PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

BY

C. A. STOREY

VOLUME II, PART 3

A. ENCYCLOPAEDIAS AND MISCELLANIES
B. ARTS AND CRAFTS
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PREFACE

As foreshadowed in the preface to part 2 of Vol. 2 of the present work, published in 1971, this section is based on the manuscript written by C. A. Storey which is preserved among his literary remains in the library of the Royal Asiatic Society. Mrs. Ann Walsh was again able to read through the manuscript before it was sent to the printer and made certain changes in the arrangement of material, in which she received valuable assistance from the Society's former Honorary Librarian, Professor G. M. Meredith-Owens, now at the University of Toronto. No substantial changes were, however, made to the Storey text. Unfortunately it was not possible this time to list, as in the Section on Medicine, manuscripts indicated in the catalogue which were not included by Storey.

The Society is indebted to the Iranian Culture Foundation for a generous grant to cover the cost of printing. It is hoped that the remaining parts of Persian Literature which were left in a state fit for publication, will follow in due course.
F. ENCYCLOPAEDIAS AND MISCELLANIES


(2) *al-Shifa* in Arabic; see Brockelmann I p. 454 (18), Szydl. I p. 815 (18).


(b) Funūn i samā*ī* i tābī*ī* u ḥsan u jahān u kaun u fasād az kitāb i Shīfa*, tr. M. ‘Ali "Furūghī": *Tahrīn* a.h.s. 1319/1940–1 (Nafisī Pār i Sinā p. 39 (5)).


Commentary on selected portions: *Sharḥ i Shīfa* u Mathnawī [with commentaries on selections from Ṭūrī’s Mathnawī and on Ibn Sinā’s Risālah i *sīrah*], by S. Ĥaqq-al-Yaqqī (contemp.): *Tahrīn* a.h.s. 1316/1937–8 (Maḥḥad IV p. 322).

To Ibn Sinā is ascribed:

(3) Ḥizā al-ḥikmah (so Ethē) or Ḥizā al-ḥikam (so Bodleian) (beg. al-h. i. R. al-ā. ... ḏālūn-khī mukhtāsār-i kh dar ‘ilm i hikmah mutawīyan), a compendium of science in eleven mas’alāhs: Bodleian III 2828 (5), Ethē 1922 (10).

586. Shah-mardān 2 b. Abī ’l-Khar (Rāzi according to the Majlis catalogue) must have written *Nuzhat-nāmāh i ‘Alā’* after 475/1082–3 (or 477/1084–5 according to the text quoted in the Majlis catalogue p. 4922), since that is the date which he assigns (with a query) to an event witnessed by him at Kāshān (N.-n., *Maqālah X, Bāb I, last fṣr*). It was based on an Arabic work

1 He claimed descent from Abī ’l-Ārīj (vocalisation?), b. Abī lmān [Jafar] al-Sādiq (Dharrīah IV p. 79–)

2 The reading Sahm al-Dīn (Bodleian 1480 prefacc, but Shah-mardān on fol. 139b) is doubtless a mere corruption of Shah-mardān.

which the author, a clerk and accountant by profession, had written together with other books during a period of unemployment in Astārābād and Gurgān (*ṣānīd maddač dar Gurgān u Astārābād* so spelt) *bar ʿulāt bi-māndām az sinā at i khvāsh u tān dobārī u isfāfā*). Another work of his own was the *Ravdat al-mamā:jīmān* (see PL II p. 45).


Edition: *Haidarābād* 1309/1891–2 (according to Ivanov 1st Suppt. p. 158, but this is probably due to a confusion with the *Hikmat i ‘Alā’* published at Haidarābād in 1309).

Detailed analysis: Gōtha pp. 31–6.

587. Of unknown authorship is: Bahr al-fawā‘id, an encyclopaedia of ethical (*ṣīfī*), religious (*ṣūfī*) and other subjects, composed in Syria during a period of five years in and

1 So Gōtha and Majlis: *Kātib al-badā‘i* Bodleian.

2 See JRAS. 1929 p. 863, n. 2 (Ivanov).
around 555/1160, dedicated to Nygrat al-Din (‘Imād al-Dīn in Shīrāz’s MS.) Alp Qutbshāh Chabābī Āļugh Aṭābak Abū ʿAṣfīd Arslān Aḥab b. Aq-sunqur, and divided into 300 bābā arranged in "35" kiāds: \[\text{Blochet II 721 (235 foll. A.H. 979/1571-2)}, \]

Lahore: Prof. Maḥmūd Shīrāzī (1900 foll. 16th cent. See OCM XIV/1 (Nov. 1937) p. 18).

Description and 7 pp. of extracts: \textit{Bahār al-fawāʾid}, by M. Iqhāl (in OCM XIV/1 (Nov. 1937) pp. 16-27).


\textit{Muṣmal al-hikmah}, apparently (to judge from the preface to the Persian translation, quoted in Berlin 90, Browne Coll. N.1) a title equivalent to \textit{Rasāʾīl al-Khwān al-ṣafāʾ} or possibly that of an abridgment thereof.

\textit{Tarjamah-i Muṣmal al-hikmah} (beg. Berlin 90) (Sp. \textit{Khadīyār rāʾ azza wa-jalla kih wājiāb al-wujūd ast u har-ḍih juz Wās ast}

\begin{enumerate}
\item It is pointed out by M. Iqhāl (OCM XIV/1 (Nov. 1937) p. 18) that the author, who says that he compiled the work in five years, speaks of al-Maqṣṣafī (530-55/1138-60) as the contemporary Caliph in the \textit{Bāb i sigar al-Khwānī} (fol. 130b in Shīrāz’s MS.) and that (on fol. 12b in Shīrāz’s MS.) he mentions the death of M. b. Kiṣū Būzurg-amīd, which took place in 557/1152 (cf. Browne \textit{Lit. Hist. II} p. 463).
\item M. Iqhāl observes (OCM XIV/1 (Nov. 1937) p. 174) that Aṣrāfī Aḥab, presumably a younger brother of ‘Imād al-Dīn Zangi (for whom see \textit{Ency. Isl. under Zangi}), is mentioned two or three times in the \textit{Eṭḥā al-sūdār} (pp. 241b, 244a, 262b), in connexion with the events of 644-7 and it is not, as Blochet supposed, the same person as Bū Aḥab or Youzaba, according to Blochet’s spelling, the governor of Fīrūs. Aḥab speaks of 34 parts (hisāh).
\item The kiāds enumerated by Blochet from the list in the preface amount to 36 (or 37, if the chapter on the \textit{ṣadab al-ṭalābūk} is to be counted as a kiād), of which two according to him are absent from the text (of the Paris MS.). M. Iqhāl speaks of 34 parts (hisāh).
\end{enumerate}


(1) \textit{Fāmī} (in the Leyden MS. Jālīzāmī) \textit{al-ulīm} (beg. \textit{al-H. l. ʾal-āngha ʾān bi-taṣrīfīṣ}), an encyclopedia of “sciences” or branches of knowledge composed after a residence of three years at Khwāzīs for ‘Alāʾ al-Dunya wa-l-Dīn Abū ʿAlī Muzaffar Takaṣh b. Khwāzīs-Shaḥ, comprising in most MSS. forty “sciences” (fifty-seven, however, in Rieu Suppt. 142) and being presumably an earlier edition or perhaps an abridgment of the \textit{Haddāʾiq al-anwār}, \textit{K. Kh.} II p. 560, \textit{Leningrad} Acad. (A.H. 1

1 MSS. beginning in this second way seem all to contain the reference to Tīmūr in the preface.
2 So Browne, but Risalakh in the Ṣafṣafī catalogue. Browne implies that this translation is the same as that in the MS., described, however, perhaps this fact needs verification.
658/1259. Tumansky MS. See Ḥudūd al-ʿulām, tr. Minorsky, p. viii). Leyden I 16 (40 sciences (enumerated in the catalogue), very old), Rieu Suppt. 142 (57 sciences (enumerated in the catalogue), of which the ‘ilm al-miṣāḥah is missing in a lacuna. A.H. 977/1570), Blochet II 722 (40 sciences. A.H. 1131/1718), Lahore Panjāb Univ. (see OCM. X/1 p. 91 no. 11), Aṣaṭīyah II p. 1766 no. 85, III p. 34 no. 111, and at least three at Istanbūl (see Horn p. 318).


(2) Ḥadāʾiq al-anwar fī ḥaqāʾiq al-asrār, called also Kūṭāb i sittān (so in the Ṣūrāḥ al-abrār, Rieu Suppt. p. 104°), or Sūṭān i ṭāzī (Aṣaṭīyah II p. 1346 no. 358), (beg. al. H. 1. 11, anšāʾa va bi-taṣrīfiḥi) an encyclopaedia of sixty 1 sciences (firstly al-kalām, lastly ṣād al-mulāk) completed on 6 Dīnār I ʿḤijjah 574/15 May 1179 (“according to the last line of the last page” in Bodleian 1481: this date is absent from most MSS.) and agreeing closely with the Jāmī’ (Jawāmī) al-ʿulām except in the title, the additional “sciences” and some variations in the headings: Ḥ. Kh. III p. 19, Blochet IV 2350 (mid 14th cent. List of the sciences), Rieu Suppt. 143 (A.H. 999/1488), Heidelberg P. 134 (A.H. 899/1494). See Zeit. f. Semitistik VI/3 (1928), p. 227), Berlin 92 (fairly old. List of the last 20 sciences), 93 (A.H. 1247/1831-2), Bodleian 1482 (damaged. A Fraser MS., therefore not later than 18th cent. List of the sciences), 1482 (likewise a Fraser MS.), Ivanov 1359 (title Miṣkāḥ al-ʿulām on fol. 3, 18th cent.), Bānkapūr Suppt. II 2196 (extracts from the “Kūṭāb i sittān” of F. al-D. Rāṣī. A.H. 1252/1836), Aṣaṭīyah II p. 1346 no. 358 (“Sūṭān i ṭāzī,” A.H. 1262/1846), p. 1768 no. 77, Lindesiana p. 137 no. 736 (A.H. 1270/1853), Bānīlūr 216 (B.S. 1296 [A.D. 1878]). List of the sciences, Lahore Panjāb Univ. (see OCM. X/1 p. 91 no. 10), and at least two at Istanbūl (see Horn p. 318).


590. Abū Bakr al-Majšar b. M. b. Abī l-Qāsim b. Abī Saʿīd (or Abī Saʿīd) al-Jamālī 1 known as (al-maʿrūf bī)-al-Yazdī was an inhabitant of the village of Māyaḵ (so Rieu) or Yānāy (so Blochet IV 2374) or Māliṣ (JRAS. 1929 p. 864) or, as suggested by Ivanow, Mānāj (probably = Munj, a village mentioned in the Fārs-nāmah i Nāṣīrī p. 181 as in the baḵt of Bāvānī) 2 in the district of nāyīḵah in Bawānī in the province of Īṣṭarḵ [i.e. Īṣṭarḵ].

Farah-nāmah (in some MSS. Farrukh-nāmah) 3 in Jamālī (beg. Sh. u sp. in bī-g. dān. Pauvandgūrī rā kī kī Muʿallīn i asmāʾ). An encyclopaedia of khojavān and the like, i.e. mainly (as appears from Ivanow’s description) of superstition’s “connected with every form of the organic and inorganic world, numbers, forms of divination, dreams, and some crafts”, completed in Ramādān 580/Dec. 1184, 4 or according to some MSS. in Rabiʿ I 597/Jan.-Feb. 1291, when the author was in his eighteenth year (so Rieu) or not yet twenty years old (so JRAS. 1929 p. 864 and Blochet IV 2374), modelled on the Nuzhat-nāmah i Alāʾī (see PL. II p. 348), dedicated to the Wazār Majd al-Dīn Ajmān b. Masʿūd and divided into sixteen maqālahā 5: Ḥ. Kh. IV p. 412 (Farah-nāmah), Blochet I 834 (lacks Maqālah V-VII. A.H. 789/1387), 835 (A.H. 1043/1633), IV 2374 (1) (A.H. 1115/1704. Illustrated), Browne Coll. Y. 3 (3) = Houtom-Schindler 47 (3) (A.H. 886/1482), Montreal McGill Univ. Lib. (A.H. 899/1493). Numerous Illustrations. See Ivanow’s description in JRAS. 1929 pp. 863-8), Berlin 607 (1) (Maqālah I–VIII. A.H. 1115/1703), Ellis Coll. M. 293 (89 foll. A.H. 1203/1788), Tahrān Malik Lib. 4961 (see Miṣyār i Jamālī, ed. Šādīq Kiyā, p. 506), Cairo p. 515. Rieu II 465b (lacks Maqālah XV–XVI and the latter part of 1 al-Jamālī in some MSS. The author uses “Jamālī” as a takhallus in his poems.

