * ‡ Aḥmad Anṣārī SHIRWĀNĪ
55-56, 29, 58-59
- ‡ Aḥmad b. 'Abd-Raḥīnū 108
- † Aḥmad b. 'Aḥ. Ḥusainī HAKĀRĪ 162
- † Aḥmad-Bakhsb (Sh.) 327
- * Aḥmad (Khw.) b. A'ṢAM KUFĪ 192-193
- ‡ Aḥmad b. Ḥus. b. 'Alī Shihāb-Dīn 394
- * Aḥmad . . . IBN KHALLIKĀN
21-22, 167
- * Aḥmad b. Mas'ūd HARKĀMĪ 37
- * Aḥmad b. Muḥ. (Sh. Abū-Faḍl)
Maidānī-Nishāpūrī 395
- * Aḥmad b. Qāsim b. Abū Uṣaibi'ah
Sa'dī KHARAJĪ 429
- † Aḥmad (S.) b. S. Aḥmad 168
- † Aḥmad b. Sulaimān 259
- ‡ Aḥmad (Sh.) Farūqī 379-380
- * Aḥmad-Ḥusainī 373
- ‡ Aḥmad (Sir S.) Khān 211
- * Aḥmad RŪMĪ 281
- ‡ Aḥmad (S.) SĀNDWĪ 189
- ‡ Aḥmad-Shāh ABDĀLĪ 228
- * Aithippā Bijāpūrī 257
- ‡ Aitkinson (J.) 270, 280
- * ‡ Akbar the Great (Emperor)
78, 208-210, 205, 261, 325, 327, 329-340
- * Akbar II (Emperor) 124-125
- * Akbar (Mīr Muḥ. ARZĀNĪ)... .. 255-256
- ‡ Akhtal 31
- ‡ Akhtasān Minūchihr (Sultān) 99, 280
- † 'Alā-Dīn 261
- ‡ 'Alā-Dīn Aḥ. Khān 'ALĀ'Ī 273
- ‡ 'Alā-Dīn KHILJĪ (Sultān) 299
- ‡ 'Alā'ī ('Alā-Dīn Aḥ. Khān) 273
- * ‡ 'Alamgir (Emperor)
214-222, 411, 42, 180, 201, 214, 374
- ‡ 'Ālam-Khān (Wazīr Mīr) 85
- † 'Alawī b. Sh. Bā-'abūd Bā-'alawī 390 Ad.
- * Alexander the Great 364
- * 'Alī (Mīr) 373
- * 'Alī (Mīr S.) MĪHRĪ Ispahānī 375 (VII)
- * 'Āli (M. Ni'mat-Khān)
82, 109, 146 (VI), 376 (I-IV, X-XII)
- * 'Alī (Imām) b. Abī Ṭālib
6, 8, 264, 365-366, 407
- * 'Alī b. Aḥ. ASADĪ ṬŪSĪ 271
- * 'Alī b. Aḥ. b. Abū Naṣr b. BīsUTŪN
104, 284
- † 'Alī b. Aḥ. ḤIMṢĪ... .. 166 Ad.
- * 'Alī (Muh.) JABALWARDĪ 116
- * 'Alī (S. Sharīf) JURJĀNĪ 398
- * 'Alī Naqī Khān 89
- * 'Alī Ṣadr-Dīn MADANĪ 42, 48
- * 'Alī SAYYIDĪ (Sh.) 281
- ‡ 'Alī Shīr (Wazīr Mīr)
186-188, 191, 293, 296, 298
- ‡ 'Alī Wardī Khān 232
- ‡ Allāhdād (Maulawī) 51, 98
- * Allāhdād Khān FAYYĀZ 353
- * 'Allāmī (Wazīr Sh. Abū-Faḍl) 78, 208-210
327, 332, 340, 146 (XII), 247, 325
- ‡ Alqāmī (Wazīr Mu'ayyad-Dīn Muḥ. b.) 7
- ‡ Amān-allāh Ḥusainī 115
- * Āmidī (Abd-Wāḥid) TAMĪMĪ 8 Ad.
- * ‡ 'Āmilī (S. Aḥ. 'Alawī 372, 68
- * 'Āmilī (Sh. Bahā-Dīn Muḥ.) 54, 303
- * Amīn (Muḥ.) b. Abī-Ḥus. Qazwīnī 409
- ‡ Amīn Aḥ. RAZĪ 247

- * Amīn-Dīn b. Abū-Makārim Amīr-Khān 248
- * † Amīr 'Alī RAZWĪ (S.) ... 237, 238, 377
- * Amīr-Chand 126
- † Amīr-Khān (Mīr 'Abd-Karīm) ... 219
- † Amīr Qūzī (Shāh-Malik Khālīdī) ... 281
- † Amīr-Zādah Pīr Muḥ. Bahādūr Khān 416
- † 'Amr 31
- † 'Amr b. Mālik b. Ja'far 31
- † 'Amr. b. Tufail 31
- † Amrat-Rāi 351
- * Āmulī (Muḥ. b. Maḥ.) 330
- * Anand-Rām MUKHLIṢ ... 306 (VI)
- † Anderson (J.) 200, 253
- † Ankiyānū (Amīr) 104 (VII), 284 (VII)
- † Anqirawī (Ismā'il) 281
- * Anṣārī ('Abd-allāh Muḥ.) HARAWĪ 94
- * Anṣārī (Jamāl-Dīn 'Abd-allāh) 34, 35, 168
- * Anṣārī (Mullā Khān Muḥ.) ... 196
- * † Anwarī (Auḥad-Dīn) 146 (XXVII), 277
- * Apollonius (Ibloniyūs) of Perga ... 28
- † Aqā Bābā Ispahānī 2-3
- * 'Arabī (Sh. Muḥyi-Dīn Muḥ.) ... 153
- † Arrajānī (Taqī-Dīn Muḥ.) SHŪSTARĪ 261
- † Arshad (Mīr Muḥ.) KHWĀFĪ ... 262
- † Arslān b. Mas'ūd (Sulṭān) ... 273
- * 'Arūzī (SAIFĪ) Bukhārī ... 296, 358
- * Arzānī (Muḥ. Akbar) ... 255-256
- * † Asadī ṬŪSĪ 271-272, 244
- * Asadī ('Alī b. Aḥ.) ṬŪSĪ 271
- † As'ad Pāshā b. Sulaimāu Pāshā ... 65
- † Āsaf-Daulah Asad-Khān 413
- * Āsafī (Kh.w.) KĀSHĀNĪ ... 306 (IV)
- * Āsaf-Jāh (Nizām-Mulk) ... 375 (IX)
- * A'ṣam KŪFĪ (Kh.w. Aḥ. b. 'Alī b.) 192-193
- * Āṣar 376
- * Aṣhrāf-Khān (Mīr Muḥ. Ḥusainī) 219
- † Aslam (Mīr Muḥ.) MŪSAWĪ ZANJĀNĪ 322
- * Astarābādī (Badr-Dīn HILĀLĪ) ... 298
- † Astarābādī (Muḥ. b. Hindū-Shāh Yasārī) 13
- * Astarābādī (Raḍī-Dīn Muḥ.) ... 32
- * Astarābādī (S. Imtiyāz Khān KHĀLIṢ) 146 (XVIII), 311 (V)
- * † Astarābādī (S. Rukn-Dīn Ḥas.) 33, 32
- * Atā-allāh (Amīr S. Jamāl Ḥusainī) 191, 420
- * 'Attār (Sh. Farīd-Dīn) 146 (XIV), 281
- * 'Aufī (Nūr-Dīn) 119
- * † Auḥad-Dīn ANWARĪ 146 (XXVII), 277
- * Aus. ṬĀ'ī (Abū Tammām Ḥabīb b.) 403
- * A'ẓam-Bakhsh 376
- † A'ẓam DĪDAHMARĪ 324
- † A'ẓam-Shāh (Prince) ... 220-222
- † Āzar 273
- † Aẓīm-Khān 121-122
- † 'Azīz (Narāyan-Kūl) 234
- † 'Azīz Gūkaltāsh KHĀN-I A'ẒAM ... 273
- * Azraqī (Imām Abū-Walīd Muḥ. GHASSĀNĪ) 166
- * Bā-Saifain (Jawwād Sabāt) ... 65
- * Bābā NAṢĪB 245
- * † Bābar (Emperor) ... 76, 205-207, 374
- † Bacher (Dr. W.) 104 (XIX)
- * † Badā'ūnī ('Abd-Qādir) ... 325, 107, 329
- * Badī'-Zamān HAMADĀNĪ 49
- * Badr-Dīn CHĀCHĪ 292
- * Badr-Dīn HILĀLĪ ASTARĀBĀDĪ ... 298
- * Badr-Dīn (Abū 'Abd-allāh) Muḥ. b. Muḥ. b. 'Abd-allāh IBN MĀLIK-ṬŪSĪ 399
- † Badr-Dīn (Muḥ.) SHĀY AḤMAD ... 249
- * Baghdādī (Abū 'Alī Ḥus.) ... 162
- * Babā-Dīn (Sh.) Muḥ. 'ĀMILĪ 54, 303
- † Bahrām b. Dā'ūd (Sulṭān) ... 102
- † Bahrām b. Mas'ūd (Sulṭān) ... 273
- † Bahrām-Mirzā 239
- * Baiḍāwī (Naṣīr-Dīn 'Abd-allāh) 1, 155, 412, 2-3
- * Baiḥaqī (Abū Ja'far Aḥ. MUQRĪ) JA'FARAK 61
- * † Baillie (Col. J. B.) 127, 130, 133, 15 Ad., 129, 132, 136, 39-40, 112, 124, 128, 146
- † Baisunghar-Mirzā 296
- † Bakhshish 'Alī 225
- † Balfour (F.) 323
- † Balwant-Singh (Mahārājah) ... 414

- * Banda-i 'Alī 111
- * Baranī (Ziyā-Dīn)... .. 204
- * Barlow (Sir G.) 129
- ‡ Bashārat-Khān (Muḥ.) ... 186-188 (IV)
- * Bayānī (Amīr 'Abd-allāh b. Muḥ. MARWĀRĪD) 331
- ‡ Bazmī Qargī 299
- ‡ Bhārāmāl b. Rājmal 329
- * Bhūpat-Rāi 338
- ‡ Bicknell (H.) 106
- * ‡ Bidil (M. 'Abd-Qādir) 313-318, 306 (IV)
- * Bidlīsī (Idrīs b. Ḥusām-Dīn) ... 247
- * Bihishtī 305
- ‡ Bihishtī (Sh. Ramaẓān) 305
- * Bin 'Azīm-Dīn Muḥ. Khān 'Abd-allāh (MAHĀRAT-KHĀN) ... 417
- ‡ Bindrāban (Rāi) 203
- * Birdhāi RĀDHĀKANTA TARKA ... 328
- * Birj Indar Sawāhī Jaswant-Singh (Mahārājah) 414
- * Birūnī (ABŪ RAḤMĀN Muḥ.) ... 161
- ‡ Bisb-Rāi b. Hargarb-Dās 329
- * Bisṭāmī ('Abd-Raḥmān b. Muḥ. b. 'Alī b. Aḥ.-Hanafī) 405
- * Bisūtūn ('Alī b. Aḥ. Abū Naṣr) 104, 284
- ‡ Blochmaun (H.) 77, 208, 358
- ‡ Bodenstedt 106
- * ‡ Brahmin (Chandarbhān)... 334, 115
- * Braj Ishwar-Dās (Rāi) 79
- ‡ Briggs (J.) 200
- * Bukhārī ('Abd-allāh Muḥ.) ... 4, 156
- ‡ Burgess (J.) 235
- * Burhān-Dīn 'Alī MARGHINĀNĪ 158, 181-184, 385
- ‡ Burhān-Dīn Khurāsānī (Maulānā) 408
- * Burhān-Dīn Maḥmūd b. Ṣadr-Sharī' Awwal 159 Ad.
- ‡ Burhān-Dīn (S.) TIRMIZĪ 281
- * Busīrī (Muḥ. b. Sa'īd) 45, 105
- * Chāchī (Badr-Dīn) 292
- * Chālābī (Ḥasan Fanārī) 41 Ad.
- * ‡ Chandarbhān BRAHMIN ... 334, 115
- ‡ Chanpā b. Aithippā ... 251-252, 254
- ‡ Chatarbhūj-Dās 329
- * Chaturman Rāi 410
- ‡ Chingiz Khān 406
- ‡ Christison (Dr. E.) 414
- ‡ Clarke (H. W.) 104 (IX), 106
- ‡ Courtland (Gen.) 234
- ‡ Cowell (Prof.) 291
- ‡ Croix (Petis de la) 73
- ‡ D'Alégre 104 (VIII)
- * Damāmīnī 34 Ad.
- * Damīrī (Kamāl-Dīn Muḥ.) 62
- ‡ Dānā-Rām 69
- * Dānīsh (M. Raẓī) Mashhadī ... 307
- ‡ ‡ Daqā'iqī (Shihāb-Dīn Daulatābādī) 402
- ‡ Dārāshikūh (Prince) ... 270, 307, 327
- ‡ Darby (D.) 73
- ‡ Darwish 'Alī (Maulawī) ... 139-140
- * Dā'ūd (Muḥ.) 'Alawī Shāhiyābādī 277
- ‡ Dā'ūd b. 'Alī b. Jamāl 61
- ‡ Dā'ūdi (Ḥājī 'Abd-Laṭīf 'Abd-Raḥīm b. Muḥ.-Tabrizī) ... 399
- * Daulat-Khān (Mullā) ṬARZĪ 351-352
- ‡ Daulat-Shāh 106, 273, 296
- ‡ Daurī (Muḥ. HAİKAL) ... 169, 398
- ‡ Davy (Maj.) 75
- * Dawānī (Jalāl-Dīn Muḥ. Ṣiddīq) 146 (XXIV)
- ‡ Defrémery (C.) 104 (VIII)
- * Di'bil Khuzā'ī 43 Ad.
- ‡ Didahmarī (Muḥ. A'ẓam)... .. 234
- ‡ Dieterici 29
- * Dīwān-Singh KHĀLIQ 322
- * Dīyā-Dīn Abī Muḥ. Ashshāb IBN BAIFĀR 25
- ‡ Dorn (B.) 104 (VIII)
- ‡ Dow (Alex.) 121-122, 200
- ‡ Dumoulin 104 (VIII)
- ‡ Durgā-Parshād (Rājah) 329
- ‡ Eastwick (E. B.) 104 (VIII), 120, 339
- ‡ Elliot (Sir H. M.) ... 290-292, etc.
- * Erpeuius (Dr. Thomas) 171
- ‡ Erskine (W.) 205
- ‡ Ethé (H.) 298, 329, 362
- * Euclid (Uqlidūs) 27

- † Fāḍil (S. Muḥammad) 11-12
- † Faḍl-Allah Asmar 147 Ad.
- * Faiḍī (Sh. Abū-Faiḍ) FAYYĀDĪ 30, 203, 325
- † Fā'iqq 374
- † Fakhr-Dīn 'Alī Khān 50
- * Fakhr-Dīn 'Alī ṢAFĪ b. Ḥus. WĀ'IZ
KĀSHIFĪ 243
- * Fakhr RĀZĪ 164
- * Fārābī (Imām Abū Naṣr Ismā'il b.
Ḥammād-Jauharī) 401
- * Farāhī (Mu'IN-ı MİSKİN) Harawī 190
- † Farīd (Mullā) 290
- * Farīd-Dīn (Sh.) 'AṬṬĀR 146 (XIV), 281
- † Farīd-Dīn (Sh.) SHĀKAR-GANJ ... 374
- * Fāryābī (Abū-Qāsim Maḥmūd) ... 189
- † Fath 'Alī 106
- † Fath 'Alī Shāh Qājār 87
- † Fauche (H.) 325
- * Fayyāḍī (Sh. Abū-Faiḍ) FAṬṬĪ 30, 203, 325
- * Fayyāz (Allāhdād-Khān) 353
- † Fāzil-Khān 372
- * Fāzil-Khān (Ḥāfiẓ) 91
- * Faẓl-allāh b. Rūzbahān KHWĀJAH
MAULĀNĀ ISPAHĀNĪ 105
- * Fighānī (Bābā) 306 (III)
- * † Firdausī (Abū-Qāsim Ḥasan)
98, 265-269, 270, 244
- * † Firishtah (Abū-Qāsim Hindū-Shāh)
200, 249, 203
- * Firūzābādī (Majd-Dīn Abū Ṭāhir) 63-64
- * † Fiṭrat (S. Mu'izz-Dīn Muḥ. MŪSAWĪ-
KHĀN) 309, 115
- † Fitzgerald (E.) 306 (V)
- † Flügel (Prof.) 24
- † Forbes (Duneau) 354
- † Freytag (F.) 403
- † Galland 239
- † Gaudin 104 (VIII)
- † Gaulmin 239
- † Geitlin 284 (IX)
- † Gentius 104 (VIII)
- * George b. 'Amīd . . . b. Abī-Ṭayyib 165
- * † Ghānī (Muḥ. Ṭāhir) Kashmīrī
306 (VIII), 376, 273
- † Ghārshī (Muḥ.-Dīn 'Alī) 301
- * Ghassānī (Imām Abī-Walīd Muḥ.
AZRAQĪ) 166
- * Ghayyāṣ (Ghīyāṣ-Dīn Jamshīd) ... 26
- * Ghazālī (Imām Muḥ. ḤUJJAT-ISLĀM
ṬŪSĪ) 160, 394
- * Ghazālī (Maḥmūd Ṭāhir) 371
- † Ghāzān b. Abāqā-Khān 412
- * Ghāzī-Dīn Ḥaidar-Shāh
137, 142-143, 135, 136, 138
- † Ghāzī-Dīn Khān (Wazīr Shihāb-
Dīn Khān) 410
- † Ghīyāṣ-Dīn (Kh.w.) 'Alī b. Āqā
Mullā Qazwīnī 413
- † Ghīyāṣ-Dīn (Sh.) Ḥusainābādī ... 340
- * Ghīyāṣ-Dīn Jamshīd GHAYYĀS ... 26
- † Ghīyāṣ-Dīn Muḥ. (Wazīr) 185
- † Ghīyāṣ-Dīn Muḥ. b. Yūsuf Ḥusainī 72
- * † Ghīyāṣ-Dīn Muḥ. KHĀND-AMĪR
72, 186-188, 203, 273
- † Ghufrān 101
- † Ghulām (Mīr) 'Alī 'ISHRAT ... 299
- † Ghulām Ḥusain 255
- * Ghulām Ḥus. ṬABĀṬABĀ'Ī 'Aẓīmābādī
225-226
- † Ghulām Ḥuṣ. b. Sh. Muḥ. 'Alī 'ABBĀSĪ 242
- * Ghulām Muṣṭafā (Ḥakīm) Bihārī... 253
- * Ghulām Yaḥyā Khān 181-184
- * Girdhārī 237
- † Gītā-Kishu 326
- † Gladwin (C. G.) 72, 118, 141
- † Gladwin (Francis) 104 (VIII), 208, 350
- † Görres (J.) 265
- † Gozzī 355
- † Graf (K. H.)
104 (IV-VIII, IX, XI), 284 (IX)
- † Graham (J.) 144
- † Griffith (R. T. H.) 294
- † Gūbind-Rāi 299
- † Guedeman (M.) 104 (III)
- * Gulandām (Muḥammad) 106
- * Ḥabīb b. Rabbuh 57
- * † Ḥādī (Muḥ.) KĀMWAR-KHĀN 202, 211
- * Ḥadīd ('Abd-Ḥamīd b. Ḥibat-allāh
b. Abī) 7

- * Ḥadr b. 'Atā-allāh 2-3
- * Ḥāfiẓ (Khw. Shams-Dīn) Shīrāzī
106, 306 (I)
- † Ḥaikal (Muḥ.) DAURĪ 169
- * † Ḥājī Khalfah (Muṣṭafā b. 'Abd-
allāh Kātib Chalabī) 24, etc.
- † Ḥājāj b. Yūsuf Ḥāsib 27 Ad.
- † Ḥakārī (Aḥ. b. Aḥ. Ḥusainī) 162
- † Ḥamadānī (Abū Yūsuf) 273
- * Ḥamadānī (Badī'-Zamān) 49
- * Ḥamadānī ('Imād-Dīn Maḥ. ILĀHĪ) 273
- * Ḥamadānī (M. Abū Ṭālib KALĪM) 306(VII)
- * Ḥamawī (Abū Ishāq Ibrāhīm b.
'Abd - allāh b. 'Abd - Mun'im
Shihāb-Dīn b. Abī aldam-Ḥamdānī) 390
- * Ḥamd b. Muḥ. b. Abī Bakr b. Ḥamad
b. Naṣr MUSTAUFĪ QAZWĪNĪ 406
- * Ḥamd-allāh MUSTAUFĪ QAZWĪNĪ 185, 406
- * Ḥamid (Shaikh) 308
- * Ḥamid-Khān 415
- † Ḥamilton (Charles) 181-182, 236
- † Ḥammer (J. von) 103, 106
- * Ḥaqā'iqī (Imām Afzal-Dīn Ibrāhīm
KHĀQĀNĪ)... 99-100, 274-276, 278, 277
- * Harawī ('Abd-allāh Muḥ. -ANṢĀRĪ) 94
- * Harawī (Abū-Salt) 43
- * Harawī (Nizām-Dīn Aḥ. b. Muḥ.
MUQĪM) 77
- † Harington (J. H.) 104 (I, IV, VII, VIII)
- * † Ḥarīrī (Abū Muḥ. Qāsim)
50-51, 52, 167
- * Harkāmī (Aḥ. b. Mas'ūd Ḥusainī) 37
- * † Harkam b. Mathurā-Dās 333, 329
- † Hartmann (A. H.) 121-122
- † Ḥasan 'Alī (Maulawī) 139-140
- † Ḥasan 'Alī b. Faṭḥ 'Alī Kbān 76
- † Ḥasan 'Alī 'IZZAT 121-122
- † Ḥasan Beg (Sultān) 146 (XXIV)
- * Ḥaṣan Fanārī Chalabī 41 Ad.
- † Ḥasan b. Muḥ. -Siwāsī 396
- † Ḥasan b. Saṭilmish 152-153
- † Ḥasan (Mīr) Ispahānī 253
- † Ḥasan Ṣabaḥ HUMAIRĪ 306 (V)
- * Ḥāshim 'Alī 379-380
- † Ḥāshimī (Muḥ. Qāsim) 305
- † Hastings (Warren) 181, 328
- * Ḥātifi (Maulānā 'Abd-allāh) 297
- † Ḥātim (Sh. Zuhūr-Dīn) 378-380
- † Ḥātim Ṭā'ī 354
- * Ḥayyuyah-Khazzāz (Abū 'Umar Muḥ.) 162
- † Ḥazīnī ('Abd-Raḥīm) 306 (V)
- † Henderson (Capt.) 91
- † Heron-Allen (E.) 306 (V)
- † Hidāyat-allāh 304
- † Hidāyat-allāh Shīrāzī 287
- * Ḥilālī (Badr-Dīn) ASTARĀBĀDĪ 298
- † Hillī (Abū-Qāsim Najm-Dīn Ja'far
b. Muḥ. b. Yahyā b. Sa'id) 386-388
- * Ḥillī (Jamāl-Dīn . . . b. Muṭahhar)
13-14, 386-388
- * Ḥimyarī (Nashwān b. Sa'id) 402
- † Ḥimāyat-Khān 35
- * Ḥimmat-Khān (Mīr 'Īsā).. .. 323 (III)
- † Hindley (J. H.) 106
- † Ḥiṣārī (Muḥammad Qulī)... .. 205
- † Ḥiṣhām b. 'Abd-Malik (Khalīf) 389
- * Ḥujjat-Islām (Imām Muḥ. GHAZĀLĪ
Ṭūsī) 160, 394
- † Ḥūl-Chand 325
- † Ḥumairī (Ḥasan Ṣabaḥ) 306 (V)
- † Hunter (Sir W. W.) 417
- * Ḥurūfī (*vide* Biṣṭāmī) 405 Ad.
- † Ḥusaiu (Hakīm Muḥ.) Yūnānī 257
- † Ḥusain (Mīr Muḥammad)... .. 181-184
- † Ḥusain (Muḥammad) 280, 372
- † Ḥusain b. 'Alī 412, 420
- * Ḥusain (Muḥ.) Tabrizī 373
- * Ḥusain b. 'Alī Wā'iz KĀSHIFĪ
97, 263, 339, 419
- † Ḥusain b. Ishāq 261
- * Ḥusain-Dīn Khān 233
- † Ḥusain Ghaznawī 299
- † Ḥusain Qulī Khān-Bahādūr 264
- † Ḥusain Mirzā (Sultān)
293-294, 306 (IV), 331, 339
- * Ḥusainī (Mīr Ashraf-Khān Muḥ.) 219
- † Ḥusainī (Muḥ. Kāzīm) 402
- * Ḥuwaizī (Shihāb-Dīn Mūsawī) ... 47 Ad.