1 Cf. Farhang i jughrāfīyi i Iran VII p. 37b. 1. 6, where the word is spelled MWNJ.
2 For a similar confusion between Farah-nāmah and Farukh-nāmah see N. M. Martinovich’s article Farukh-nāmah of Shakhī in JRAS. 1929, pp. 445-50, especially pp. 447-8.
3 So Rieu, as the date of completion. Blochet (IV 2374) gives 22 Ramadān 580 as the date on which the author undertook the redaction of the work.
4 For the subjects of which see Rieu II p. 496. (maqālahs I–XIV only).

Nawâdîr al-tabâdûr li-tuhfât al-bahâdûr (beg. Sh. u th Isad-va kih az kamâl i hikmat), a concise encyclopaedia completed in 669/1270 or 681/1282 or 682/1283 (all three dates being given in the conclusion as the date of completion) and dedicated to an unnamed sipahsâlah, who was governor of the fort of Qara-Hisar:

Blochet II 723 (159 foll. Late 13th cent.).

592. Qub al-Din Ma'mûd b. Mas'u'd Shibrâzi, the greatest of Naşir al-Din Tusi's pupils, died at Tabriz in 710/1311 (see P.L. II p. 64; Brockelmann II p. 211, Spâbîd. II p. 296; Ency. Isl. under Khub al-Din (Wiedemann); etc.).

Durrat al-tâj li-qhurrat al-Dubaj, known also, according to H. Kh., as Umnâdâh al-dâlam (beg. Apargh bâr damir i arâbâ i kisâsâ), an encyclopaedia of philosophical sciences completed in 705/1305-6 (according to the Maghâd catalogue), dedicated to Dubaj b. Husâm al-Din El-Shâh b. Saif al-Din Rustamb b. Dubaj [Ishâqâwân prince of Bayrahs Pas, or Western Gilân, (capital Fâman): see Rieu II 435b] and divided into a fatihah (in three fats), five jumlahs (1) logic, in seven maqâlahs, (2) philosophy proper (falsafâh i âlî) in two fats, (3) physics ('ilm i afsâf kih 'ilm i fûzî' ast) in two fats, (4) mathematics ('ilm i aswâq kih 'ilm i riyâdû ast) in four fats (a) Euclid, (b) Ptolemy's Almagest, (c) arithmetic, (d) music, (5) metaphysics ('ilm i 'arâb kih 'ilm i alâtî ast) in two fats) and a khâtimah in four qubs (1) usul i din, (2) furû' i din, (3) hikmat i 'amalî, (4) sulûk):

H. Kh. III p. 201, Maghâd III, fsl. 15, MSS., no. 22 (A.H. 720/1320), Madiis 600 (Jumlah IV, fannas 1–3 only. Old),Blochet II 724 (only Jumlah IV, fann 1 (Euclid). Late 15th cent.), Rieu II 434a (lacks most of the preface and the initial part of the Fatihah. A.H. 1020/1611), 435a (Jumlah IV, fann 1 only. 17th cent.), Bânkîpur IX 906 (A.H. 1027/1618). Headings of the jumlahs and amns quoted), Supp. II 2021 (very defective and disarranged. 18th cent.), Browne Supp. 471 (A.H. 1050/1640–1. King's 184),

Âshâfiyyah II p. 1220 nos. 342 (Jumlahs II–IV. A.H. 1062/1652), 71, 343, 344, Hamburg 225 (Jumlah IV, fann (b) only. A.H. 1062/1652), Eihâ 2219 (A.H. 1075/1664, said to have been collated with an old and good MS. Headings of the main divisions quoted), 2220 (A.H. 1177/1764), Ivanow 1st Supp. 874 (Jumlah IV, fann 4 (music) only. 18th cent.), Curzon 483 (Jumlahs I–III. 19th cent.), 484 (Khâtimah, qubs 2–4, defective at end. 19th cent.), Buhûr 217 (breaks off in the first qub of the Khâtimah, 18th cent.), 218 (Jumlah V and Khâtimah, 19th cent.), 'Allâgh Sulh. MSS. p. 3 no. 1 ("Juzû dâyûm"), described as "metaphysics including astronomy " [viû], p. 4 no. 4 (Pt. I (logie)), p. 10 no. 2 (parts relating to Kalâm), p. 22 no. 12 (Pt. 3), Cairo p. 516, Fligel I 24 (lacks Jumlah IV and Khâtimah), Leningrad Mus. Asiât. (see Mélanges asiatiques II (St. Petersbourg 1852–6) p. 57), Cataloghi III p. 315 no. 28 (Jumlah IV, fann (b) only. 162 foll. Bibl. Medicea Laurenziana).


Nafâ'is al-funun fi 'arâdîs al-'uyûn (beg. H. u th. u sh i bî-intâh hadrât i Pâdhâhî râ), a large encyclopaedia composed partly in 735/1334–5 (mentioned as the date of composition at the end of Muhammad's life), completed in the reign of Janâl al-Din [Shaikh] Abû Ishâq [b.] Ma'mûd Şâh [Injû, ruler of Fars and 'Iraq 743–58/1342–57], dedicated to an unnamed Wâzîr and

1 For whom see P.L. II p. v supra.
2 So in the Magâdis al-mu'minin.
divided into two qismus (I) and 85 modern or Muslim sciences in 36 fannus arranged in four maqālahs (1) al-adabiyāt in fifteen fannus, the first kheit, the last isfāhī, or book-keeping, (2) sharīyat in ten fannus, the first kalām, the last da'wat, (3) tasawwaf in five fannus, sūlak, haqīqat, marāzīd, hurūf and futuwwat, (4) 'ulūm in muhadari in seven fannus, (b) muhadari, (c) tavārīkh and siyās, a sketch of universal history to the accession of Arpā Khān in 736/1335, (d) maqālāt in aḥl and idām, i.e. religious sects, (e) ana'b, (f) al-mawāqif wa-l-waqi'at i.e. Muhammad's campaigns, (g) āthār, or riddles, (II) on seventy-five ancient sciences in 33 fannus arranged in five maqālahs (1) hikmat i 'anāl, in three fannus, takhāb i akhlāq, tadbīr i manzilik and siyāsāt i mudun, (2) usūl i hadāk i naṣṣār, in four fannus (a) mutaq, (b) falsafah i alā, (c) 'ilm i ilāhi, or metaphysics, (d) 'ilm i tabī'ī, (3) usūl i riyaḍī, in four fannus, geometry, astronomy, arithmetical, music, (4) furū' i tabī'ī in nine fannus, (a) tibb, (b) kimiyyāt, (c) sīyās, (d) ta'bīr, (e) firāsāt, (f) akhām i nujūm, (g) al-khwāsī, (h) al-hiraf al-tabī'īyāt, veterinary science, falconry, washing, agriculture, etc., (5) 'ilm i dam i 'ilm i mudīm, on the holding of breath and other practices of Indian Yogis, (5) furū' i riyaḍī, in thirteen fannus, the first hāk at, the last four maqālāt u manzilik, usūl i al-dāl, hujjāt, ramāl, mālakāt or games): H. Kh. VI p. 364, Rieu II 437b (slightly defective) 14th cent., 435a (defective). 16th cent. LIST OF THE FANNUS, 437b slightly defective, A.H. 1064/1654, 438a (detached portions. 17th cent.). Bodléian 1487 (most of maqālahs 1–3 of Qism I. "Good Old Naskh!"). 1483 (A.H. 1025/1616). LIST OF THE MAQĀLĀHS AND FANNUS IN QISM I AND OF THE MAQĀLĀHS IN QISM II, 1485 (slightly defective. A.H. 1040/1630–1), 1486 (lacks maqālah 3 of Qism II. A.H. 1066/1655), 1484 (A.H. 1079/1668), 1488–91 (undated extracts and fragments), Biochet IV 2302 (Qism I, breaking off in fann 3 of Maqālah IV. A.H. 960/1559), 2351 (A.H. 1063/1653), II 725 (A.H. 1046/1636), Lindesiana p. 190 nos. 369 ("Various dates, 1550–1800 "). 147 (circ. 1600–1650), 197 (circ. 1700), 148–9 (imperfect. Circ. 1810), Edinburgh 320 (A.H. 1011/1602–3. LIST OF THE FANNUS, Berlin

94 (A.H. 1021/1612). LIST OF THE FANNUS IN QISM I), 95 (disarranged portions similar, apparently to Būhār 221), Fugl I 25 (two volumes, one of Qism II transcribed in 1033/1624, the other containing disarranged portions of both Qismus, some dated 1051/1641 others 1069/1668. LIST OF THE FANNUS IN QISM II), Ethe 2221 (A.H. 1037/1628), 2222–3 (two copies, both slightly defective), 2224 (detached portions), Būhār 221 (disarranged portions, similar apparently to Berlin 95. A.H. 1043/1633–4), 219–20 (19th cent.), Aṣṣāfiyyah II p. 1226 nos. 345 (A.H. 1063/1653), 102, 128, p. 1778 no. 120 (extracts), p. 1422 no. 4 (? (Iṣṭiṣāsi N. al-f., author not mentioned. Under Kinniyya), Bānkiyir IX 907–8 (17th cent.), 909 (damaged. A.H. 1219/1804–5), Eton 80 (breaks off in "Part II, Book ii"), 81 ("second volume"), Ivanov 1360 (A.H. 1226/1811 (?)), 1361 (Qism I, maqālah 4, fann 5 (anāb) only. Late 18th cent.), 1362 (table of contents only. 18th cent.), Tashkent Univ. 32 (A.H. 1244/1828), Maghiṣd III, fsl. 15, MSS., nos. 120 (A.H. 1295/1878), 122 (described as an abridgment (beg. H. u. th. u. siyāsāt. 190 foll.) made by the author himself), Browne Suppl. 1320 (Qism II, maqālah 4, fanns 4–5 only (interpretation of dreams and physiognomy). Corpus 208), Cairo p. 518, Leningrad Pub. Lib. (2 copies in Mélanges asiatiques III (1859) p. 734. Also Chanykov 151 (presumably complete), 152 (extracts), 153 ("Ism al-tavārīkh only (i.e. Qism I, maqālah 4, fann 2 (+31)), Majlis I 785, Rehatseh p. 58 no. 44.


Riyāḍ al-nāṣīḥīn, a concise encyclopaedia composed circ. 835/1431–2 in the reign of Shāh-Rukh Bahādur: Biochet II 726 (107 foll. 19th cent.).

556. Ghiyāth al-Dīn 'Alī b. 'Alī Amīrīn Ḥusainī Iṣfahānī is the author of (1) Aṣrār al-hirūf, composed in 870/1465–6 for Prince Abū Bakr, the son of Abū Sa'dī Mīrzsā Gūrkanī and at that time
māt i javāhir i ‘ulām), a large encyclopaedia of 120 “sciences” dedicated to M. Humāyūn Pādshāh (whose history in Magālah I, Qism II, is brought down in the Bāṅkīpur MS. at least) to his restoration in 962/1555, and divided into a muqaddamah (in three qism), three magaslaks (each in two qism subdivided respectively into 22, 12, 22, 19, 12 and 33 bābās) and a kḥātinah (dar “almāt i qiyāmat u aḥvāl i ākhirat”): Lindesiana p. 190 no. 367 (author’s name given as M. b. Aṣḥaf. Circ. A.D. 1760), Bāṅkīpur IX 910 (disarranged and defective in places. 969 foll. 19th cent.).