- * † 'Ibād-allāh
178, 242, 293-295, 300, 312, 317
- * 'Ibād-allāh Muḥ. Bakr 363
- * Ibloniyūs (Apollonius of Perga) 28
- † Ibn-'Abbās 31
- † Ibn 'Abd Rabbuh (Shihāb-Dīn 'Alī Andalusī) 53
- † Ibn 'Abd-Wāḥid Muḥammad 47
- * Ibn-'Amīd (George . . . b. Ṭayyib) 165
- * Ibn A'ṣam (Kh̄w. Aḥ.) Kūfī 192-193
- * Ibn-Aṣīr (Majd-Dīn Jazarī) 5
- * Ibn-Baitār (Diyā-Dīn Mālikī Ashshāb) 25
- * Ibn-Ḥājib (Jamāl-Dīn Abū 'Amr 'Uṣmān) 32, 33, 36, 39-40 (II), 123, 400
- * † Ibn Harkarū 333, 329
- * Ibn-Julḍī 29
- * Ibn Kh̄halikān (Aḥ. b. Muḥ.) 21-22, 167
- * Ibn Mālik (Abū 'Abd-allāh Muḥ. b. 'Abd-allāh Tūsī) 399
- * Ibn Mālik (Badr-Dīn Muḥ. b. Muḥ. b. 'Abd-allāh) 399
- * Ibn Miskawaih (Abū 'Alī Aḥ.) 261, 95
- * Ibn Muḥ. Sa'id Muṣṭafā 70
- * Ibn Mulawwah (Qaiṣ b. Mu'ād) ... 57
- † Ibn Nadīm 28
- † Ibn-Quṭbī 161
- * Ibn Rabbuh (Ḥabīb) 57
- † Ibn Sa'd 31
- † Ibn Ṣatilmish (Ḥasan) 152-153
- * Ibn Sinā (Abū 'Alī) 393, 146 (XX), 330
- † Ibrāhīm (Ḥājī) b. Sh. 'Abd-Rahmān 25 Ad.
- † Ibrāhīm-Ibshīhī 389
- † Ibrāhīm b. Walīd b. 'Abd-Malik (Khalīf) 389
- † Ibrāhīm-Mirzā (Sultān) 73
- † Ibrāhīm Ṣabbāgh 25 Ad.
- † Ibrāhīm-Shāh 273
- * Ibrāhīm SHAUKAT Bukhārī 310
- † 'Ibrat (Mīr Ziyā-Dīn 'Alī) 299
- * Ibshīhī (Ibrāhīm) 389
- * Idrīs b. Ḥusām-Dīn BIDLĪSĪ 247
- † Iḥsānī (Mūsā b. Ḥas.) 14
- † Ikhwān Ṣafā 29 Ad.
- † Ikrām-Dīn Khān (Muftī) 18
- † Ikrām-Khān 291
- * † Ilāhī (Majd-Dīn SANĀ'Ī) 273, 281
- * Ilāhī ('Imād-Dīn Maḥ. HAMADĀNĪ) 273
- † Ilāhī-Bakhsh 'Aẓīmābādī 347
- † Ilāqī (Sharaf-Dīn) 330
- † Imdād 'Alī (S.) 329
- † Imdād-Daulah (Wazīr) 303
- * Imdād-Dīn Maḥ. ILĀHĪ HAMADĀNĪ 273
- * Imrū-Qaiṣ b. Ḥajar b. Imrī-Qindī 146 (XXI)
- * Imtiyāz (S.) Khān KHĀLĪṢ 311 (V)
- * 'Ināyat-allāh (Sh.) Dīhlawī 121-122
- † 'Ināyat-allāh Khān 216
- † 'Ināyat-allāh Shirāzī 104
- * 'Isā (Mīr) HĪMMAT-KHĀN 323, 111
- * Īsar-Dās Patanī 218
- † Isfarā'īnī (Sa'd-Dīn Sa'd-allāh) ... 166
- * Isfarā'īnī (Tāj-Dīn Muḥ.) 38
- * Ishāq SHAUKAT Bukhārī 310
- † 'Ishrat (Ghulam 'Alī) 299
- * Ishwar-Dās (Rāi Braj) 79
- * Iskandar Beg MUNSHĪ 240
- † Islām-Khān (Amīr) 375 (VIII)
- * Ismā'il 'ĀDIL-SHĀH 146 (XI)
- † Ismā'il ANQIRAWĪ 281
- † I'tibār-Khān 333
- * I'timād-Daulah (Wazīr) 212, 413
- † 'Iwaz (S.) SHAMSĀBĀDĪ 297
- † 'Izzat (Ḥasan 'Alī) 121-122
- * 'Izzat-allāh (Mīr) 91
- † Jabalī ('Abd-Wasī') 115
- * Jabalwardī (Muḥammad 'Alī) 116
- † Ja'far Beg b. Badi'-zamān b. Āqā Mullā Qazwīnī 413
- † Ja'far (Mirzā) 90
- † † Ja'far (Muḥammad) 95
- * Ja'far (Muḥammad) 375
- * Ja'far (Muḥ.) Ḥusainī Makkī 407
- † Ja'far (Nawwāb Mīr) 126
- † Ja'far b. Faẓl-allāh RAẒWĪ 186-188 (I-III)
- * Ja'far Ṣādiq (Imām) 363, 367
- * Ja'farak (Abū Ja'far MUQRĪ BAḤAQĪ) 61
- † Jagan-Nāth 68

- * † Jahāngīr (Emperor) **211-212, 68, 351-352**
- † Jahāngīr-Mirzā (Prince) 125
- * Jā'isī (Malik or Shāh Muḥ.) 299
- † Jai Singh (Rājah of Amber) 417
- * † Jalāl-Dīn 'Abd-Raḥmān SUYŪTĪ
5, 163, 384, 175, 255
- † Jalāl-Dīn Malik-Shāh ... 306 (V), 417
- * Jalāl-Dīn Muḥ. Šiddīqī DAWĀNĪ
146 (XXIV)
- * † Jalāl-Dīn RŪMĪ ... 281-282, 283, 273
- * Jalāl-Dīn b. Shams-Dīn KHWARIZMĪ
158 Ad.
- * Jamāl-Dīn 'Abd-allāh ANṢĀRĪ **34-35, 168**
- † Jamāl-Dīn Abū Ishāq (Amīr) ... 330
- * Jamāl-Dīn IBN HĀJIR
32-33, 36, 39-40 (II), 123, 400
- * Jamāl-Dīn . . . b. Muṭahhar HILLĪ
13-14, 386
- * Jamāl-Dīn Ḥas. b. Injū ... 115 (VIII)
- * Jamāl-Dīn Muḥ. b. 'Abd-Raḥmān
QAZWĪNĪ... .. 41 Ad.
- * Jamāl-Dīn NIḠĀMĪ 101-103, 279-280
- * † Jamāl-Dīn (S. Muḥ.) 'URFĪ SHIRĀZĪ
107, 300-302, 376
- * Jamāl-Ḥusainī (Amīr 'Atā-allāh) 191, 420
- * Jamāl-Qurāishī (Abū-Faḍl Muḥ.) 139-140
- * Jāmī (Nūr-Dīn 'Abd-Raḥmān)
293-295, 424, 281, 115
- † Jān (Mirzā) 108
- † Jān 'Alī (Maulawī) ... 51, 139-140
- † Jān (WĀFĪ Muḥ.) Harawī ... 8
- † Jānī Muḥ. b. Sh. Muḥ. JĪLĀNĪ ... 115
- * Jān-Jānān (M.) MAZHAR ... 321
- * Jār-allāh Maḥ. ZAMAKHSHARĪ 31, 53, 2-3
- † Jarrett (Maj. H. S.) 163
- * Jaswant-Singh (Birj Indar Sawāhī) 414
- * Jauharī (Abū Naṣr Ismā'īl) 139-140
- * Jawād Sābāt 65 Ad.
- † Jawān-Bakht (Prince) 374
- * Jawwād Sabāt BĀ-SAFĪN ... 65
- † Jazā'irī ('Abd-allāh b. Ja'far) ... 53
- * Jazarī (Majd-Dīn IBN-AṣĪR) ... 5
- * Jazarī (Shams-Dīn Abū-Khair) ... 172
- † Jilānī (Ḥakīm Maṣīh-Dīn) ... 107
- † Jilānī (Jānī Muḥ. b. Sh. Muḥ.) ... 115
- † Jilānī (Sh. 'Abd-Qādir) ... 104, 242
- † Jones (Sir W.) 15
- † Judishtir (Rājah) 410
- * Jurjānī ('Abd-Qāhir) ... 39-40 (I) Ad.
- * Jurjānī (SAYYID-SHARĪF) 170, 398
- * Jurjānī (Zain-Dīn Abū Ibrāhīm)... 257
- * Juwainī (Shams-Dīn) ... 104 (IV)
- * Jūzī (Abū-Faraj 'Abd-Raḥmān) ... 164
- † Ka' b. Rabī' 31
- † Kāchrū (Purbar-Pandit) 234
- † Kāhī (Qāsim) 115
- † Kaiqubād (Sultān Mu'izz-Dīn) ... 291
- † Kaiser (A.) 205
- * Kālī-Dās Hindī 370
- * Kalīm (M. Abū Ḥalīb) HAMADĀNĪ 306 (VII)
- * Kamāl-Dīn KHWĀJŪ-KIRMĀNĪ ... 272
- * Kamāl-Dīn Muḥ. DAMĪRĪ 62
- † Kamāl-Dīn Shīrẓād (Sultān) ... 273
- * † Kāmwar-Khān (Muḥ. Hādī) 202, 211
- † Karīm-allāh (Khw.) ... 411, 413
- † Kasembeg 386
- * Kāshānī (KHW. ĀṢAFĪ) ... 306 (IV)
- * Kāshānū (Muḥ. Muḥsiu) ... 11-12, 179
- † Kāshī (Muḥ. Ishāq) 42
- † Kāshī (Taqī) 273
- * Kāshifī (Fakhr-Dīn ṢAFĪ)... .. 243
- * Kāshifī (Ḥus. b. 'Alī WĀ'IZ)
97, 117, 263, 339, 419
- † Kaw (Muḥ. Qulī) Kashmīrī ... 306
- * Kāẓim 379-380
- * Kāẓim (M. Muḥ.) ... 214-215, 216-217
- † Keene (H. G.) 97
- † Khāfī-Khān (Wazīr) 42
- * Khair-allāh 145
- † Khair-Dīn Khān b. Luṭf-allāh ... 392
- * Khalfah (Hāji Muṣṭafā b. 'Abd-allāh
Kātib Ḥalabī) 24, etc.
- † Khālīd 31
- † Khālīl (Muḥ.) ṢĀḤĪB 115
- * Khālīq (Dīwān-Singh) 322
- * Khālīṣ (S. Imtiyāz Khān) ASTARĀBĀDĪ
146 (XVIII), 311 (V)

- * Khallikān (Aḥ. b. Muḥ.) ... 21-22, 167
- * Khandān (Sultān Muḥ.) ... 373
- ‡ Khān-i A'zam ('Aziz Gūkaltāsh) ... 273
- * ‡ Khān-Khānān (M. 'Abd-Raḥīm)
76, 205-207, 107
- † Khān Muḥ. (Mullā) Anṣārī ... 196
- ‡ Khanykov ... 99, 278
- * Khāqānī (Imām Afzal-Dīn)
99-100, 274-276, 278, 277
- * Khaytib (Muḥ.) ABSHĪHĪ ... 53
- * ‡ Khayyām (Ḥakīm 'Umar) 306(V), 311, 88
- * Khazzāz (Abū . . . 'Umar IBN
HAYYU YAH) ... 162
- ‡ Khiljī (Sultān 'Alā-Dīn) ... 299
- † Khīyālī-Rām ... 79
- ‡ Khudā-Bakhsh ... 273
- * Khurāsānī Abū Ṭālib Ḥusainī 75, 199
- † Khurāsānī (Muḥ. b. Jalāl-Dīn)
156, 159, 371
- * Khushdīd ... 376
- * ‡ Khusrau (Amīr Saif-Dīn)
120, 290-291, 115
- † Khwāfī (Mir Muḥ. Arshad) ... 262
- ‡ Khwāfī (Sh. Zain-Dīn) ... 205
- * Khwājah Maulānā Ispahānī (Fazl-
allāh) ... 105
- * Khwājū Kirmānī (Kamāl-Dīn) ... 272
- * ‡ Khwānd-Amīr (Ghiyāṣ-Dīn Muḥ.)
72, 186-188, 203, 273
- * ‡ Khwānd-Mīr (S. Muḥ. b. Burhān-Dīn)
71, 186-188, 72
- * Khwarizmī (Jalāl Dīn b. Shams-Dīn)
158 Ad.
- ‡ Kishu-Dās Bāsdīw ... 329
- * Kūfī (Khw. Aḥ. or Muḥ. b. A'ṢAM) 192-193
- † La'ī-Chand ... 216
- ‡ Lallū-Singh ... 329
- * Iāl-Rām b. Dūlah-Rām ... 203
- ‡ Langlès ... 75
- ‡ Lescallier (Baron) ... 329
- ‡ Leyden (Dr. J.) ... 205
- ‡ Lisānī ... 244
- ‡ Lowe (W. H.) ... 106
- ‡ Lumsden (M.) ... 55, 98
- † Luṭf-allāh Mūsawī SHŪSTARĪ ... 85
- * Ma'arrī (Abū-'Alā Aḥ. b. 'Abd-
allāh b. Sulaimān-TANŪKHĪ) ... 404
- * Mada'ni ('Alī Ṣadr-Dīn) ... 42, 48
- ‡ Mādhū-Rām ... 329
- * Maghribī (Muḥ.) ... 281
- * Mahārat-Khān (Bin 'Azīm-Dīn
Muḥ. Khān 'Abd-allāh) ... 417
- * Mahārat-Khān (Ḥakīm) Ispahānī 247
- * Maḥbūbī (ṢADR-SHARĪ'AH 'Ubaid-
allāh) ... 159
- † Mahdī ... 101-3
- ‡ Mahdī (Mirzā) ... 98
- † Maḥmūd 'Adil (Sh.) ... 427
- ‡ Maḥmūd (Sultān) Ghazuwī 265, 296
- * Maḥmūd-Tāhīr GHAZĀLĪ ... 371
- * Maidānī (Sh.-Abū-Faḍl. Aḥ. b.
Muḥ.-Nishāpūrī) ... 395
- ‡ Majd-Daulah (Nawwāb) ... 75
- † Majd-Dīn ... 331
- * Majd-Dīn Abū Ṭāhīr FIRŪZĀBĀDĪ 63, 64
- * Majd-Dīn Jazarī IBN-AṢĪR. ... 5
- * Majnūn (Qaiṣ IBN MULAWWAH) ... 57
- * Makhmūr (Murshid 'Alī Khān) 375 (IX)
- ‡ Malak Shāh (Saljūqī) ... 417
- † Mālik ... 373
- ‡ Malik-Ḥaidar CHĀDAWARĪ ... 234
- ‡ Malik Kāmil ... 25 Ad.
- ‡ Malik (Muḥammad) ... 250
- ‡ Malik-Muzaffar ... 390
- * Malik or Shāh Muḥ. JĀ'ISĪ ... 299
- ‡ Malik-Shāh (Jalāl-Dīn) ... 306 (I), 417
- * Mālīṭī (Abū Faraj b. Hārūn) ... 165
- ‡ Māmā Bakāno ... 173
- * Maṣṣūr b. Muḥ. b. Aḥmad ... 416
- ‡ Maqbūl Aḥmad ... 82
- * Mar'ashī (Qāzī S. Nūr-allāh) SHŪSTARĪ 244
- * Marghinānī (Burhān-Dīn 'Alī)
158, 181-4, 385
- * Martyu (Rev. H.) ... 425
- ‡ Marwān (II.) b. Muḥ. b. Marwān
(Khalīf) ... 389
- * Marwārīd (Amī 'Abd-allāh b. Muḥ.) 331

- * Marzūqī (Imām Abū 'Alī Aḥ. b. Muḥ. b. -Ḥasan) ... 403
- * Mashqī ... 281
- ‡ Mashriqī (Sh. Nūr-Ḥaqq) ... 291
- ‡ Masīḥ-Dīn Jilānī (Ḥakīm) ... 107
- ‡ Mas'ūd b. Ibrāhīm (Sultān) ... 273
- ‡ Mas'ūdi (Abū-Ḥas. 'Alī b. Ḥus. b. 'Alī) ... 389
- ‡ Ma'sūm (Ḥakīm Muḥ.) Ispahānī ... 257
- * Ma'tūq b. Shihāb-Dīn Mūsawī ... 47
- † Mayānī (Ḥājī Shams-Dīn) ... 240
- * Mazḥab Ispahānī ... 376
- * Mazḥar (M. Jān-Jānān) ... 321
- † Mazḥar-allāh b. Kḥair-allāh ... 354
- ‡ Meynard (Barbier de) ... 104 (IX)
- * Mihrbān b. Faridūn Pārsī ... 235
- * Mihrī (S. 'Alī) Ispahānī ... 375 (VII)
- * Minto (Lord) ... 129, 132, 135
- ‡ Mīr 'Ālam-Kḥān (Wazīr) ... 85
- ‡ Mīr 'Alī ... 373
- † Mīr Ḥasan Ispahānī ... 253
- * ‡ Mīr 'Īsā HİMMAT-KḤĀN ... 323, 111
- ‡ Mīr Ja'far (Nawwāb) ... 126
- * ‡ Mīr-Kḥwānd (S. Muḥ. b. Burhān-Dīn) ... 71, 186-8, 72
- ‡ Mirzā Sultān Muḥammad ... 408
- * Miskawaih (Abū 'Alī Aḥ. b. Muḥ.) 261, 95
- * Miskīn (Mu'īu-Dīn) ... 190
- ‡ Moghul Beg (M.) ... 347
- ‡ Mohl (J.) ... 265
- * Moira (Lord) ... 129
- ‡ Mu'ayyad-Dīn (Wazīr) b. ALQĀMĪ 7
- ‡ Mu'azzam-Daulah (Muḥ. 'Alī Kḥān) 125
- * Mubād-Shāh ... 69
- ‡ Mudabbir-Mulk ... 197
- † Mueller (A.) ... 429
- ‡ Muḥammad 'ABDŪH (Sh.) ... 6
- * Muḥammad Akbar ARZĀNĪ 255, 256
- † Muḥammad Akram Kḥalq ... 32 Ad.
- † Muḥammad 'Alī ... 81
- * Muḥammad 'Alī ... 244
- * Muḥammad 'Alī JABALWARDĪ ... 116
- ‡ Muḥammad 'Alī Kḥān MU'AZZAM-DAULAH ... 125
- * Muḥammad 'Alī ŠĀ'IB Tabrīzī 304, 306 (I-IV)
- * Muḥammad Amīn b. Abī Ḥus. Qazwīnī ... 409
- † Muḥammad (Mīr) Arshad KḤWĀFĪ 262
- † Muḥammad Aslam ZANJĀNĪ MŪSAWĪ 322
- ‡ Muḥammad A'zam DĪDAHMARĪ ... 234
- * Muḥammad b. Aḥ. MUSTAUFĪ HARAWĪ 192, 193
- ‡ Muḥammad (Wazīr) b. 'Alī ... 106
- † Muḥammad Bāqir Rāpī ... 28
- ‡ Muḥammad b. Atābak Sa'd b. Zingī 104 (IX)
- * ‡ Muḥammad (S.) b. Burhān-Dīn Mīr-KḤWĀND ... 71, 186-8, 72
- ‡ Muḥammad b. Ḥas. b. 'Alī b. Muḥ. b. 'Alī (Imām) ... 420
- † Muḥammad b. Ḥas. b. Muḥ. SHAHRĀSTĀNĪ ... 394
- † Muḥammad b. Hindū-Shāh Yasarī ASTARĀBĀDĪ ... 13 Ad.
- † Muḥammad b. Jalāl-Dīn KḤURĀSĀNĪ 156, 159, 371
- * Muḥammad b. Maḥmūd ĀMŪLĪ ... 330
- * Muḥammad b. Muḥ. b. Murtadā Rāpī 11, 12
- * Muḥammad b. Muḥ. Sirāj-Dīn SAJĀWANDĪ ... 16-17
- ‡ Muḥammad b. Rustam b. Qubād 214, 216
- * Muḥammad b. Sa'id BUSĪRĪ 45, 105
- * Muḥammad Dā'ūd 'Alawī SHĀDIYĀ-BĀDĪ ... 277
- † Muḥammad-Dīn 'Alī GḤARSHĪ ... 301
- ‡ Muḥammad Fādīl (S.) ... 11, 12
- † Muḥammad Haikal-DAURĪ 170, 398
- † Muḥammad Ḥusain ... 280, 372
- ‡ Muḥammad Ḥusain (Mīr) ... 181-4
- * Muḥammad Ḥusainī (Mīr Ashraf-Kḥān) ... 219
- * Muḥammad Ḥusain Tabrīzī ... 373
- * Muḥammad Ḥus. Yūnānī (Ḥakīm) 257
- † Muḥammad Ishāq KĀSHĪ ... 42
- † ‡ Muḥammad Ja'far ... 95
- * Muḥammad Ja'far ... 376
- * Muḥammad Ja'far Ḥusainī Makkī 407