597. Ḥusain ‘Aṣqīli Rustamārī, an extreme Shī‘ite, travelled in quest of knowledge for twenty years in Persia and elsewhere. In 978/1570–1 he left Shīrāz and after a short stay in Isfahān went to Qazwīn, where to his disappointment he found the ‘ulāmā both ignorant and wicked.

Riyāḍ al-abbrār (beg. Zīvī i jamī‘ah i ‘ulām i rabbānī), an encyclopaedia of ninety sciences begun and completed in 979/1571 and divided into a fatīḥah (in three hadīqahs), (1) on Ru‘ū’s Kīthā i sitūn (cf. PL. II p. 352), an enumeration of its sixty sciences and a table of contents of the author’s own work, (2) on ‘Ali as the originator of all sciences, (3) a commentary on his Khuḥūsh i Shī‘ah-i shī‘ah, twelve vazāls and a kḥātinah: Rieu Suppt. 144 (406 foll. Late 16th cent.), Magālah III, fol. 15, MSS., no. 54 (lacunae).


Shāhīd i sādiq (beg. al-H. I tā‘āva wa-mīnuh i ‘l-mubtaddā), an encyclopaedia begun in 1054/1644 and divided into 75 faṣāls, (1) in 107 faṣāls, on God, the Prophet, prophethood and saintship, faith, Islam, good and bad deeds, etc., (2) in 75 faṣāls, on sovereignty, kingship, government, etc., (3) in 80 faṣāls, on reason, knowledge, failings, talents, etc., the 79th faṣal containing chronological tables of important events from the Hijrah to 1040 (so Bāṅkīpur) or 1042 (so Rieu) and the 80th an alphabetical list of Persian proverbs, (4) in 75 faṣāls, on love, friendship, enmity, poverty, wealth, pleasure, sorrow, play, travel, etc., (5) in 96 faṣāls, on the world, time, life, death, the spheres (aflatāl), the


As noted by Rieu, phenomena observed by the author in Badakhān are occasionally mentioned in the Dānīsh-nāmah i jāhān.
elements, the kingdoms of Bonfeh (mawāli'), etc., the 51st fasl containing maps and an alphabetical list of places with their longitude and latitude) and a khātāmah (dar dhīf i amān, an alphabetical list of proper names (mainly places) carefully spelt out): Etche 2226 (622 foll. a.h. 1117/1706), 2227 (Bābā I, II and III to fasl 70), Bānkīpur IX 913 (a.h. 1385/1726), Berlin 96 (lacks Khātāmah. a.h. 1150/1737), Rieu II 775a (early 18th cent.), III 100b5 (a.h. 1239/1824), 100b5 (only the chronological tables from Bābā III, Fasıl 79. Circ. a.d. 1500), 100b5 (the same tables. 19th cent.), Mishkāt II pp. 594-605 no. 232 (defective at both ends. 17th or 18th cent.), Būhrār 468 (18th cent.), Ivanov 1365 (defective at end. 18th cent.), 1366 (early 19th cent.), Majlis I 770 (a.h. 1314/1896-7), Lahore Panjāb Univ. (Khātāmah only. See OCM. X/1 p. 92 no. 13).

Full list of the fasls: Bānkīpur IX pp. 152-69.

Edition: in Yādghīr, II/4-10 (see Qandiyāh, ed. Iraj Afsār p. 130).

Translation of the Khātāmah (‘Taqīq al-i’rāb’) and of Bāb V, fasl 51 (‘Taqīm al-buldān’): The geographical works of Sādāk Isfahānī. Translated by J. C. 3 from original Persian MSS. in the collection of Sir W. Ouseley, the editor, London 1832-4 (152 pp. Oriental Translation Fund of Great Britain and Ireland).

599. Ḫakīm al-Mulk Niẓām al-Dīn Ahmad Gīlānī has been mentioned (PL. II pp. 260-1) as the author of a tract on poisons and their antidotes. He was at Golconda in the reign of Bābā Qutb-Šah (1035-83/1626-72) 4 and in 1061/1650 composed one of the short tracts included in his Majmā‘āt.

Majmā‘āt al-Ḫakīm al-Mulk Niẓām al-Dīn Ahmad i Gīlānī, miscellaneous extracts, model letters and short compositions (a few in Arabic), including tracts by the compiler himself on music, snake poison and antidotes, etc.: Ashafiyāh II p. 970 no. 306, Berlin 45. 600.

1 Possibly James Cargill, who in 1853 was Secretary of the Archaeological Society of Delhi (cf. PL. I p. 297).
2 A faṃā of this ruler dated 1053 is included in the Majmā‘āt (Berlin 45(4)).
3 This is the tract already referred to. (See PL. II p. 261).

600. M. Barārī “Umni” 5 b. M. Jamshed b. Jabbārī Khān b. Majnūn Khān Qāqīlūshī is the author of a general history, the Muḥajal i mafhūṣgal, completed in 1079/1668 (see PL. I p. 1242) 6. ‘Uqūl i aṣḥārah (beg. Ḫamādī kī lāʾiq i dargāh i kīrīavg ĥābd), an encyclopedia composed in 1084/1673-4 divided into ten aqls (1) the celestial globe, in 16 fahm, nine firdsats and two kiṣānas, (2) the astrolabe, (3) geomancy (ramād), (4) the terrestrial globe (physics, meteorology, geography, etc.), in 37 fahm and seven firdsats, the 22nd fahm containing meagre and dateless biographies of saints and the 23rd notices of divines and poets without dates, (5) medicine, including the interpretation of dreams, physiognomy, music, dancing, etc., (6) mountains (metallurgy, etc.), (7) minerals, vegetables and animals, (8) seas, (9) inventions and marvols, (10) time and space: Bodleian 1495 (318 foll. a.h. 1106/1695), Ivanov Curzon 485 (lacks ‘Aql X. a.h. 1173/1760), Ivanov 1500 (2) (‘Aql II only, on the astrolabe Bānkīpur IX 914 (lacks ‘Aql X, 18th cent.), Berlin 97 (lacks most of ‘Aql II and the whole of ‘Aql III. a.h. 1211/1796), Līdīsīnīa p. 193 no. 714 (cirk. a.d. 1800), Flügel II 27 (n.d.), Būhrār 222 (19th cent.).


601. Amin al-Dīn Khān b. S. Abū ‘l-Makārim b. S. Abū Khān Hūsaini Harawī has already been mentioned as the author of the Ma‘mā‘ūt al-‘uqūl (PL. II p. 142).


1 Probably a ta‘līhaṭ, it occurs in the incunabula quoted from the end of Bānkīpur MS.:
915 (foll. 152. A.D. 1273/1856), Aṣṣāfiyah III p. 102 no. 1395 (defective at end), Rieu III 1055a (extracts only circ. A.D. 1850).

602. Shākir Khān b. Nawwāb Shams al-Daulah Lutf Allāh Khān Šādiq Bahādūr Mutahawwir-Jang, whose Tarīkh Shākir-Khāsī has already been mentioned (PL I p. 622), says in the Gulshan i Šādiq that he was born at Pānīpat in 1128/1714. Like his father, who was born in 1077/1665–6 and died in 1165/1752 (Gulshan i Šādiq, fol. 2b), he was honoured with the title of Šādiq in Nik-nām.

Gulshan i Šādiq (so in the Bānkīpur MS., perhaps the title of a second edition), or Ḥadīqah i ḥādíq i ganjina i Šādiq (so according to Ethé, perhaps the title of a first edition) (beg. II. u sp. Haḍi‘ī ra kih gurūrāhān), an encyclopaedia “treating of almost all the branches of Muhammadan literature, sciences, and arts” (“Abd al-Muqtadir, composed (i.e. apparently begun) in 1174/1760–1 (according to the author’s statement on fol. 26a of the Bānkīpur MS.), completed in 1187/1773 (according to chronograms given by the copyist at the end of the tables), dedicated to the memory of the author’s father and divided into fourteen Khigābāns (ten according to the table of contents in Ethé 2228, which may be an earlier edition): Bānkīpur Suppt. II 2022 (breaking off in the 31st bārīk of the fifteenth (last chaman of Khigābān VI). 18th cent.). Ethé 2228 (Khigābāns I–VI only, defective at end).

603. Mirzā M. Kirmānī was Munṣī to Karim Khān Zand (reigned 1163–93/1750–79).

Khulāṣat al-‘uilam; no MSS. recorded.

Abridgment by the author himself: Lubb i Kh. al-‘u., in seven volumes: Tihrān ‘Abbās Iqbal’s private library (Dhari‘ah VII p. 230).

604. Rājāh Kundan La’l “Ashki” b. Mannūn Lāl “Falsafi” Dīhlawī composed his Zīāh i Ashki (autograph Aṣṣāfiyah I p. 814 no. 299) in 1231/1816, which year according to the Aṣṣāfiyah catalogue was also the date of his death. (See PL I p. 1246, PL II p. 98).


605. M. Aslam Bangālī Pandvāī, Munkāstar i mufīd (beg. Subḥāna ‘llāh Hisnūn i bālīghah i Khāqān), a concise encyclopaedia of cosmography, meteorology, astrology, geography, physiology, demonology, etc., composed in 1201/1787 and divided into a mufīb (on mujarradat u mukvak-kabāb) and twenty fā‘‘ādahs: Berlin 100 (158 foll. A.D. 1255/1839), Bānkīpur IX 916 (143 foll. 19th cent.), Ivanov 1368 (early 19th cent.).

606. Khwājah Shāh Ḥasan Ajmerī was still alive in the early 13th/late 18th century.

(Malfāzāt i Khwājah Shāh Ḥasan i Ajmerī), lectures on a variety of subjects, music, prosody, medicinal prescriptions, archery, swords, prayers, invocations, amulets, magic, the talismanic virtues of the rubās of Abū Sa‘īd b. Abī l-Khair (which are here arranged in alphabetical order), etc., etc., collected by his disciple M. Mahdī: Būhār 471 (401 foll. 19th cent.).

607. Mirzā M. Ḥasan “Qatīl b.” Dargāhī Malā was a Hindu named Diwālī Sing’h, who (according to Rieu’s authority, i.e. apparently “Qatīl’s” acquaintance “Mushafī”) became a convert to Islam in his eighteenth year and was given his new name and his takhallus by his converter, Mirzā Bāqir Šahīd Iqṣafānī. He must have been born in 1169/1755–6 or 1170/1756–7, since he was forty-one years old in 1211/1796–7, when he compiled a collection of his letters (Ivanov 2nd Suppt. 961). According to Rieu he was “born of a K’hati family settled in Faīḍābād”, but it seems that his family, and perhaps he himself, came from the Panjāb. He evidently lived for some time at

1 So in a note on fol. 1a, but the title cannot be verified, since the MS. is acausal and lacks the preface.
2 So in the Shām’s anjuman and the Bādān i Awadī.”
3 For whom see PL I p. 875.
4 In the Khazīn al-qubah’ he is described as a Siyākūth by origin (Siyākūthul al-as). According to the Shām’s anjuman he belonged originally to Lahore, was converted by M. Bāqir, went to Delhi and then to Kālpī, where he became a companion of Ṣimd al-Mulk (cf. PL I pp. 923, 1028–30), and finally to Lucknow (Aslaqīn al-Lā‘īrī 11 bar dast in M. Bāqir mawṣūl mādhūb mufīb i takhallūsī ilāmad kurd anār in Diwālī namūsāh u bā–Kālpī āmādah mufīb i ‘Imād al-Mulk gahī be‘dat dar Lakh’īrī āmād).
Delhi, but most of his mature years were spent at Lucknow, where, according to the *Ri'yāḍ al-wiṣāf* (compiled in 1229/1814) he was Head Munshi to the King. His *Chāḥ sharbat* was written in 1217/1802-3 on his return to Lucknow from Kālpī after an absence of two years and a half. Part of this period of absence seems to have been spent in Persia, since the letters written by him from the court of Fath-ʿAli Shāh (Rieu II 794b, 858a) include "a contemporary record of the capture and blinding of Zamān Shāh, the Afghan ruler of Kandahār, by his brother Māḥmūd Shāh, an event of A.H. 1217". This may not have been his only visit to Persia, and according to the *Būstān i Awādḥ* he visited also Arabia and Turkestan (biḥād i ʿArab u ʿAjam i Turkestan hamad ḏadāḥ). He died at Lucknow in 1233/1818.1

As a poet and as a Persian scholar "Qatil" had a considerable reputation in the India of his day.2 His *Divān*, of which there appear to be two editions, is preserved in several MSS. (Bânkâpur Suppt. I 1937, Bânkâpur III 434-5, Rieu II 726b, Aumer 126, Browne Suppt. 588, etc.). Collections of his letters have been published under the titles *Maʿdīn al-fawāʾid* (Lucknow 1259-60/1843-4). Pp. 90) and *Thamaraṭ al-badāʾi* ([Lucknow] 1263/1847). Pp. 391). Two collections existing in manuscript have been referred to above. These may or may not be the same as those preserved at Corpus Christi College Cambridge (Browne Suppt. 707) and in the Panjab University Library (OCM. VII/4 p. 72).