- * Muḥammad Jā'isi (Malik) ... 299
- * Muḥammad Kāzīm (M.)
214, 215, 411, 216, 217
- † Muḥammad Kāzīm-Ḥusainī ... 402
- ‡ Muḥammad KHALİL ŞAḤİB ... 115
- * Muḥammad-KHATĪB-ABŞĪHĪ ... 53
- * Muḥammad MAḠHRIBĪ ... 281
- ‡ Muḥammad Malik ... 250
- ‡ Muḥammad Ma'sūm Ispahānī (Ḥakīm) 257
- * ‡ Muḥammad Mirzā (Sultān) SAFAWĪ
87, 81, 73, 76, 86, 93, 112
- * Muḥammad Murād (Mīr) ... 323
- * Muḥammad Murād MŪSAWĪ ... 256
- * Muḥammad Naşır Ḥakīm - Bāshī
Karīm-Khān ... 311
- * Muḥammad Qādirī ... 350
- † Muḥammad Qāsīm Ḥāshimī ... 305
- * ‡ Muḥammad Qāsīm Hiudū-Şah
FIRIŞTAH ... 200, 249, 203
- ‡ Muḥammad Qulī HİŞĀRĪ ... 205
- † Muḥammad Qulī KAW KASHMİRĪ ... 306
- * Muḥammad RIZĀ ... 283
- ‡ Muḥammad Sa'īd ... 92
- † Muḥammad Sa'īd Tabatī ... 7 Ad.
- * ‡ Muḥammad Şālih 81, 121, 122, 292
- ‡ Muḥammad Şālih (Sh.) ... 115
- ‡ Muḥammad Şālih ŞHIRĀZĪ (Ḥakīm) 194
- * Muḥammad Sāqī MUSTA'IDD-KHĀN
216, 217, 411
- † Muḥammad Şhafi' Munşhī ... 213
- ‡ Muḥammad-Şhāh (Emperor) ... 417
- † Muḥammad Şhāh (M. S.) SHĀHĀNĪ 206
- * ‡ Muḥammad Şharīf MU'TAMAD-KHĀN
213, 211
- * Muḥammad Sultān THĀNISARĪ ... 325
- ‡ Muḥammad Tāhir MUSTAUFĪ ... 281
- † Muḥammad Taqī b. Sh. Ḡhulām Ḥus. 289
- † Muḥammad Turāb Sārāngpūrī ... 352
- † Muḥammad Yūsuf ... 309, 312
- ‡ Muḥammad Yūsuf NAQŞH BANDĪ ... 335
- † Mūhan-La'l ... 323
- † Muḥibb 'Alī ŞHIRĀZĪ ... 240
- † Muḥkim-Singh ... 125
- * Muḥsin b. Murtadā KĀSHĀNĪ 11, 12, 179
- ‡ Muḥsin Fānī KASHMİRĪ ... 306 (VIII)
- ‡ Muḥsin Zū-Qadr ... 115
- * Muḥyi-Dīn (M.) ... 234
- † Muḥyi-Dīn KHĀN ... 346
- * Muḥyi-Dīn Muḥ. 'ARABĪ ... 153
- * Mu'in-Dīn (MU'IN-MISKĪN) 190, 389
- * Mu'īn Wā'iz (Mullā) ... 281
- * ‡ Mu'izz-Dīn FIṬRAT MŪSAWĪ-KHĀN
309, 115
- ‡ Mu'izz-Dīn KAIQUBĀD ... 291
- * Mu'izz-Dīn Muḥ. Ḥusainī ... 373
- * Mukhlīş (Rāi Anand-Rām) 306 (VI)
- * Mukhlīş-Khān ... 376
- ‡ Mukhtārī ('Uşmān) ... 273
- * Mulawwah (Qais b. Mu'ad b.) ... 57
- ‡ Mullā Aḥmad ... 413
- ‡ Mumtāz-Maḥal (Empress) 374, 413
- ‡ Mumtāz-Zamānī Arjumand-Bānū
Biḡam ... 413
- ‡ Munīr (Mullā Abū-Barakāt) 108, 115
- ‡ Munkhafā Khān ... 42 Ad.
- * Munşhī (Iskandar Beg) ... 240
- † Muushī (Muḥ. Şhafi') ... 213
- * Munyarī (Sh. Yahyā) ... 383
- * Muqaffā' ('Abd-allāh b.) ... 117, 339, 340
- ‡ Muqīm (Kh. w. Muḥammad) Harawī 77
- * Muqīm (Niẓām-Dīn Aḥ. Ibn Muḥ.)
Harawī ... 77
- * Muqrī (Abū Ja'far Aḥ.) Baiḥaqī . 61
- * Murād (Mīr Muḥammad) ... 323
- ‡ Murād-Bakhsh (Prince) ... 305, 375 (IX)
- † Murād (Muḥ.) MŪSAWĪ ... 256
- * Murshid 'Alī Khān MAKHMŪR 375 (IX)
- * Murtadā Abū Qāsīm Alī b. Tāhir 6 Ad.
- * Murtazā Qulī KHĀN WĀLĀ 375 (IX)
- † Murtazā Qulī QAZWĪNĪ ... 363-8, 383
- ‡ Mūsā HĀDĪ (Khalīf) ... 389
- † Mūsā b. Ḥas. IḤSĀNĪ ... 14
- * Mūsawī (Ma'tūq b. Şhībāb-Dīn) ... 47
- † Mūsawī (Mīr Muḥ. Aslam ZANJĀNĪ) 322
- † Mūsawī (Muḥ. Murād) ... 256
- * ‡ Mūsawī (Mu'izz-Dīn FIṬRAT) 309, 115
- * Mūsawī (Şhībāb-Dīn) ... 47

- * Muṣharraf-Dīn b. Muṣliḥ-Dīn SA'DĪ
Shīrāzī 104, 284-9, 341-9, 146
(XXIII), 376
- ‡ Muṣtafā (Hājī) 225
- * Muṣtafā b. 'Abd-allāh Kātib Shalabī
Hājī KHALFAH 24, etc.
- * Muṣtafā (Ghulām) Bihārī 253
- * Musta'idd-Khān (Muḥ. 'Alī ṢĀ'IB)
Tabrizī 304, 306 (I-IV)
- * Musta'idd-Khān (Muḥ. Sāqī) 216, 217, 411
- ‡ Mustanṣir billāh (Khalīf) 390
- ‡ Mustaufī (Muḥ. Ṭāhir) 281
- * Mustaufī (Muḥ. b. Aḥ.) Harawī 192, 193
- * Mustaufī (Hamd-allāh) Qazwīnī 185, 406
- * † Mu'tamad-Khān (Muḥ. Sharīf) 213, 211
- * Mutanabbī (Abū-Ṭayyib 'Alī) 46
- * Muṭarizzī (Abū-Faṭḥ Nāṣir) 39, 40 (I)
- † Mūtī-La'l b. Mūhan-La'l 341
- † Mūtī-La'l b. Rājah-Rām 342
- ‡ Muwaffiq (Imām) 306 (I')
- ‡ Muẓaffar (Malik) 390
- † Najīb-allāh SHIDDĪQĪ 197
- * Najm-Dīn Khān (Qāzī) 180
- * Nakhshabī (Ziyā-Dīn) 350
- * Naqīb-Khān b. 'Abd-Laṭīf Ḥusainī 325
- ‡ Naqshbandī (Hājī Muḥ. Yūsuf) ... 335
- ‡ Narāyan-Kūl 'Azīz 234
- † Narsingh-Dās 325
- * Nasafī (Abū-Barakāt 'Abd-allāh) 9
- ‡ Nasarianz (S.) 104 (VIII)
- * Nashwān b. Sa'id-ḤIMYARĪ 402
- * Naṣīb (Bābā or Mullā) 245
- * Naṣīrābādī (Muḥ. Ṭāhir) 88
- ‡ Naṣīrāī Hamadānī 115
- * Nāṣir-'Alī Sirhindī (Sh.) 312
- ‡ Naṣīr-allāh Shīrāzī 339
- * Naṣīr-Dīn 'Abd-allāh BAIDĀWĪ
1, 155, 412, 2, 3
- ‡ Naṣīr-Dīn 'Abd-Raḥmān (Sultān) 95
- ‡ Naṣīr-Dīn (Sultān) Khiljī 277
- * ‡ Naṣīr-Dīn (Kh.w.) Ṭūsī 27, 95, 96
262, 392, 393, 396-8, 179, 261
- ‡ Naṣīr-Dīn 'Ubaid-allāh 243
- * Naṣīr (M.) Ḥakīm-Bāshī Karīm-
Khān 146 (XVII)
- * Naṣīrī (Yūsuf b. TAḠHRĪ BIRDĪ) ... 23
- † Naubat-Rāī 75
- ‡ Nawā'ī (Wazīr Mīr 'Alī Shīr)
186-8, 191, 293, 296, 298
- ‡ Naẓar 'Alī Shāh 353
- ‡ Nesselmann 106
- † Ni'mat-allāh (Qāzī Sh.) 277
- * Ni'mat-Khān (M. Nūr-Dīn) 'ĀLĪ
82, 109, 146 (VI), 376 (I-IV, X-XII)
- ‡ Niṣhāpūrī (Abū-Barakāt) 115
- * Niṣhāpūrī (Aḥ. b. Muḥ.-MAIDĀNĪ) 395
- * Niẓām (Qāzī Sh.) 180
- * Niẓām-Dīn (Muftī) 18
- * Niẓām-Dīn Aḥ. b. Muḥ. MUQĪM
Harawī 77
- ‡ Niẓām-Dīn Auliyyā (Sh.) 290
- ‡ Niẓām-Dīn (Amīr) Sh. Aḥ. SUHAILĪ 339
- * Niẓāmī (Jamāl-Dīn Abū Muḥ.
Ilyās) 101-3, 279, 280
- * Niẓām-i Madrasa-i Jalālī (Maḥ.
Ṭāhir GHAZĀLĪ) 371
- * Niẓām-Mulk (Āṣaf Jāh) 375 (IX)
- ‡ Niẓām-Mulk (Wazīr) 306 (V)
- ‡ Nott (J.) 106
- ‡ Nu'mān 31
- † Nūr (Sultān Muḥ.) 373
- † Nūr 'Alī 244
- * Nūr-allāh (Qāzī) MAR'ASHĪ SHŪSTARĪ 244
- * ‡ Nūr-Dīn 'Abd-Raḥmān JĀMĪ
293-5, 281, 115
- * Nūr-Dīn (Sh.) Muḥammad 157
- * Nūr-Dīn Muḥ. 'AUFĪ 119
- ‡ Nūr-Dīn (Sh.) Walī 245
- ‡ Nūr-Haqq (Sh.) MASHRIQĪ 291
- † Nūr Muḥammad 304
- ‡ Nuṣrat-Dīn Abū Bakr (Atābak) ... 101
- ‡ Oas 31
- ‡ Olearius (Adam) 104 (VIII)
- ‡ Ouseley (W.) 106, etc.
- * Paras-Rām b. Kishtan-Dīw 326
- * Payām (Aḥ. 'Alī) 376
- ‡ Pāyandah (M.) Ḥas. Ghaznawī ... 205