[1] P. in *Thurāsīyā; Khudāyat al-ofṣār* no. 488 (;); *Makhzan al-qarāāb* no. 2107; *Ri'yāḍ al-wiṣāf* (Sprenger p. 170); *Miṣrāj al-khurāṣ*; biography prefixed to the *Chāḥ sharbat* in Lendesiana p. 173 no. 604; *Naghmah i ʿanḍābū* (cited in Rieu II 726b); *Khāzin al-khurās* fol. 123a; *Miṣrāj al-tawābīb* p. 377; Sprenger p. 277 penult.; Garcin de Tassy I p. 380; *Sham* i anjumān pp. 390-2; Rieu I 64b; *Būstān i Awādḥ* p. 109; Beale Oriental dictionary under Qatil; Bânkâpur III p. 262.2

**Farnān i Jaʿfār** (beg. *Tajalt i ʿĪr i ʿaqīl*), composed at the request of Nawâb Mirzâ Jaʿfar ʿAlî Khān completed in 1206/1791-2 and divided into three parts (*jūrā*): (1) logic, (2) natural philosophy, (3) metaphysics) and a *khūṭābīn*: Bânkâpur IX 917 (A.H. 1258/1842). *Āṣaṭīyāh* II p. 1224 no. 115.

608. *Salāmat ʿAlī* tabīb, entitled *Hadhāqat Khān*, b. M. ʿAjīb is described in the *Āṣaṭīyāh* catalogue as a resident (mutawaffiūn) of Benares.

**Maṭāʿi al-Hind** (beg. *Baʿḍ i h. u sp. i ʿIzdī l-Lā-yāzād*), a compendium of philosophy, mathematics and astronomy compiled in 1223/1808-9 and divided into five *maṭāʿ* ((1) falsafah i ūlā u tabʿiyyāt, (2) handasaḥ, (3) ḥāfād, (4) ḥaʿāt, (5) music) and a nuktaḥ (dar bāyān i baʿḍī rasūm u ʿādāt i Hindūsīn, very concise and of little value): *Ivanow* Curzon 505 (167 foll. A.H. 1226/1811), *Bodleian* III 3699 (A.H. 1227/1812), *Āṣaṭīyāh* II p. 1768 no. 82.

609. *Fadl i Imām* b. M. Aṣḥāb *Khurābādī* is presumably the well-known *Faḍl i Imām Khurābādī* who was appointed Ṣadr al-fudūr at Delhi by the British-Indian government and died on 5 Dhāl i-Qaʿdah 1243/19 May 1828 (see Rahmān ʿAlī p. 162; PL. I p. 292*, Mufīṭ Intizamullah Shihābī’s introduction to *Tarajīm al-fudūl* (being a chapter of the Amād-nama by Mavolana Fadl-i Imām Khurābādī) Karachi [1956?]) and A. S. Bazmī Ansari’s Appendix I to this work). (1) *fāmī i ʿulūm*, on various subjects relating to *inṣāḥ* and *ādāb*: Lahore Panjab Univ. (134 foll. A.H. 1239/1823. See OCM. X/1 p. 92 no. 14).

(2) *Shīḥāt i al-fāzūl* (beg. Sp. i bāʾq. Muḥābāt-i rā jallat gudratur), a manual of Persian grammar, stylistics, epistemology and much else (e.g. sketches of geography, history, prominent poets, names of animals) composed in, or about, 1228/1810-9: *Ivanow* Curzon 718 (182 foll. A.D. 1835).

Majma‘ah [i. M. Hu. b. K.-‘A. i Isfahānī] (beg. Sp. u st. u durād u mahniyat i bi-q.), extracts, astronomical, geographical, historical, biographical, mineralogical, etc., compiled at Mashhad in 1224/1809: Rieu II 776a (279 foll. a.h. 1225/1810, apparently autograph), Majlis I 628 (247 foll.).

611. Ahmad “Safā‘i” b. M. Mahdi b. Ali Dharr Nīrījī, whose father has already been mentioned (PL. I p. 219), died on 23 Rabi‘ II 1245/22 Oct. 1829 (see Ṣafīristān i Dārā; Tadhkiraḥ i Muhammad–Shāhī; Majma‘ al-fusūḥa‘ II p. 330; Raudāt al-jannāt p. 27; Nujum al-samā‘ p. 343; Browne Lit. Hist. IV p. 411; Ṣipāhsālar Cat. I p. 590; Brockelmann Ṣibṭī. II p. 826; Ḥadiyyat al-abbāb p. 200 (Ṣāḥib al-Mustanad)). He is the author of Mi‘rāj al-sa‘ādaḥ, a translation with slight alterations (Dhari‘ah V p. 58) or a commentary (Raudāt al-jannāt p. 27a) on his father’s Arabic handbook of ethics, the Jāmi‘ al-sa‘ādaḥ.

Khazā‘ín, a miscellany designed as a complement to his father’s Muḥākkit al-‘ulūm: Raudāt al-jannāt I p. 27a; Dhari‘ah VII p. 152; Persia 1293/1878 (Āṣafīyāh II p. 1528); Tahrīm 1308/1891 (410 pp. Karatay p. 11, Mashhad III fsl. 15, ptd. bks., no. 40).

612. For the Jāmi‘ al-aṣkāyā‘, on Indian animals and plants, compiled by order of ‘Asīm-nawāz Khān Mufti Badr al-Daulah, see PL. II p. 302.


Maṣla‘al-‘ulūm wa-Majma‘ al-fumīn (beg. (of preface) Maṣla‘ al-‘ulūm i ‘aqīlyah u nqīlyah, (of the work itself) Ḥanāfī kih shān i Khudānandā rā shāyād), an encyclopaedia of

1 Dhari‘ah I p. 267.
617. Nawwāb M. Ṣiddīq Ḥasan Khān died in 1307/1890 (see PL. I pp. 27, 913, 1204, etc.).

Hazīrat al-quds wa-daḥkhīrat al-amr, ba-taqr i ḫosẖul (so Muʿāthir i Ṣiddīqī IV, appended list of works, p. 8, whereas according to Karatay the work is concerned with Ṭaspawuʃ): Bbōpāl 1297/1880 (Ṣiddīqī Pr. 540 pp. Karatay p. 130).

618. Mirzā M. b. M. Raṭī, entitled Malik al-kuttāb, Șhrāzī was born in 1269/1852–3 (see PL. I p. 492).


619. Ḥājī Mirzā ‘Abd al-Raḥīm b. Abū Taḥlib Najjār Taḥrīz̢, known as Tālibī, was born at Taḥrīz in 1272/1855–6, but spent most of his life in Caucasus and died at Temir Khān Shūrah (or Temir Khān Shūrā) in 1328/1910. His works are among those regarded as having contributed most to the spread of enlightenment in Persia. They include Masāʿīl al-hayāt yā kitāb i Ahmad (Tiflis 1324/1906 151 pp. See Karatay p. 5, Muḥājr I 1435) and Risālah i hašʿa i jātādaḥ (a translation of the Russian version of a work by Camille Flammarion. Istānbūl 1312/1895. 230 pp. See Karatay ibid.). Muḥājr mentions the following works by him: Idāhāt (Taḥrīz 1325/1907. Muḥājr I 189), Masāʾilik al-muḥāsinūn

1 "In this category [those publications which were directly and obviously connected with the last risāgarmento . . . . especially such as explicitly blamed and criticized the prevalent methods of government] the books of Ḥājī[Mirzā 'Abdu'l-Rahim Taḥlibī of Taḥrīz, and especially the Kitāb-i Taḥlibī, in two volumes had a specially great effect which cannot be denied." (Browne The Press and poetry of modern Persia p. 22).

2 See PL. II p. 103b and n. 3.

F. ENCyclopediaDIAS AND MISCELLANIES


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(1) Bayād i khvushbūz (beg. Rava'i'ī i ḥamā i ṣa'īqāḥ), in seventeen bābās on perfumes, electuary, salves, sweetmeats and beverages, foods, houses and gardens; on the apparatus for camel and elephant stables, storerooms, armouries, wardrobe, libraries; on pyrotechnics, games, weights and measures, etc.: Eid 2784 (182 foll. a.h. 1109/1698).


1 In a note prefixed to this volume the Manager of the Khwushī Press complains of an earlier unauthorized publication of the work by the Ahjār Press. Appended to that note is a letter dated 2 Rajab 1318 in which the author associates himself with this complaint.
(3) *Khasan u bahar*, a compendium of sciences by Mir 'Iwad al-Rishawi, who was in the service of Mirza M. 'Ali Beg Kirmâni at Lahore and who divided his work into an introduction (on the creation and created beings), four *maqalahu* (1) medicine, (2) astronomy, etc., (3) *dabir u vazir u mumusalat u mukhtalat* i *khatabi u balagh*î (4) on poetical composition) and a conclusion (some anecdotes, a brief account of the author's life and some of his poems): *Ehê* 2229 (47 foll., defective at end).


(5) *Majmi'at al-ulkum*: *Asâfiyâh* II p. 1768 no. 80 (a.h. 1271/1854–5).


(7) *Mashkûl*, miscellaneous extracts in Arabic and Persian prose and verse similar to the *Kashku* of Bahâ' al-Din al-'Âmilî: *Tihriyân* 1300/1883 (332 pp).


G. ARTS AND CRAFTS:

(a) ACCOUNTANCY

621. Apparently in the reign of Shâh-Jahân (a.h. 1037–69/1628–59) was composed: *Riyâlah dar siyâq*, which “may be called a treatise on higher arithmetic” treating of “various processes, used to facilitate multiplication with fractions by means of mnemonic words... rules for division with Rupees... Comparison of Akber's weights with those of Shâh Jehân... Munsuration of fields... The Hesâb-i-sang or stone-reckoning; Hesâb-i-châb or computation of wood... Memorial verses for remembering the pay of various officers... List of various departments in a royal household... Book-keeping” etc.: *Rehatseh* p. 17 no. 29.


623. BHYH (perhaps = Bhaiyah, usually spelt Bhaiyâ i.e. Brother) *Aandâ-Râm*, the *mukeb-huvâs*, a resident of Kará in the province of Allâhâbâd, probably wrote soon after 1142/1729–30, the date of most of the official accounts which he gives as specimens. Ehê's suggestion that he was the same person as Aandâ-Râm "Mukhliš" (for whom see *P.L.* I pp. 612, 1319–21) seems improbable in spite of his frequent quotations from Mirza Bê-dîl, "Mukhliš"'s" teacher.

1 *'Im i siqiqat* (cf. *Darzi*), *'im i siqiq or 'im i išîfâ. For this subject see Die Reisâl-ye Falakîyêt of 'Abdollah ibn Mohammad ibn Kayî al-Mazandarâni. Ein persischer Leitfaden des staatlichen Rechnungswesens (um 1363). Herausgegeben von W. Hinz (Wiesbaden 1852) and the works referred to in the editor's *Einleitung* (e.g. A. Zâtî Vâli Togên's *Istânbûl* fascimile of the Sâ'dat-nâmah [Ayâ Sofoh 4100] of Falak i 'All-i Tabrîz [a.d. 1307], the *Riyâlah i Falakîyât* [A.d. 2756], the *Shams al-siyâq* composed at Hârât c.c. a.d. 1441 by 'Ali Shîrâzî [138. at Istanbûl] and the *Jâmî‘ al-khâtûb* of a.d. 1377–8 (MS. at Qûnûy).
Dastur al-'amal (beg. Intikhab az kitâb i Siyâq-nâmah 1 sâkhthâh u parâkhkhâh in BHYH Anvardrân n.n., sâkîn i balâh â hâvâlî i Kârâ), a treatise on navisandagî in hisâb-dânah, dealing with the divisions of time, numerals, weights and measures, but chiefly with the numerical notation called siyâq, together with numerous specimens of official accounts: Ethê 2125 (n.d.).