- ‡ Pīr Muḥ. 'Azmī 97
- ‡ Pīr Muḥ. Bahādur-Khān (Amīr-Zādah) 416
- ‡ Pizzi (I.) 265
- ‡ Plato 261
- ‡ Platts (J. T.) 104 (VIII)
- ‡ Price (Maj. D.) 211
- ‡ Purbar-Pandit KĀCHRŪ 234
- ‡ Qa'b 31
- * Qādir 379, 380
- * Qādirī (Muḥ.) 350
- † Qahr-Dīn (Mīr) MŪSAWĪ 123
- ‡ Qais 31
- ‡ Qais b. Ḥamzah 31
- ‡ Qais b. 'Innāb 31
- * Qais b. Mu'ād Ibn MULAWWAH 57
- † Qāsim (Muḥ.) Hāshimī 305
- * ‡ Qāsim (Muḥ.) Hindū-Shāh FIRISHTAH
200, 249, 203
- ‡ Qāsim KĀHĪ 115
- * Qazwīnī (Abū Ḥasan b. Ibrāhīm) 86
- * Qazwīnī (Amīr Yahyā Ḥusainī) ... 239
- * Qazwīnī (ḤAMD-ALLĀH MUSTAUFĪ)
185, 406
- * Qazwīnī (Jamāl-Dīn Muḥ. b. 'Abd-Rahmān) 41 Ad.
- * Qazwīnī (Muḥ. Amīn b. Abī-Ḥus.) 409
- * ‡ Qazwīnī (Zakariyyā b. Muḥ.) 362, 247, 203
- ‡ Qizil Arslān (Atābak) 101, 103
- ‡ Qudrat Aḥmad (Maulawī) 291
- * Qudūrī 158 Ad.
- * Quhistānī (Shams-Dīn Muḥ. Khurāsānī) 159
- ‡ Qulī (Muḥ.) HĪṢĀRĪ 205
- † Qulī (Muḥ.) KAW Kashmīrī 306
- * Qulī (Murtazā) Khān WĀLĀ 375 (IX)
- † Qulī (Murtazā) Qazwīnī 308, 363-8, 388
- * Qulī (Muḥ.) SALĪM 375 (VIII)
- ‡ Qūmī (Malik) 115
- ‡ Quṭb-Dīn 108
- * Quṭb-Dīn (Mullā) 146 (XXVIII)
- ‡ Quṭb-Dīn (Kh.w.) BAKHTIYĀR KĀKĪ 374
- ‡ Quṭb-Shāh ('Abd-allāh) 48, 307
- ‡ Ra'daudāz-Khāu 338
- * Rādhākanta (Birdhā'ī) Tarka ... 328
- † Raḍī (Muḥ. Bāqir) 28
- * Raḍī (Muḥ. b. Muḥ. b. Murtaḍā) 11, 12
- * Raḍī-Dīn Muḥ. RAḌĪ ASTARĀBĀDĪ 32
- * Raḍī' (Muḥ.) SAUDĀ 382
- † Rāḥat 'Alī 216, 217
- * Rāi Chandarbhān (Rāi Khān Munshī) 410
- * Rāi Chaturman 410
- * Rāi Khān Munshī (RĀI CHANDARBHĀN)
410
- * Rāi Zādah CHATURMAN RĀI ... 410
- ‡ Rajū'ulwī 108
- ‡ Ramazān (Sh.) BIHISHṬĪ 305
- * Ranchūrjī (Dīwān) 235
- * Ranjhūr-Dās 115, 336, 337
- * Rāqim (Mīr S. Sharif) 246
- ‡ Rashd-Khān Ḥasanī 372
- * Rashīd-Dīn (Amīr Faḍl-allāh) ... 20
- * Rashīd-Dīn WAṬWĀṬ 366
- * Raushan 'Alī Anṣārī 359
- † Ray (Pratāpa-Chandra) 325
- * Rāzī (Abū Qāsim) 371
- ‡ Rāzī (Amīn Aḥ.) 247
- * Rāzī (Fakhr) 164
- * Raḍī (Mīr) DĀNISH Mashhadī ... 307
- † Raḍwī (Ja'far b. Faḍl-allāh) 186-8 (I-III)
- * ‡ Raḍwī (S. Amīr 'Alī) 237, 238, 377
- ‡ Redhouse (J. W.) 281
- ‡ Richardson (J.) 106
- * Rizā (Muḥammad) 283
- ‡ Rizā Beg (M. Āqā) 306
- ‡ Robinson (S.) 106, 265, etc.
- ‡ Rogers (A.) 294, 339
- ‡ Rosen (G.) 281
- ‡ Rosenzweig (Von) 294
- ‡ Ross (J.) 104 (III, VIII)
- ‡ Rückert (F.) 104 (IX), 265, 403
- * ‡ Rukn-Dīn (S.) Ḥas. ASTARĀBĀDĪ 33, 32
- ‡ Ruku-Dīn Muḥ. Qādirī Hīṣārī ... 273
- * Rūmī (Aḥmad) 281
- * Rūmī (Maulānā Jalāl-Dīn) 281, 282, 283
- * Rustam-Jang (Murshid 'Alī Khān)
MAKHMŪR 375 (IX)

- † Ryer (A. du) 104 (VIII)
- * † Sa'adat 'Alī Khān (Nawwāb-Wazīr)
128, 131, 134, 132, 127, 130
- * Sa'alabī (Abū Maṣnūr 'Abd-Malik) 60
- † Šābit b. Qurra Šābī (Abū Ḥasan) 27 Ad.
- * Šābit (S. M. Afzal-Dīn) 111
- † Sachau (E.) 161
- † Sa'd-allāh (Mīr) SHĀHĀBĀDĪ 234
- † Sadāsheo-Bhāo 228
- † Sa'd-Dīn (Muḥammad) 94
- * Sa'd-Dīn Mas'ūd TAFTĀZĀNĪ 41
- † Sa'd-Dīn Sa'd-allāh ISFARĀ'INĪ 166
- * Sa'dī (Musharrāf-Dīn b. Muṣliḥ-Dīn) 104
284-9, 341-9, 146 (XXIII), 376, 421-3
- * Šadr-Dīn ('Abd-allāh) 330
- * Šadr-Šarī'ah ('Ubaid-allāh MAḤBŪBĪ) 159
- * † Šafadī (Šalāḥ-Dīn Khālil b. Aibak) 44, 23
- † Šafawī (Sulaimān-Šāh) 88
- † Šafawī (Sulṭān-Ḥusain) 375 (VII)
- * † Šafawī (Sulṭān Muḥ. Mirzā)
87, 81, 73, 76, 86, 93, 112
- * Šāfi 311 (IV)
- * Šafī (Fakhr-Dīn 'Alī KĀSHIFĪ) 243
- † Šafī-Šāh 240
- † Šāḥib (Muḥ. Khālil) 115
- † Šāḥib-Singh Fatḥpūrī 334
- * Šā'ib (M. Muḥ. 'Alī) Tabrīzī
304, 306 (I-IV)
- † Sa'id (Muḥammad) 42
- † Sa'id-Dīn Sa'd-allāh ISFARĀ'INĪ 166
- * Sa'id (b. Muḥ.) Muṣtafā 70
- † Sa'id Tughrul b. Arslān 103
- * Saif-Dīn (Mirzā) 234
- * † Saif-Dīn (Amīr) KHUSRAU
120, 290, 291, 115
- * Saifī Bukhārī 296, 359
- * Sajāwandī (Muḥ. b. Muḥ. Sirāj-Dīn) 16, 17
- * Sakkākī (Sirāj-Dīn Yūsuf b. Abī
Bakr) 41 Ad.
- * † Šalāḥ-Dīn Khālil b. Aibak-ŠAFADĪ 44, 23
- * Šālīḥ (Muḥ.) 81, 121, 122
- † Šālīḥ (Muḥ.) 292
- † Šālīḥ (Sh. Muḥ.) 115
- † Šālīḥ Muḥ. SIRĀM 270
- † Šālīḥ (Ḥakīm Muḥ.) Širāzī 194
- * Salīm (Muḥ. Qulī) 375 (VIII)
- * Salīm-allāh 231
- * Samarqandī (Abū-Laiṣ Naṣr) 38
- * † Sanā'ī (Ḥakīm Majd-Dīn) 273, 281
- † Sanbhā b. Siwā Rājah 410
- † Sandrie (G.) 147
- † Sāndwī (S. Aḥmad) 89
- * Sāqī (Muḥ.) MUSTA'IDD-KHĀN 216, 217
- † Sarkhush 312
- * Sāsānī (Abū Qāsim SIMNĀNĪ) 118
- * Saudā (M. Muḥ. Rafī') 382
- † Sayyid Aḥmad 369, 370
- † Sayyid Aḥ. b. S. Aḥmad 168
- † Sayyid Aḥmad Khān (Sir) 211
- † Sayyid Aḥmad SĀNDWĪ 89
- * Sayyidī (Shaikh 'Alī) 281
- * Sayyid-Šarīf JURJĀNĪ 170, 398
- * Sayyid Walī (Mīr) 264
- † Schack 265
- † Schitter 355
- † Schlechta-Wssehrd 104 (IX)
- † Scott (Jonathan) 191, 192, 200, 225
- † Seton (Hon. A.) 67
- * Šhādiyābādī (Muḥ. Dā'ūd 'Alawī) 277
- † Šhafī' (Muḥ.) MUNSHĪ 213
- † Šhāhābādī (Mīr Sa'd-allāh) 234
- † Šhāhānī (S. Muḥ.-Šhāh) 206
- * † Šhāhjahān (Emperor) 89, 241, 213,
304, 329, 334, 409, 410, 413, 417
- † Šhāh-Maḥmūd Nishāpūrī... .. 373
- † Šhāh-Malik Khālīdī Amīr Qūzī 281
- † Šhahr-allāh b. Šhams-Dīn 239
- † Šhahrastānī (Muḥ. b. Ḥas. b. Muḥ.) 394
- * Shaibānī 158 Ad.
- * Shaikh Ḥamīd 308
- † Šhakar-Ganj (Sh. Farīd-Dīn) 374
- † Šhāmī 102
- † Šhamsābādī (S. 'Iwāz) 297
- † Šhams-Dīn (Malik) 104 (VII)
- * Šhams-Dīn Abū-Khair JAZARĪ 172
- † Šhams-Dīn b. ṬALḤAH Miṣrī 53
- † Šhams-Dīn (Hājī) MAYĀNĪ 240