624. Râm Nârâyân describes himself as a resident (mutawâssitîn) of the parganah of Sunârgám [i.e. Sonargaon] in the shokhla [a district comprising several parganahs] of Jahângirnagar [i.e. Dacca in Eastern Bengal]. He is probably identical with the compiler of the Inâhâ' i Majmû' al-qawâ'id (Ethê 2132), which was completed in 1190/1776 and of which the first of the four fasåls contains iâr ahâ 'a treatise on computation or keeping accounts' (Dar 'ilm i navisandagî in three bâbås.

(Risâlah i siyâq) 2 [beg. Chân dar-în iâyâm in nâ-qadrân], an introduction to accountancy in seven fasåls written in 1188/1772–3: Berlin 78 (2)

625. For Colonel Sir John Murray 3 were written:—

(1) Makhzan al-ihtisâb mawûf ba-Dastûr al-'amal (beg. Shâdî Khân Miner Shârī 4 ba-mâjab), completed on 29 October 1796: Berlin 524 (2).

(2) Nâdîr i siyâq (beg. Ba'd az mahâmîd i Içdâ al Mu'ta'al bar damîr in khwârij-nâsîr), on the administration of India, especially the system of accountancy used in connexion therewith, completed at Calcutta on 5 September 1796: Berlin 524 (1).


Zubdat al-qawâ'nîn (beg. Siyåq i sukkhan i zabân-âmarân), on

1 Possibly the Risâlah dar siyâq mentioned on p. 371 supra.
2 Perteb mentions no title or quasi-title, but describes the work as "Eine ... Anleitung zum praktischen Rechnen, wie es hauptsâchlich frâ Beamte nöthig ist".
4 Perhaps Sahgal-dil Khân Mr. Shikâr, presumably the name of the compiler.


Majma' al-fawwâ'id (beg. H. i bi-h. u th. i bi-′add ba-dârgâh i Sulân i Farâmân-ravâ-yi Hoqûq), on arithmetic and siyâq in five fazåls written in the time of Ranjît Singh [Ruler of the Panjâb, d. 1839]: Lahore Panjâb Univ. (A.H. 1270/1853–4. See OCM. X/3 (May 1934) p. 100).

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(1) A'dâb u qawwâ'id i 'ilm i siyâq, a tract, derived from a treatise by "Shams" (az risâlah i Shams, as stated in the heading), on the technical terms and the numerical symbols of the 'ilm i siyâq: Ivanôv 2nd Supp. 1096 (2) (mid-19th cent.).


(4) Daftar-dârî, by Dr. Mîhrân: printed Tîhrân (Dhâri'ah VIII p. 225 no. 924).


(6) Dastûr al-'amal i 'ilm i siyâq: Āsafîyâh I p. 810 no. 315.

(7) Dastûr al-'amal i navisandagi, in three bâbås ((1) numerals, weights, measures, divisions of time, (2) names of the sigs of the zodiac and constellations, of the râginis of the and the Hindu sciences and ekâstras, (3) the siyâq notation and models of official accounts): Rieu II 804a (foll. 150–95. 18th cent.).

(8) Hai'at i siyâq (beg. Sp. i afzân az qiyâs i hîsâb), on arithmetical operations, account-keeping, measurements, zamindâri transactions, etc., etc., by Khalîfâh Ghalîm-Râsâl 1: Bânkîpûr

1 Kh.-Ob. R.: so in the OCM. and in the colophon of the Bânkîpûr MS. The author calls himself Ghalîm-Râsâl khâ bain al-mukhlisîn mawîf ba-Khalîfâh hast.


(11) (Risālah i siyāq), not all the same work presumably: Āṣafiyah I p. 812 nos. 317–20.


(13) Sirāj al-siyāq, metrical, by Međū Lāl called Zār: Lucknow 1880° (48 pp.).

(14) Siyāq-nāmah, possibly identical with the Ātin i siyāq (no. 2 above), by Nand-Rām b. Hīrīnand.

Edition: Lucknow 1879° (500 pp.).

(b) Agriculture

629. Qāsim [b. Yūsuf Abū-Naṣr [so Āṣafiyah and Nadhir Ahmad, but ibn Abī Naṣr according to Ivanov] Anṣarī Tahbūsī [so Ivanov 1612, but Ṣhibī in Ivanov Curzon 628, while Āṣafiyah and Nadhir Ahmad omit] used the tākhallus “Qānīr” according to Nadhir Ahmad.2

Irshād al-zirā‘ah (beg. Ḥanūf mar Qādirī rā kī kā dar ‘arṣāh i ḥusnār bāgah i jāhān), a treatise on agriculture (chiefly the culture of fruits, trees, flowers, vegetables and grains as practised in India, according to Nadhir Ahmad) composed in 921/1515, dedicated to an unnamed prince3 and divided into a lengthy muqaddimah (bombastic talk in Šaffī strain) and eight short rawāds: Āṣafiyah II p. 1218 nos. 349 (Harrāt, A.H. 986/1578). See Nadhir Ahmad 237, 41 (A.H. 1013/1604–5), Tasbikht Acadh. I 721 (acephalous and lacking Rawāds IV–VII. 44 foll. A.H. 1197/1783), Ivanov 1612

1 Cīpta in the catalogue.
2 In the Tashkent Acadh. cat. the name of the author of the Irshād al-zirā‘ah is given as “Nīṣā‘ī” on the authority of a distich written on the margin.
3 In the Tashkent Acadh. MS. his name is given as Niẓām al-Daulah wa-l-Dīn Sulṭān Mahmūd, of the house of the Timūrid Ḥusain.

G. ARTS AND CRAFTS


Ganj i bād-‘awād: Āṣafiyah II p. 968 no. 299.


Risālah i nakhb āndīyyah (beg. Shukr o sp. i bārīn an anbūzah [u] qīsā bīsā‘i rā), on the cultivation of fruit-trees, flowers, vegetables and grains, abridged in 1205/1790–1 from works of Amān Allāh Ḥusainī 2 designated as kitāb i Shujārāh i nīāl o nuskhāh i Ganj i bād-‘awād: Rieu II 4896 (A.H. 1205/1791), Ivanov Curzon 629 (A.H. 1261/1845).

632. Among the works quoted for Sir John Murray (see P.L. I. p. 1145 n.1) were:—

(1) Ātin ma‘āsh (beg. St. u niyāqīzh i Afrīdīzar i zamīn u āmān kī ajrām i farākht), an anonymous work mainly on agriculture in sixty faṣāls, of which the first deals with the faṣādat i zirā‘at and the last with the tāṣām i mīl miyān i farzāndān: Berlin 638 (foll. 160).

(2) Dakhhrat al-ful‘ād (al-fawā’id)? (beg. Ḥand i waflīr u tālān-yi mutakhāb kar Ḫalīq i jami‘ i asyā‘ī u Fālīq i haba va-l-nawad), “a treatise of the different Sorts of Corn and Grain produced in Bengal in 1210 of the Hijra”, by M. Ṣādiq: Berlin 632 (1) (foll. 1–70), 633 (foll. 51).

(3) Majmā‘ al-fawā’īd (beg. Khirman khirman ham u sipās shāyān i jānād i Kibbīrā-y-st), “a collection of useful things, being a treatise on the management of Cows, Buffaloes, Sheep etc., raising Grain, planting of Trees, making of Wine, manuring, educating of Children, Sports etc. among the Hindūs”, written for Col. Sir John Murray by Āqā ‘Ali and divided into sixty-seven sahā‘aŷ, a word treated here as a singular (sahā‘aŷ i awwal, etc.): Berlin 634 (A.H. 1209/1795).

1 This work is classified as Ṭibb i Yūsūf in the Āṣafiyah catalogue, but apparently deals also with other subjects, since it is one of the two works from which Ahmad ‘Ali Jaunpūrī’s Risālah i nakhb āndīyyah, on agriculture (see Rieu II 4896 and below) was abridged.
2 Who died in 1046/1637 (see P.L. I. p. 812 n.1, and previous entry).
633. Mirzâ Hasam bâghbân-bâghî.  

634. Dr. Ahmad Khân ‘Imâd al-Mulk was Director (Ro‘îse) of the Dar al-Tarjaman wa-l-Taqîl attached to the Persian Ministry of Education.

(1) Filâhât: Ma‘arîf II 306 (56 foll.).
(2) Tarjaman i Tiligrâf i bi-sîm, a translation from the French: Ma‘arîf II 300 (42 foll. A.H. 1335/1916-17).

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(2) Kâsh-nâmah [Kisbat-nâmah?] i bâghbânî, said to be by Rabîm-bâghî: Lahore Panjâb Univ. (A.D. 1868. See OCM. X/1 p. 99).
(3) Kitâb i zir‘âat, as it is called in the colophon, (beg. Az bi’mat i Rabûn wuz faid i khwôr u bûrân *), a short treatise on Indian agriculture composed in the British period, since the English names of the Christian months are used: Browne Pers. Cat. 137 (foll. 16. A.H. 1216/1801-2), Ivanow 1614 (A.H. 1217/1802-3), Rieu III 1013b (foll. 2-16. Circ. A.D. 1850).
(5) (Risâlah dar filâhât) (beg. ‘Amal i yûsodânum dar filâhât u zamîn i șâhîf u zamîn i ba’d), a tract on horticulture etc., being the eleventh ‘amal extracted from a larger work: Ethè 2791 (foll. 37), Ivanow 1613 (foll. 35. 19th cent.), Berlin 636 (foll. 28).
(6) (Risâlah dar ‘îlm i filâhât), or (Bâgh-nâmâh) (beg. al-


Edition: Fana i kishât u zir‘âat, Bukhârâ 1324/1906 (see Tashkent Acad. cat.).
(7) Risâlah dar tartîb i bâgh u ashîr: Lindesiana p. 211 no. 930 (A.H. 1221/1806).
(8) Risâlah i bâghbânî: Asafiyâh II p. 1764 no. 164.
(9) Risâlah i filâhât (beg. Dar filâhât u in hîraf bîhtarân hîraf i tabî‘at-ast u awwal șir‘îtâti kih Izad ta‘âlî): Blochet II 916 (1) (19th cent.).
(10) Risâlah i filâhât i mukhtâsar, based on modern European works: Ma‘arîf II 303 (50 foll.).
(12) Risâlah i zir‘âat (beg. Az râg i kutub i tavârîh i mu‘tablîr dar râg i mîr-i algun-i jâhîn i ‘alîn-i muhâmâ na产妇 kib kih dar ayyân i salaf pârdahtân), a short anonymous treatise on agriculture with special reference to Bengal in nine sections (1) the soil and its varieties, (2) the crops, (3) ryots or cultivators, (4) method of employing labourers, (5) sources of revenue, (6) expenses in country districts, (7) the Mofussil or country districts, (8) rules binding on tenants, (9) customs of the nâmîns, or administrations of former times): Edinburgh 144 (19 foll. Seal of James Graham A.H. 1200/1785).
(13) (Risâlah i zir‘âat) (beg. Sp. i bi-g. mar ho‘frat i Khudâ- vand i jâhîn u Parvardîgîr i ‘alîmâyân), a work on agriculture, on which the first part deals with trees and the second with vegetables: Blochet II 916 (2) (19th cent.).
(14) Translation of an extract from a horticultural work [of unknown authorship], in Persian, by Baboo

1 Cf. Qur‘ân VI 95.
2 The first page of this MS. is reproduced in the catalogue, but is inadvertently described as fol. 1b of MS. no. 721 (Irabîd al-zir‘âht).


(c) Archery


637. Of unknown authorship is:

Risālah i fīr u kamān (a chronogram = 1023/1614) (beg. Aṭi hadā w Tah zih-dā w hamāh dar hamāh bāl =), divided into three sūfjes: Ethē 2770 (1) (foll. 1–35. A.H. 1112/1701).

1 If this is S. al-D. M. ijm Z. Kh, the author of the Iṣbāḥ al-wuzūz (see Pl. I p. 1093), who lived in the time of Muḥammad Shāh (a.H. 1131–61/ 1710–48), the date of the Panjāb Univ. Ms. cannot be 1092.

638. Mirzā (so Bodl.) Qīlīch Allah b. M. Qīlīch Khān 1 was the son of an archer in Akbar's army.

Dastūr al-'amāl i sultān i jahān 2 (a chronogram = 1050/ 1640–1) (beg. Subhāna Rabbā Rabbi 'l-'izzati 'annā yasīfīn wa-salām 'alā 'l-mursalin wa-'l-h. l. R. al-ā, hamd i nā-mutanāhin u sp. u st. i kamā-h), a treatise on archery written for Dārā Shukhā 3 (for whom see Pl. I pp. 992–9) and divided into eleven dābāyāts: (1) dar bayān i aqṣām i gāblah, (2) dar ta'rīf i kashīkh i kamān, and so on) and a khátimah: Bodelean 1854 (2) (A.H. 1072/1662), I.O. D.P. 1523 (A.H. 1148/1735), Madras I 511 (A.H. 1200/1786), III 761, Berlin 311 (3).


640. Hājjī Ahmad b. Ḥājjī Mirzā Muḥammad was a brother of Nāwāb Mahābāt-Jang (Nasim of Bengal, d. 1169/1756: cf. Pl. I pp. 714, 717, Buckland's Dictionary of Indian biography under Alverdi Khan, etc.).

(1) Fawā'id al-rāmāt (beg. H. 1 bi-qiyās w sp. 1 khujastak-asāṣ), completed in 1120/1708–9: Cairo p. 517 (2 pts. of 245 foll. and 299 foll. respectively. A.H. 1134/1721–2).

(2) Risālah i fann i tārāndāz (beg. al-H. i l. R. al-ā. . . a.b. chayīn gujād aqṣāl i bād Allah al-rajī bi-lutf [sic] al-Samad), a detailed treatise on archery written in 1150/1737–8, divided into

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1 Quichishuhllah Muhammad b. Qilich Khan according to the Madras catalogue. The Bodelean catalogue has only Mirzā Fallih-Allah [sic].
2 Only the Berlin catalogue gives this chronogram as the title. The Madras catalogue (which mentions the date 1050) calls the work Risālah i rāmāt. Neither a title nor a date is mentioned in the Bodelean catalogue.
3 Only the Berlin catalogue mentions Dārā Shukhā in connexion with the work.
4 See Rieu III 1047a.
a muqaddimah, forty faṣls and a ḫītānimah and based on more than a hundred works (Fawāʾid al-rāʾīm, Bahāʾ al-rāʾīm, Ḥidāyat al-rāʾīm, etc.), and especially an old Arabic metrical treatise in nearly 10,000 verses, which is cited as the muṣkāḥah i Badʾ Allāh Sarrrīr or the kuṭāb i Badʾ i Allāh Sarrrīr: Berlin 314 (foll. 275).

641. S. Amin al-Dīn b. Mīr M. Ḥāšim Najafi Andakhāzhī says that an ancestor of his, S. Abū l-Barakāt, was in the service of Timūr.

Kulliyāt al-ramy (beg. Tir i rāy i tarkah i sabūn), a detailed work completed in 1182/1729, dedicated to Muḥammad Shāh and divided into a muqaddimah, twenty-five kulliyahs and a ḥītānimah: Ethé 2771 (foll. 133. Not later than 1197/1783), Būhār 234 (foll. 204. A.H. 1196/1782), Browne Suppt. 1063 (Corpus 216).

642. Of unknown authorship is:

Risālah i tīr u kāmān, or, as it is called in the colophon, Risālah i tīr-āndāzī (beg. Sīyās i Khudāwandi i Bi-chīn-u-chande), a short metrical work completed in 1157/1744, dedicated to Muhammad Shāh and divided into two bābās subdivided into faṣls: Ivanow 1st Suppt. 810 (foll. 19. A.H. 1180/1767).

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(1) dar Bayān i tīr-āndāzī u kāmān-dārī, a short prose tract: Ethé 1771 (6).

(2) (Dihkār dar bayān i tīr-āndāzī) (beg. al-Ḥ. l. ... Bi-dān-kīn i nāhkhrist dar bayān i tīr-āndāzī u gābālāh i kāmān-girfstan u ʿaib u hukum i tīr u kāmān dānistan), a short tract: Bodleian 1884 (1).

(3) Ḥaqqīq al-ramy (beg. al-Ḥ. l. R. al-ʿā. ... min baʾd mi-guydah kih har gāh ʾbedyn [ʿubdīyayat] ʿyt [āyat] bandah ba-khatmat i faṣl-maukhabat i ustād i sāḥī-nihād), a short work in fourteen ʾiḍāhah (11) dar bayān i istilāḥ i mudīkhast in dost, ... (14) dar bayān i ʿān-kīn a kudām sabāb tīr harakat ṭaraf i bādāh u pāʾīn u yamīn u yasār mīnumāyd) by an unnamed author who describes himself as the client of S. Bahāʾ al-Dīn: Berlin 311 (1) (foll. 15).

(4) Ḥād (beg. al-Ḥ. l. R. al-ʿā. ... in risālah iṣtar tīm i kāmāndārī u har-čik hājat uṣf dīdāmāndah rā dar andākhān i tīr), an anonymous work in twenty bābās: Rosen Institut 128 (foll. 71. Not old).

(5) Muntahāb az Qaus-nāmah (beg. al-Ḥ. l. R. al-ʿā. ... a. b. Bi-dān-kīn i kalimātā i āḥaṣād ast muntahāb az Qaus-nāmah), a short tract different from the Qaus-nāmah recorded below: Ethé 2774 (1).

(6) Qasīdah dar tīr-āndāzī (beg. Ai bar sar i nūḥānah nūḥāh kih tū sīnehāh rā ʾ), a short metrical tract: Ethé 2772 (2) (fol. 1).

For a similar qasīdah see Ethé 2770 (2).


(8) Qawāʾid i tīr-āndāzī, a short mathnawī: Ethé 2770 (4).

(9) Risālah dar hunar i tīr-āndāzī u khānrāj-gudhārī (beg. H. i bi-badd u thān-ya bi-ʿadd mar Qādirī rā kih ba-qudrat i kāmālah i khūnās), an anonymous tract written at the request of M. Sādiq b. Khwajā ʿAbd al-Rahmān Naqībandānī: Bodleian 1885 (foll. 42. A.H. 1113/1702).

(10) Risālah i Rūḥiyah (beg. Rāwīyān i akhūdā rāwīyāh kardah and az ḥadrat i Pasgrabmār šīm farmóqū Lī-kulli šokān zamān sakhāt i ʾl-ilm nāshrubū), a tract in eleven chapters by Ahmad b. Ḥussain (Rūḥ Ḥijjī ʾSharīzī: Hamburg 230 (2) (foll. 4b–50a).


(13) Risālah i tīr-āndāzī (beg. al-Ḥ. l. ... a. b. in risālah iṣtr bi-nāẓīr dar bayān i qawāʾid i tīr-āndāzī), a short anonymous tract in four bābās, each subdivided into several qāʾidahs: Ethé 2772 (foll. 9).
(14) (Risālah i tīr-andāzī) (beg. al-H. l... Bahār i ḥamād u thanāy Khāliqī rā): Ivanow 1610 (foll. 36. 19th cent.).

(15) (Risālah i tīr-andāzī) (beg. Azīl i awwal dar bayān i gahbāh u ān muqtaṣāmāt bar kaḥṣ-faṣl (or waqṣl)), a work in six aṣūs by an unknown author who mentions a certain Nūr Allāh as his teacher and who often refers to a book on archery entitled Dastūr al-amal (possibly the Dastūr al-amal i sulṭān i jahān, for which see p. 379 supra): Berlin 311 (2). Ivanow Curzon 627 (foll. 49–76b, 18th cent.).

(16) Risālah i tīr-andāzī (beg. Bi-dān-kāhān risālah īst [darī] tīr-andāzī muqtaṣāmāt bar yak muqaddāmāh u chahār faṣl), a small tract by an unknown author, who explains the technical terms of archery and illustrates them by quotations from Maulānā Tāhirī: Bombay Univ. p. 241 no. 163 (foll. 5).

(17) Risālah i tīr-andāzī (beg. Chār az dār khwāh kāmān-rā kāhī *), a short metrical work written originally in prose by a certain Shāh-bāz for a prince who was Governor of Ṫrāq (shāh-zādāh i valāt-nizādāh Wālī u Ṭrāq): Rieu II 837a IV (foll. 143–51. A.H. 1115/1703–4).


(19) Risālah i tīr u kāmān, as it is called in the colophon of the B.M. MS., or Qasūn-nāmah, as Etēḥād calls it, (beg. al-H. l. R. al-ʾā, a.b. in risālah īst dar bayān i tīr-andāzān u gahbāh girifstan Qašā i-ʾNūbī... Man taraka summat), a short tract by Mr M. Nishāpūrī (whose name does not occur in all copies): Rieu II 797a IV (foll. 34–41. Circa. A.H. 1155/1742), Ivanow 1609 (foll. 49–55. 18th cent.), Bōdleian 1887 (foll. 84–9), Etēḥād 2773, probably also Lindesiana p. 186 no. 611b ("Treataise on Archery ", by Mālik Nishāpūrī. A.H. 1090/1779).

(d) Calligraphy

644. Majnūn b. Maḥmūd 1 al-Raʾfīqī tells us in his Khatt u


sāzād that in penmanship and poetry he was the pupil of his father, who according to Khwānd-Amīr bi-ḥusn i khatt u luṭf i ṭabḥiṭī tūsīfāf dādāh. Khwānd-Amīr has nothing to say about the penmanship of the son, who describes himself as extremely dervish-like (bi-ḥadīyat darayn-e waqṣl u fānī-makbūr-e ast) and his poems as smooth in style (ʾashāʾī ʿarāfāh salīs u hamvārān tūsīfāqān mī ʿulāf). The Lauṭīn-e nāmah (representing the Majālis al-naḵšā u, presumably the earliest of the biographical authorities) speaks of him as a chāp-nawīs u khwān-e khāńāh tūsīfāh rarely if ever equalled and says that he was from Mashhad (az Mazhāḥ-dast). In the Tuhfat al-Sāmī "Majnūn i chāp-nawīs" is described as one of the khwān-e taʿāmān of Harāt, matchless in the khatt i chāp, the inventor of a style of writing called tūʿāmān, and the author of a work on penmanship written in the metre of [Nūzānīs] Lālī u Majnūn and dedicated to Sām Mirzā himself. In addition to the works on penmanship described below Majnūn wrote a short risālah entitled Nās u niʿāz, "correspondence between lover and beloved in poetical prose interleaved with verses", which he dedicated to "al-Muzaffar min 'indi 'Lāhī i-Mamān Abū i-Mansūr Sulṭān Ḥusain Gūrākī" and of which there are MSS, preserved in the India Office (Ethēh 2118 (7)) and in the private library of Prof. M. Shāṭī at Lahore (see OCM. X/4 pp. 14–15, where a passage is quoted from the preface).

Majnūn i chāp-nawīs is one of the authors quoted in the Navaʿdār al-amthāl of Mīrāk Mūhammad Naqqāhī Tallakandī (Berlin 172 (1)). Two of his ghazals, quoted in the Tuhfat al-ḥabīb o Fakhrī (see PL. I p. 798), have been published by M. Shāṭī in OCM. X/4 (Aug. 1934) pp. 15–6.