- * Shams-Dīn HĀFIZ SHIRĀZĪ 106, 306 (I)
 * Shams-Dīn JUWAINĪ ... 104 (IV)
 * Shams-Dīn KHURĀSĀNĪ QUHISTĀNĪ 159 Ad.
 † Shams-Dīn Sulṭān Muḥammad ... 408
 * † Shams-Dīn Tabrizī 311 (III), 281
 † Shamshīr-Khān ... 270
 * Shams-i Sirāj 'AFĪF ... 204
 * Sharaf-Dīn 'Alī YAẒDĪ 73, 194, 195, 408
 † Sharaf-Dīn ĪLĀQĪ ... 350
 * Sharaf-Dīn (Sh. Yahyā) MUNYARĪ 383
 † Sharī'at-allāh (Mullā) ... 181-4
 * † Sharif (Muḥ) MU'TAMAD-KHĀN 213, 211
 * Sharīf-Raḍī Abū-Ḥas. Muḥ. ... 6
 * Sharīf (Mīr S.) RĀQIM ... 246
 * Shaukat (Muḥ. Ishāq) Bukhārī ... 310
 † Shay Aḥ. (Muḥ. Badr-Dīn) ... 249
 † Shea (D.) ... 69
 † Shihāb-Dīn 'Alī Andalūsī IBN 'ABD RABBUH ... 53
 * Shihāb-Dīn b. 'Abd-Karīm ... 250-2
 † † Shihāb-Dīn-Daulatābadī-DAQĀ'IQĪ 402
 * Shihāb-Dīn (Amīr) IBN MUḤ. MARWARĪD ... 331
 † Shihāb-Dīn Khān (Wazīr GHĀZĪ-DĪN KHĀN) ... 410
 † Shihāb-Dīn Maḥdūmiyyah KHwārazmiyyah ... 246
 * Shihāb-Dīn MŪSAWĪ ... 47
 † Shihāb-Dīn Suhrawardī ... 413
 * Shīr 'Alī (SHĪR ḤAMLĀH) ... 335
 * Shīr-Ḥamlah (Shīr 'Alī) ... 335
 * Shīrī (Mullā) ... 325
 † Shīr-Shāh Sūr (Sulṭān) ... 299
 * † Shirwānī (Aḥ. Anṣārī) 55, 56, 29, 58, 59
 † Shiw-Bakhsh ... 333, 335
 * Shiw-Parshād ... 236
 * Shiw-Suhāī ... 329
 † Shujā' (Shāh) ... 106
 * Shumunnī ... 34 Ad.
 † Shūstari ('Abd-allāh b. Nūr-Dīn) ... 85
 * Shūstari ('Abd-Laṭīf MŪSAWĪ) ... 85
 † Shūstari (Luṭf-allāh b. Bahā-Dīn) 85
 * Shūstari (Qāzī Nūr-allāh MAR'ASHĪ) 244
 † Shūstari (Taqī-Dīn ARRAJĀNĪ) ... 261
 † Sibāwāih ... 31
 † Šiddiqī (Abū-Faṭḥ b. Fīrūz) 407, 412
 † Šiddiqī (Najīb-allāh) ... 197
 † Sihām (Sāliḥ Muḥammad) ... 270
 * Sikandar Beg MUNSHĪ ... 240
 * Simnānī (Abū-Qāsim) SĀSĀNĪ ... 118
 † Sirāj ... 307
 * Sirāj-Dīn (Muḥ. b. Muḥ.) SAJĀWANDĪ 16, 17
 * Sirāj-Dīn Yūsuf b. Abī Bakr-Sakkākī ... 41 Ad.
 * Sirāj-Haqq (Sirāj-Dīn ? 15 Ad.) 15, 386-8
 † Siwā Rājah ... 410
 † Siwāsī (Ḥasan b. Muḥ.) ... 396
 † Slane (Baron McGuckin De) ... 21, 22
 † Southeimer (Dr. Joseph von) ... 25
 † Starkenfels ... 265
 † Stewart (Maj. Charles) ... 75, 90
 † Sūdī ... 106
 † Suhailī (Amīr Nizām-Dīn Aḥ.) ... 339
 * Sujān-Rāi ... 201
 † Sulaimān b. 'Abd-Malik (Khalīf) 389
 † Sulaimānshikūh (Prince) ... 76
 † Sulṭān Muḥammad Gujarātī ... 339
 † Sulṭān Muḥammad (Mirzā) ... 408
 * Sulṭān Muḥammad KHANDĀN ... 373
 † Sulṭān Muḥammad NŪR ... 373
 * Sulṭān Muḥammad THĀNISARĪ ... 325
 † Sundar-Dās ... 329
 * † Suyūṭī (Jalāl-Dīn 'Abd-Raḥmān) 5, 163, 384, 34 Ad., 175, 255
 † Swinton (George) ... 324
 * Ṭabarī (Abū Ja'far Muḥ. b. Jazīr) 19, 43, 146 (IV)
 * Ṭabāṭabā'ī (Ghulām Ḥusain 'Aẓīmābādī) 225, 226
 † Tabrizī (Abū Muḥammad) ... 19
 * † Tabrizī (Shams-Dīn) 311 (III), 281
 * Taftāzānī (Sa'd-Dīn Mas'ūd) ... 41
 * Taghri Birdī (Yūsuf b.) Mālīkī Anṣārī 23
 * Tāhīr (Maḥmūd) GHĀZĀLĪ ... 371
 * † Tāhīr (Muḥ.) GHANĪ Kashmīrī 306 (VIII), 376, 273

- ‡ Tāhīr Muḥammad Khān 358
 ‡ Tāhīr Muḥammad MUSTAUFĪ 281
 * Tāhīr (Muḥammad) NAṢĪRĀBĀDĪ 88
 ‡ Tāj-Dīn (Mullā) 181-4
 * Tāj-Dīn Isfarā'inī Fāḍil 38
 † Tāj-Dīn Māzandarānī 179
 ‡ Ṭalḥah (Shams-Dīn) Miṣrī 53
 ‡ Ṭalḥah (Wazīr Abū Salīm) Quraishī 53
 * Tamīmī ('Abd-Wāḥid AMĪDĪ) 8
 * Tauūkhī (Abū-'Alā Aḥ. b. 'Abd-allāh b. Sulaimān-MA'ARRĪ) 404
 ‡ Taqī Auḥadī 273
 † Taqī (Muḥ.) b. Sh. Ghulām Hus. 289
 ‡ Taqī-Dīn ARRAJĀNĪ SHĪSTARĪ 261
 ‡ Taqī KĀSHĪ 273
 * Tārī-Chand 112
 * Tarka (Birdhā'i Rādhākanta) 328
 * Ṭarzī (Mullā Daulat-Khān) 351, 352
 ‡ Tassy (Garcin de) 284 (IX)
 * Tatawī ('Abd-Rashīd Madanī) 141
 * Tawakkul Beg b. Tuluk Beg 270
 ‡ Tawāshī ('Alī b. 'Abd-allāh) 242
 † Ṭayyib b. Shaikh Ḥusain 420
 * Ṭhākūr-La'ī Munshī 79
 * Thānīsārī (Sultān Muḥ.) 325
 ‡ Tholuck 281
 ‡ Thompson (W. S.) 146 (XXIV)
 * Tīmūr (Amīr) 75, 196-9, 41 Ad., 416
 ‡ Tippū-Ṣāhib (Sultān) 148
 ‡ Tirmizī (S. Burhān-Dīn) 281
 ‡ Troyar (A.) 69
 ‡ Trumpp 311
 ‡ Tughluq (Sultān Muḥ. b.) 292
 * ‡ Tughrā (Mullā) Mashhadī 146 (VIII), 375 (IX), 115
 * Tughrā'i (Abū Ismā'il Ḥusainī Ispahānī Madanī) 44
 † Turāb (Muḥ.) Sārangpūrī 352
 * Ṭūsī (Abū 'Abd-allāh Muḥ. b. 'Abd-allāh IBN MĀLIK) 399
 * ‡ Ṭūsī (Abū-Qāsim FIRDAUSĪ) 98, 265-70, 244
 * ‡ Ṭūsī ('Alī b. Aḥ. Asadī) 271, 272, 244
 * ‡ Ṭūsī (Asadī) 271, 272, 244
 * Ṭūsī (Badr-Dīn Muḥ. b. Muḥ. b. 'Abd-allāh IBN MĀLIK) 399
 * Ṭūsī (Imām Muḥ. GHAZĀLĪ) 160
 * ‡ Ṭūsī (Khw. Naṣīr-Dīn) 27, 95, 96, 262, 392, 393, 396-8, 170, 261
 * 'Ubaid-allāh Maḥbūbī ṢADR-SHARĪ'AH 159
 * 'Ubaid-allāh Mas'ūd b. Ṣadr SHARĪ'a Thānī 159 Ad.
 * Ūdai-Chand Salīmābādī 83
 ‡ Uljā'itū (Sultān) 330
 ‡ Ulugh Beg 26
 ‡ 'Umar b. 'Abd. 'Azīz b. Marwān (Khalīf) 389
 * ‡ 'Umar KHAYYĀM 306 (V), 311, 88
 * Uqlīdus (Euclid) 27
 * ‡ 'Urfī (S. Jamāl-Dīn) SHĪRĀZĪ 107, 300-2, 376
 ‡ Urquhart (J. W.) 68
 ‡ 'Uṣmān MUKHTĀRĪ 273
 ‡ Vansittart (Henry) 231
 † Wāfī (Muḥ. Jān) Harawī 8
 ‡ Wāḥidī 46
 ‡ Wahl 106
 * Wahṣhat ('Abd-Wāḥid) Thānīsārī 110
 * Wahṣhī Yazdī 306 (II)
 * Wā'iz (Mullā Mu'in) 281
 * Walā (Murtazā Qulī Khān) 375 (IX)
 * Walī (Mīr Sayyid) 264
 * ‡ Walī (Shāh Walī-allāh) 378, 113, 376, 379, 380
 ‡ Walīd b. 'Abd-Malik (Khalīf) 389
 ‡ Walīd II. b. Yazīd II. (Khalīf) 389
 * Waṭwāt (Sh. Rashīd-Dīn) 366
 ‡ Weston 265
 ‡ Whinfield (E. H.) 281, 306 (V)
 ‡ Wilkins 325
 ‡ Wolf (Ph.) 104 (VIII)
 ‡ Wollaston (A. N.) 339
 * ‡ Xavier (Geronimo or Hieronymo) 68, 372
 ‡ Xavier (J.) 372
 * Yāfi'i (Sh. 'Abd-allāh Yamanī) 242, 391
 * Yahyā (Amīr S.) Qazwīnī 289
 * Yahyā (Sh. Sharaf-Dīn) MUNYARĪ 383

- | | |
|---|---|
| ‡ Yamīn-Daulah Āṣaf <u>Khān</u> (Abū-
Ḥasan) 413 | *Zain-Dīn Abū Ibrāhīm Ismā'il
JURJĀNĪ 257 |
| ‡ Ya'qūb (Sultān) 306 (III) | ‡ Zain-Dīn <u>KHWĀFĪ</u> 205 |
| † Yāqūt Mu'jiz Qalam 148 Ad. | * Zain-Dīn (Imām) Muḥ. <u>GHAZĀLĪ</u> 160 |
| * Yazdī (<u>Sharaf-Dīn 'Alī</u>) 73, 194, 195, 408 | ‡ Zain-Dīn Sultān Alī Mīrzā 408 |
| * Yazdī (<u>WAḤSHĪ</u>) 306 (II) | * ‡ Zakariyyā b. Muḥ. Qazwīnī 362, 247, 203 |
| ‡ Yazīd (II.) b. 'Abd-Malik (<u>Khalīf</u>) 389 | † Zanjānī (Mīr Muḥ. Aslam) MŪSĀWĪ 322 |
| ‡ Yazīd (III.) b. Walīd b. 'Abd-Malik
(<u>Khalīf</u>) 389 | ‡ Zīb-Nisā' Bīgam (Princess) 180 |
| † Yūsuf (Muḥammad) 309, 312 | ‡ Zimmern 265 |
| * Yūsuf (Prophet) 368 | ‡ Ziyā-allāh 266, 267 |
| * Yūsuf b. <u>TAGHRĪ BIRDĪ</u> Mālikī
Anṣārī 23 | * Ziyā-Dīn Abī Muḥ. IBN-BAIṬĀR ... 25 |
| ‡ Yūsuf (Muḥ.) <u>NAQSHBĀNDĪ</u> 335 | ‡ Ziyā-Dīn 'Alī 'IBRĀT 299 |
| ‡ Zafar- <u>Khān</u> 304 | * Ziyā-Dīn BARANĪ 204 |
| * Zāhirī (Yūsuf b. <u>TAGHRĪ BIRDĪ</u>
Mālikī Anṣārī) 23 | * Ziyā-Dīn <u>NAKHSHĀBĪ</u> 350 |
| * Zain-'Ābidīn b. Ibrāhīm IBN NAJĪM
Mīṣrī 10 | * Zuhrī (Abū Muḥ. b. Sa'ad b.
Manī'a) 162 Ad. |
| ‡ Zain-Dnī Abū Bakr Tāibādī 413 | ‡ Zuhūr-Dīn (<u>Sh.</u>) ḤĀTIM 378-80 |
| | ‡ Zuhūrī (Mullā) 115 |
| | ‡ Zulfuqār- <u>Khān</u> 120 |
| | * Zūrāwar-Singh 328 |

LIST OF RARE, ILLUMINATED, AND FINELY
WRITTEN MSS.