It should be added that Ghulām-Muḥammad "Rāqīm", the author of the Tadbīr khvān-e khwān-e nawīsīn, supposing Majnūn to be the taḥkālāt of the celebrated calligrapher Mr 'Alī al-Kāṭīb, has treated the latter and Majnūn b. Maḥmūd al-Raʾfīqī as the

2 So in the passage quoted from the preface by M. Shāṭī (OCM. X/4 p. 15). The wording of the I.O. MS. must be different, since Etēḥād calls the dedicatee "Abī al-muqaddas Ḥusain Ḥādūdbakān". In both cases the person intended is doubtless Abī i-Mansūr Muḥammad Ḥusain Gūrākī (cf. Fathī al-coyīn III, 3 p. 367*), who became joint ruler of Harāt after the death of his father Abī i-Ḡāzī Sulṭān Ḥusain in 911/1506 (cf. PL. I p. 959) and died at Astarābād (Fathī al-coyīn III, 3 p. 368*) some months after Ḥusainī Kānšānī's entry into Harāt (in 913/1507–8 according to B. i-s. III 3 p. 365, 1 8 ab inān).
same person, but the improbability of this view has been convincingly demonstrated by M. Shaffi who points out that the two are given separate biographies by their contemporaries, Khwánd-Amir and Šám Mírzá, and that whereas Mir 'Ali was a Sáviyíd (and appears among the Sáviyíds in the Laṭá'íf-náma), Majnún is not so described by the earlier biographies. [Laṭá'íf-náma p. 126 (Mauláná Majnún, in Majús III); Ḥabíb al-suyúr III, 3, p. 300; Tuhfáh i Sámí p. 84 (Majnún i chap-nawí); Makhzan al-gharíbí p. 228; Tadbírkhára i khowwah-nawíšáín p. 49; Ḥabíb Išákhání Khattá u khattáti (in Turkish); Pādaváykh i khatt u khatitàín pp. 215–17; OCM. X/4 (Aug. 1894) pp. 4–16 (M. Shaffi's introduction to his edition of the Khatt u sawád)].


(2) Khatt u sawád (beg. II, u sp. Usáhí-dón khit khotib u wáq ú qalam in bi-chán), a short prose treatise on calligraphy written after the Rasm al-khāt, which the author mentions in the preface as an earlier work of his own, and divided into six bábs (1) dar bayání in khatí (1); (2) dar háli in usáhí u muhagqál u tālín; (3) dar bayání in adadwá in khatí (4) dar bayání in gaváw in khatí; (5) dar sháki in har yak as harís (6) dar hay in khattá: Bodleian 1369 (1) (A.H. 1089/1678), Rieu II 531b (foll. 18b–36. 17th cent.), Ivanov

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1 Chá as rasm i khattí in khatí dídam * Azá-anag nám i Rasm al-khát nihádam (cf. OCM. X/4 p. 139; Rieu II 631b). The chronogram must be read in khat = 909, not Rasm al-khát = 946, as some writers have supposed.

2 Zí mír in marrámat tábán u * Síhír u sálahat Sultán Muzaffár * ... نکہو لکھو اس بیجھ جانوا تَ هُلی اس گلستان (Chingiz Khán) * (OCM. X/4 p. 191). For the identity of this person see p. above.

645. Mullá Súltán-‘Alí Maqhdádi, the most celebrated calligraphist of his time (at any rate in the nasta’líq style), wrote fine manuscripts 1 for Abúl-Ghasír Súltán Husain and Mir ‘Alí Shír. If, as seems to be the case, the poem describe below is really his work, he cannot have died before 920/1514, and Khwánd-Amir’s statement that he died at Maḥhad in 919/1513 must be incorrect. Several of his pupils became famous. (See: Laṭá'íf-náma p. 170; Khattá u sawád, Bab 2, last lines (OCM. X/2 p. 56, X/4 p. 18); Ḥabíb al-suyúr III, 3, p. 344 antepermult.; Bābur-náma tr. 'Abd al-Raḥmán p. 115 (quoted in OCM. X/4 p. 147); Tārīkh u Rakhshí (passage quoted in Mélanges asiatiques IX (St. Petersburg 1888) pp. 370–372 and OCM. X/3 pp. 163–4); Tuhfáh i Sámí p. 69; Haft iqtím no. 694; Maqsáds al-mu'āminin p. 447 (penultimate biography in Maḥjílis); Mirrát al-’alam, afzāyín (quoted in OCM. X/4 pp. 41–2); OCM. X/4 pp. 27–8 (in an extract from an unidentified general history); Makhzan al-gharíbí no. 1075; Pádaváykh i khatt u khatitàín pp. 158–60.)

(Risálah in manzám dar ‘ilm i khattá (beg. Ai qalam tás kuq zabín in bayání *), 223 verses on calligraphy completed in 920/1514.2
and preceded in some MSS. by a prose preface, in which the author says that he composed the work at a very advanced age.\footnote{Dorr p. 386 no. 454 (autograph), Blochet III 1770 (circa A.D. 1520), 1771 (early 17th cent.), 1772 (contains prose preface. 17th cent.), Āṣafīyah II p. 1222 no. 116 (A.H. 1004/1596–6), p. 1752 no. 300 (1), Lahore Panjab Univ. (acephalous. A.H. 1005/1596–7. See OCM. X/1 p. 99), Calcutta Madrasah 176 (2) (late 17th cent.), Ivanov Curzon 638 (18th cent.), Bodleian 1359, Rehatek p. 63 no. 14 (1) (contains prose preface), [= Brelvi and Dhabhar p. x no. 9 (1)], Upsala Zetterstén 400.}

Some extracts from this poem are quoted in OCM. X/4 pp. 23–4, 26–8.


Rasm al-khāṭṭ i jādīd i Āūfand-zādah, on the defects of the Islamic script and a proposal for a new alphabet: Sipahsālār II 762–4.

648. For the Tashkīrāl i khwāsh-nawisān of Ghulām-Muhammad “Rāqim” Dihlaw, of which the first few pages contain instructions in prose and verse concerning the choice of a pen and the making of ink, see PL. I p. 1076.

649. Appendix

(1) Risālah i khwāsh-nawist i naskh i ta'īq, a metrical treatise on calligraphy: Benaras 1206/1849* (6 pp.).

(2) Risālah i Qanūn i mufradāt, metrical, on Persian calligraphy, by Išāri-Parsād “Shu'ā‘i”: Lucknow 1872* (16 pp.).

(3) (Risālah i wādi‘ i naskh u ta‘īq) (beg. Az wādi‘ i

\footnote{According to the Calcutta Madrasah catalogue the author “says in the conclusion that he composed this small treatise at the age of eighty.”}

khāṭṭ i naskh u ta‘īq 1* Bī-shāh suhābānī zī rā‘i i tāhīq), Rieu II 532a (17th cent.), Bodleian 1370 (fol. 8), L. O. D.P. 1546 (d), possibly also Kraft p. 5 no. 12 (Dar ta‘īm i khāṭṭ i naskh ta‘īq li-Mir ‘Ali. 42 distichs).

(e) Chess and other games


Persian abridgment: (Mukhtāṣar i Munjīf) (beg. Sp. i bi-q. nīthār i ḫādrat i Mu‘ābādī), in fourteen bābs, composed by M. b. Ḥusain al-Daulah for ḫādrat i rumāyīn shahīyār i rub’ i maskūn qahramān i salāfin i ‘ābd u zāmān ... Hāfīz al-Baqq wa-l-Dunyā wa-l-Dīn, whose name is not mentioned: Rieu II 490b (very defective, 63 fols. A.H. 1021/1612).


651. Shīr Muḥammad Khān “Īmān” b. M. ‘Aqīl was regarded in his time as the best poet in the Nizām’s Dominions. He wrote both in Urdu and Persian, but mainly, it seems, in the former language. His knowledge of Dakhīna history was remarkable and he often accompanied A‘zām al-Umarā‘ (cf. PL. I p. 754*) on tour and discoursed to him on local history. He died in 1221/1806–7. (See Gulzār i Āṣafīyah pp. 447–8; Garin de Tassy II p. 28).

Sārdār-nāmah (beg. H. i mutawwīf i thavā‘ i mutawwīrī tāṣīm i bār-gāh), a treatise on chess begun in 1211/1796–7 and completed in 1212/1797–8 for Ḥusain al-Dīn Khān Bahādur and divided into six mu‘ākhaṣa consisting almost entirely of digrams with explanations: Āṣafīyah II p. 1756 no. 220 (A.H. 1214/1799–1800), Bodleian 1889 (not later than A.H. 1810).

1 The invention of Nasta‘īq is commonly ascribed to Khwājā Mîr ‘Alî b. Ilīyās Tabrizi at Bâvarshī. See Rieu II 621b, Mîr ‘Alî al-‘Alî (quoted OCM. X/4 p. 38).
Possibly the Sardār dar quwāʿīd i shīrānī recorded without author's name in the Ḡaṣfaḵah catalogue (II p. 1222 no. 130) and described as composed in the time of Šikandar-Jāh [1803–29] is a later edition of this work.


Shīrānīyyah: Āṣafīyah III p. 718 no. 395.

653. Appendix

(1) Bisāṭ i gharīb, dar fann i shīrānī-bāzī, by M. Naṣīr al-Dīn “Nagh”.

(2) Kitāb i shīrānī, by Abū ʿl-Fath Abū Ḍān Kākhārī: Tashkent Acad. I 743 (165 foll. Early 19th cent.).


(4) Risālah i shīrānī: ‘Allgah Subb. MSS. p. 29 (59 foll.).

(5) (Risālah i shīrānī): R.A.S. P. 211 (defective at end. 64 foll. Pictures).


Other Games

654. Malik al-Dīn.
Bashāṣaṭ al-kalām (Ba’d az hamād i sukhāna-afarinī kik ba-ishārah): Bodleian 1888 (a.h. 1144/1731–2). For a description, see Ouseley Biographical notices pp. 244–6.

655. Mir M. Shafī Bāqīrī.
Risālah i gham-tarāf (bgl. Ba’d i hamād i Rabb al-ʿalamīn jalla jala tash u na’t i Sā‘īd al-muraʿalān), on the card game called gānīfah, in seven chapters, written in 1259/1843 for the author's son, Mir Faiyād ‘Ali, and then presented to Nawwāb Ghlām-

Ghauth Khān, Nawwāb of the Carnatic (for whom see PL I p. 897–8, PL II p. 431): Maṭrūs I 512 (pp. 58. A.H. 1259/1843, apparently autograph).

656. Appendix

(1) Description of eleven games played in Persia: Bodleian III 2888 (3) (foll. 4–8. Presented by J. J. Fahie, who was in Tihrān in 1887 (see Bodleian III 2717)).

(2) Gauṇīfah i tāshīt on gymnastics and athletics, by ‘Alī Akbar b. Mahdī Kaḥānī: Biochet 891 (a.h. 1292/1875–6).

(f) Cookery

Farhang i Irān-zamin 1/3 (1332), pp. 205–70.
See also ṭabbākhī in Mushār.

657. It is now established that the Niʿmat-nāmah in Nāṣir-Shāhī was written for Nāṣir al-Dīn Khaljī, King of Malwah 906–16/1500–10 (cf. PL I p. 735).
Niʿmat-nāmah in Nāṣir-Shāhī (bgl. Kitāb i N.-n. i N.-Sh. u ir-nāmah u tarkiš i khush-bārī ha u tarkiš i khawwah 3 u tarkiš i tīlḥā-yi khush-bārī i hukmā i tālīf i pukīhān i kāfūr), a large work on Indian cookery, the preparation of perfumes etc.: Ekhē 2775 (defective and disarranged. Foll. 196. Illustrated. Earlier than 1044/1634–5).