(a) ARABIC.

- 2, 3. Al-Is'āf fī Sharḥ Shawāhid al-Qāḍī w-al-Kashshāf. (*Rare.*)
6. Nahj al-Balāghah. (*Illuminated and well written.*)
- 11, 12. Sharḥ Mafātīḥ al-Sharā'i'. (*Rare.*)
15. Fiqh al-Imāmiyyah. (*Rare.*)
20. Jāmi' al-Tawāriḫ. (*Illustrated, A.H. 707.*)
27. Taḥrīr Uqlīdūs. (*Contains fifteen Books in abridged form.*)
28. Makhrūṭāt Ibloniyyūs. (*Probably contains portion of the missing Eighth Book.*) *N. + 50.*
37. Nādir al-Bayān fī 'Ilm al-Naḥw. (*Rare.*)
38. 'Ubbāb al-Lubāb fī Tauḍīḥ Daqā'iq al-I'rāb. (*Rare.*)
41. Al-Mukhtaṣar fī 'Ilm al-Ma'ānī. (*Isfarā'inī's rare work.*)
47. Dīwān Shihāb al-Dīn al-Mūsā. (*Rare.*)
62. Ḥayāt al-Ḥaiawān. (*Contains bibliography of 757 works,*
A.H. 805.)
- x 149. Al-Qurān al-Karīm. (*Illuminated and well written; copyist,*
Yāqūt-Mu'jiz-al-Qalam.)
- x 150. Another elegant copy of the same work as above, but written
in a different hand.
159. Jāmi' al-Rumūz. (*Rare.*)
- y 161. Al-Āṣār al-Bāqiyah 'an al-Qurūn al-Khāliyah. (*Illuminated
and illustrated, A.H. 707.*)
175. *Fragments of Qurāns in Kūfī on vellum, very rare.*
394. Iḥyā 'Ulūm al-Dīn. (*Written in excellent old Naskh,*
A.H. 781.)

401. Al - Şahāh fī al-Lughat. (*Written in excellent Naskh ; a splendid old copy, dated A.H. 667.*)
402. Şhams al-'Ulūm wa Dawā' Kalām al-'Arab min al-Kulūm. (*Rare.*)

(b) PERSIAN.

- 73 and 194. Z̄afar-nāmah. (*Old and finely written.*)
85. Tuḥfat al-'Ālam. (*Transcribed by the author's cousin.*)
104. Kulliyāt-i Sa'dī. (*Magnificent copy, richly illuminated and illustrated.*)
106. Dīwān-i Ḥāfiẓ. (*Superb copy, illuminated and beautifully illustrated.*)
- x 114. Illuminated figures representing conventional symbols of Rāgs and Rāginīs.
119. Jawāmi' al-Ḥikāyāt wa Lawāmi' al-Riwāyāt. (*Illuminated and illustrated, A.H. 842-3.*)
- 120⁴ Farmān of the Emperor Akbar II. (*Illuminated and well written.*)
126. Amīr-Chand's letter.
- 127-38. Copies of official correspondence between the Nawwāb-Wazīrs and the British.
189. Maqāşid al-Auliyā. (*Rare.*)
228. Bhāo-nāmah. (*Rare.*)
253. Mujarrabāt al-Tadāwī. (*Rare.*)
261. Tahzīb al-Akhlāq, the Persian version of Ibn Maskawaih's celebrated work on ethics. (*Rare.*)
- x 265. Şhāh-nāmah. (*Illustrated and richly illuminated.*)
- 266-7
273. Şharḥ-i Ḥadīqah, by Abd al-Laṭīf. (*Rare.*)
293. Kulliyāt-i Jāmī. (*Illuminated frontispieces and well written.*)
305. Kulliyāt-i Bihishtī. (*Rare.*)
- x 306. Majma' al-Shu'arā'. (*Part V contains a few unknown quatrains of 'Umar Khayyām.*)
326. Bhūpāl Şhāstra. (*Original copy of the Persian version.*)
353. Rūh al-Qiṣaṣ. (*Rare.*)

373. Specimens of calligraphy by celebrated calligraphers.
374. Portraits and specimens of calligraphy. ۴
407. Baḥr al-Anṣāb. (*Rare.*)
409. Pādīshah-nāmah. (Most probably the author's first sketch or brouillon.)
410. Chahār Gulshān. (*Rare.*)
415. Khulāṣat al-Aṭibba'. (A vast and unique thesaurus of the science of Medicine.)

CHRONOLOGICAL LIST OF OLD DATED MSS.

401. Al-Ṣaḥāḥ fī al-Lughat. A.H. 667 (A.D. 1269).
161. Al-Aḡār al-Bāqiyah 'an al-Qurūn al-Khāliyah. A.H. 707
(A.D. 1307).
20. Jāmi' al-Tawārikh. A.H. 707 (A.D. 1307).
162. Ṭabaqāt al-Kabīr. A.H. 718 (A.D. 1318) *(Not the ms. but the one from which it was copied)*
399. Sharḥ al-Alfiyyah. A.H. 735 (A.D. 1334). *(cp colophon)*
394. Iḥyā 'Ulūm al-Dīn. A.H. 781 (A.D. 1379).
62. Ḥayāt al-Ḥaiawān. A.H. 805 (A.D. 1402).
61. Tāju al-Maṣādir wa Tāju al-Asāmī. A.H. 842 (A.D. 1438).
119. Jawāmi' al-Ḥikāyāt wa Lawāmi' al-Riwāyāt. A.H. 842-3
(A.D. 1439-40).
38. 'U**ḡ**āb al-Lubāb fī Tauḍīḥ Daqā'iq al-I'rāb. A.H. 843
(A.D. 1439).
406. Ta'riḫ-i Guzīdah. A.H. 848 (A.D. 1444).
176. Injīl-i Muqaddas. A.H. 854 (A.D. 1450).
19. Ta'riḫ al-Umam w-al-Mulūk. A.H. 876 (A.D. 1471).
166. Akhbāru Makkah. A.H. 890 (A.D. 1485).
281. Maṣṣnawī-i Ma'nawī. A.H. 892 (A.D. 1486).
392. Taḥrīr-Uqlīdus. A.H. 902 (A.D. 1496-7).
5. Al-Durr al-Naṣīr. A.H. 907 (A.D. 1501).
13. Mukhtalif al-Shī'ah fī Aḥkām al-Sharī'ah. A.H. 958
(A.D. 1551).
45. Qaṣīdat al-Burdah Mutarjamah. A.H. 962 (A.D. 1554).
104. Kulliyāt-i Sa'dī. A.H. 964 (A.D. 1556).
44. Sharḥ Lāmiyat al-'Ajam. A.H. 979 (A.D. 1571).
27. Taḥrīr Uqlīdus. A.H. 982 (A.D. 1573).
55. Anwār al-Tanzīl wa-Asrār al-Tā'wīl. A.H. 992 (A.D. 1584).
185. Ta'riḫ-i Guzīdah. A.H. 993 (A.D. 1584).
286. Dīwān-i Sa'dī. A.H. 997 (A.D. 1588).
188. Rauzat al-Ṣafā' (vol. iv). A.H. 999 (A.D. 1590).

INDEX OF COLLECTORS OF MSS. AND
THEIR DONATIONS.

Anderson, David. 164, 165, 169, 170, 178, 180, 183, 185-8, 189, 191, 192, 194, 196, 199, 200-3, 208, 210, 211, 213, 214, 217, 218, 226, 228-32, 236, 243, 245, 246, 250, 253, 254, 256, 268, 269, 270, 273, 275, 276, 278, 279, 285, 286, 288-90, 292-6, 298-300, 302, 303, 305, 307, 309, 310, 312-18, 321-3, 325-8, 330, 331, 333-6, 338-40, 353, 355-8, 360, 361, 363-8, 378-80, 383, 390, 405, 406, 415; total, 113.

1844 **Anderson, James.** 156, 158, 159, 181, 182, 184, 193, 195, 204, 212, 215, 216, 219-25, 227, 240-2, 247-9, 251, 252, 257, 258, 261, 262, 264, 266, 267, 271, 272, 274, 277, 281, 282, 291, 301, 304, 306, 324, 332, 351, 362, 369-72, 376; total, 54. *see over.*

Baillie, Col. John. 1-146, 384, 386, 387, 391-5, 397, 399-404, 407, 411-13; total, 165. *1876*

Binning, R. M., M.C.S. 151, 161, 205, 284, 287, 373, 374; total, 7. *See Memo 27 Jan 1877*

1. **Brown, Robert.** 198, 239, 244, 263, 319, 337, 344, 359, 375, 382; total, 10. *S.M. 29 Mar 1862*

Burgess, James, C.I.E., LL.D. 235.

Chessley, Sir John. 171.

Christison, Dr. E. 414.

Courtland, Gen. 234.

Court of Directors of the East India Company. 148.

Graham of Airth. 265.

Hunter, Sir William W., K.C.S.I., LL.D. 417.

Laing, David. 147, 152-4, 172, 175, 176, 341, 342, 347; total, 10.

Leland, Capt. 173.

Malan, A. J. 233.

Muir, Sir William, K.C.S.I., LL.D. 155, 162, 163, 166; total, 4.

Munro of Novar, General Sir Hector. 149, 150, 408, 409;
total 4.

Rampini (?). 424.

Reid, J. B., C.I.E., B.C.S. 237, 238, 377; total, 3.

Seton, The Honourable Mr. A. 410, 419; total, 2.

Thomson, J. E. (?). 426.

Donors' Names Unrecorded. 157, 160, 167-8, 174, 177, 179, 190,
197, 206-7, 209, 255, 259, 260, 280, 283, 297, 308, 311, 320,
329, 343, 345-6, 348-50, 352, 354, 381, 385, 388-9, 396, 398,
415-18, 420-3, 425, 427-9; total, 48.

*Adam Anderson, 98 George St. gave the Persian books
of his uncle, the late James Anderson of Wilton Lodge. 29 Nov. 1844
(Sen. Min. 30 Nov. 1844)*

Joseph Angus gave books in Bengali, etc. 16 July 1847. (S.M.)

Illuminated mss:-

20	287
104	265
106	119
161	

cont. from p. 384.

460. Kinneir (Sir J. Macdonald), Commission. France
(E 550711). Per

461. Ethiopic ms. Gadala Georgios.

462. " "

463 - } Barber's Tower MSS.
474 }

475. Nef'i. Sihāmi ḥazā Turc. 1276 A. H.

477. Abyssinian Psalter in satchel.

Or MS 510

Mahabharata.

Pres. by Brig Gen Alexander Walker of Bowland 1 Aug.

1821. Curators' Minis.

Silk Road c 220 ft long

on table in wooden case

Printed - not on ms shelves.

51

55

98

117

139-140

142-143

Printed - on ms shelves.

46

Missing (June 1961)

119

179

214

On loan (June 1961)

232

240