658. Mirzā Nūr al-Dīn M. “‘Alī” b. Ḥakīm Fath al-Dīn Shīrāzī, who was for a time in Aurangzeb’s reign Superintendent (Darāgah) of the Royal Kitchen (Bāvarūr-i-khānah) with the title of Niʿmat Khān (conferred upon him in 1104/1692–3), and who died at Delhi in 1122/1710, has already been mentioned as the author of the taṣfīr entitled Niʿmat i ‘uzmā (PL I p. 20), the Waqāʾī i Ḥuṣainābād (PL I p. 590), the Jang-nāmah (PL I p. 592) and the Bahādur-Shāh-nāmah (PL I p. 600).
Khvān i niʿmat (bgl. Nuṣkhābā-yi jāmā-i at’īnāh kik Niʿmat Khān i ‘Alī tāliḵ mumādah musammā bah Khvān i niʿmat

1 Hindi khaww = a fragrant paste of four ingredients.
2 Hindi tél = oil.
661. **Appendix**

(1) *Akwān i nīmat* (beg. Sp. i bāg. mar *Khāliqī ra sazā-s tā kā sāmānnā dar dā'īvāk i kā'īnāt*), an Indian cookery book by Hájjī Qámmər in ten bābs (1) dar aqšām i nānāhā, (2) ... kābābbāhā, (3) ... pilāw u k'hājī rī wa-bh, (4) ... dā-piyayagh-hā, (5) ... gilayagh-hā, (6) ... ḍh kh wā-gh, (7) ... hālāwiyāt, (8) ... shīr i nāi wā-gh, (9) ... muraābbāhā, (10) ... dājkāār: *Berlin* 324 (Bāb I–II and part of III). Foll. 73. Modern, 325 (Bāb X preceded by a fragment of Bāb IX. Foll. 22. Same hand).

(2) *Akwān i nīmat*, recipes, by Sundar Lāl: *Lahore* 1288/1851* (pp. 176).


(5) **Cookery-book** (beg. ... ammā ba'd ḍhwnīn gāyag aqšāl wa-ṣīf i bābā Ḍhālīl al-mukhāt fī [sic] ḍhafs Ḍhālīl ... Qāsim i nānāhā-yī), an Indian work on cookery, baking and pastry-making, without title on author's name: *Blochet* II 918 (foll. 60. Late 18th cent.).

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1 Apparently not Mir Qāsim 'Ali Khān, the Naqīm of Bengal, since the latter's title was Nawāt-Jang (see *Sīgar al-mahābakhārin*).

(11) *Khowānī nī'mat* (beg. al-U. l. . . . amma be'id Hagg jallu jallu wa'ama nauwālu dar-in pān Khowānī i'tāqā), an Indian cookery-book, consisting of detached recipes, without preface or author's name: *Rieu* II 839b (a.h. 1216/1801), foll. 295–344.

(12) *Khowānī nī'mat* (beg. Bāb i awwal dar pukhtan i nān u qalīghā u sākhtan i khamār-māyāh i nān u nān i Khatū i khīsah Nān i Khatū i majdah rāh i nābāt raughān), a cookery-book divided (according to a prefixed table of contents) into thirty-eight bābs, of which the last is dar aqšān i ghar i nān: *Berlin* 323 (ending with Bāb 37 on halwāyāt. Foll. 69. Owner's note of 1255/1839, possibly also *Ivanow* 1628 (1) Khowānī i shawāwāq. (See below under that title).

(13) *Khowānī nī'mat*, as it is called in the colophon (beg. *Shykh-no bī-lūnā bi-l-hamādi hājīqū*), a cookery-book translated in 1837 by Sh. Hankā from an English original obtained from his master at Musafarpūr: *Rieu* III 996b (19th cent.).

(14) *Khowānī i shawāwāq* (beg. Bāb i awwal dar sākhtan i nān u qalīghā u sākhtan i khamār-māyāh i nān), a cookery-book in forty-five bābs, possibly identical with no. 12 above: *Ivanow* 1628 (1) without preface and defective at end. 40 bābs only. (18th cent.).

(15) *Kitāb al-ā'tīmah*, as it is called at the end (beg. Nān i Yazūdī yādāt [sic] (fi nisāhkh pāt o utār 12) raughān ghar), a cookery book without preface, the first recipes being for nān i Yazūdī, nān i tayy, nān i yanārī and nān i Bāzīr-Khānī: *Berlin* 320 (foll. 97. (a.h. 1272/1856 [?]).

(16) *Kitāb al-tā'ām* a cookery-book in 22 books: *Eton* 73 ("Finished 1135").

(17) *Mubhtasāratāt i nuskha-i chand dar bāb i pukhtan i nān u pīlāw u galyah wa-ghairah*, recipes taken from a kitāb i Khowānī i nī'mat and divided into twelve bābs (1) dar pukhtan i nān, (2) . . . . , (3) . . . . , (4) . . . . dā-piṣghah, (5) . . . . bhurta a, (6) . . . . būr-bīrānī, (7) . . . . pīlāw, (8) . . . . k'hīrānī, (9) . . . . bābāhī, (10) . . . . kātū, (11) . . . . bhūginah i chashmīdar, (12) . . . . kābāb i murgh): *Ethē* 2792 (7) (foll. 98a–136a).


(19) Nān u namak. See *Nuskhah i Shāh-Fahānī*.

(20) *Nī'mat-nāmah*, anon., Indian recipes: *Ellis Coll.* M 309 (51 foll. Early 19th cent.).

(21) *Nuskhah-hā-yi khwān i nī'mat*, or, as it is called in the colophon. *Nuskhah i aqshām i tā'āmāt*, a cookery-book by Nawāb Ghulām-Ḥusain Khān b. Nawāb A'zam Khān, divided into numerous qismas, the first dealing with the awānāt, or pine-apple, the second with the turunj, or citron: *Bodleian* 1241 (61) (a.h. 1197/1783).

(22) *Nuskhah i Shāh-Fahānī*, as it is called in the colophon of the Madras MS. (perhaps for *Nuskhah-yi Shāh-Fahānī*), or Nān u namak, as it is called in a note on the title-page of *Ethē* 2978, (beg. Dastūr i pukhtan i aqšām kih dar sarārī i Pādeh Shāh-Fahānī ma'ah va znzn ba'-amāl ma'ānād bār dah qism astant), a cookery-book professing to give the recipes used in Shāh-Fahānī's kitchen divided into ten qismas (1) dar i'tīmāl i nānāh, (2) . . . . , (3) . . . . , (4) . . . . dā-piṣghah, (5) . . . . bhurta a, (6) . . . . būr-bīrānī, (7) . . . . pīlāw, (8) . . . . bābāhī, (9) . . . . k'hīrānī, (10) . . . . k'hīrānī iwanāt wa-ghairah, (11) . . . . k'hīrānī iwanāt wa-ghairah . . . .): *Madras* I 526 (pp. 186. a.h. 1263/1847), *Ethē* 2978 (breaks off in Qism IX).


Presumably the Urdu work *Khowān i nī'mat i kalān (aqšām i tā'ām i Shāh-Fahānī)* by Muhammad Mir Ḥasan (Edition: place? 1887; see *Āṣafiah* II p. 1762 no. 215) is translated from or based upon the work described above.


(24) *Risālah i k'hīrānī* (beg. Bāb i awwal dar bayān i aqšām i k'hīrānī), on the preparation of various Indian sweetmeats, etc., in fourteen bābs: *Ivanow* 1628 (2) (foll. 98b–114. 18th cent.), probably also *Ethē* 2776 (foll. 17).

(25) *Tuḥfat al-aḥībā*, on foods and drinks: *Tīhrān* 1280/
62. Aristotle (384–322 B.C.) is the alleged author of at least one treatise on horses extant in Persian. In the absence of adequate descriptions it is impossible to say whether the MSS. are of one work or more.

(1) Baitār-nāmah: Biochet IV 2395 (1) (extract only. 17th cent.)


(3) (Faras-nāmah), dar ma’rifat i amad’ i aspān u hunar i an u alu’ān u af al u illat u daf’ i illat, in thirty bāb: Efīb 1762 (28).

(4) R. i guftār i Arisṭāḏāhs dar sifat i aspān: Asafiyāh II p. 1088 no. 28, p. 1040 no. 472.

663. The Sanskrit Śālīhūṭra has been translated several times into Persian. The following translations are recorded in the catalogues:

(a) Tarjāmah i Sālōtar (beg. al-H. l. ‘l. 〈ḳh. l.‘afraś〉, composed at Gulbargh in 810 [sic’1] by ‘Abd Allāh b. 〈Ṣf̣išt at the command of Sulţān Ahmad Walaṭ Bāhmanī and in his reign [A.H. 825-38/1422-35], and divided into 52 faṣlas: Asafiyāh II p. 1038 nos. 6 (A.H. 1058/1648). Pictures), 20, 21, Eton 209, Ivanov 1st Supp. 908 (54 foll. Pictures. Early 19th cent.), Rieu II 480b (foll. 3-60. 19th cent.).

(b) Qurrat al-mulk (beg. al-H. l. R. 〈al-Ā... Sulṭān Ghiyāth al-Dīnā wāl-‘L-Dīn〉, undertaken in 883 (1) (the MSS. have 783 and 983) by order of Sulţān Ghiyāth al-Dīn M. Shāh b. Māhmuḍ Shāh Khaḷīṯ [of Mālwa], A.H. 873/906/1469-1500) and divided into twelve bābās: Rieu III 1011a (foll. 331-74. A.H. 1848), II 481b (foll. 61-73. Apparently an abridgment. No title. 19th cent.).

1 Possibly a corruption of 826 (samatu silt wa-‘afraś wa-hamānī mi’āh).

(c) Faras-nāmah (beg. Asb i fikrat ḍhu zin kunad dānā ṣ), prepared in 926/1520 by S. Zain al-‘Abīdīn b. Abū ʿl-Ḥusain (or Abū ʿl-Ḥusain) Karbalāʾī Ḥusainī Ḥāḡhīnī at the command of Sulţān Shams al-Dīn Muẓaffar Shāh [of Gujrat, A.H. 917-32/1511-26] and divided into two qismāt (1) on hippology, in twelve bābās, (2) on hippiatry, in thirty bābās: Asafiyāh II p. 1040 no. 30 (A.H. 926/1520), Rieu II 482b (foll. 75-121. A.H. 1098/1687), Ivanov 1602 (46 foll. 18th cent.), 1603, Efīb 2980 (n.d.). See also the next translation, which is virtually the same work.


(d) (Tarjāmah i Sālōtar i asbān) (beg. Asb i fikrat ḍhu zin kunad dānā 1), a translation virtually identical with that of Zain al-ʿĀbidīn Ḥāḡhīnī, to which have been prefixed (1) a preface in which Khwājā ʿAbd Allāh Khān Firōz-Jang* says that the work, consisting of 16,000 šālaks in the original Sanskrit, was translated at his request by pandits [evidently aware of the earlier translation!] in Shāh-Jāhān’s reign [1057-68/1648-59], a MS. of the original in his possession having been captured with other Hindu books after his defeat of Amar Singh, Rānā of Chitār [in a campaign which began in Jahāngīr’s fourth year, A.H. 1018/1609], and (2) [in some MSS. at least] introductory extracts in two bābās (1) dar ofrinīz i asbān, (2) andar ranghā-yi asb i bīhār) from a Faras-nāmah i Fārsā composed in the time of Sulţān Māhmuḥ Ghanawī: Behatek p. 111 no. 15 (2) (A.H. 1044/1634-5 (2)), p. 100 no. 55 (2) (Pictures), Rieu II 482a (foll. 3-74. 17th cent.), III 1011b (foll. 375-499. A.D. 1848), Biochet II 894 (early 18th cent. Pictures), Tashkent Acad. I 720 (18th cent.), Asafiyāh II p. 1040 nos. 32, 17, 24, 15, p. 1038 no. 23, Berlin 1 (4) (2) (fragments), Bodleian 1864-6, Eton 208, Būhār 233, Mehren p. 16 no. 39.

Edition (see above): The Faras-nāma of Ḥāḡhīnī... English translation: A treatise on horses, entitled Saloter, or,
A complete system of Indian farriery... compiled originally by a society of learned pandits in the Sanskrit language. Translated thence into Persian [with an introduction compiled from a Persian faras-nāmah].

A treatise on horses... Identical with the preceding apart from differences on the title-page.

(c) Ṭuḥfaš i kān i "Īlāj u asp (beg. Sh. u sp. i bī-g. u ajīz u nīyāz u sīdā-asaīs), translated by M. Qāsim b. Sharīf Khān from the Sādīkhātā, completed in 1076/1665 (under this is merely the date of transcription) and divided into fifty-nine bābs: Ivanov 1604.

664. M. b. Ya'qūb Ibn Akhī Ḥīzām al-Kha'ili, or al-Khuttali, or al-Jilî, or al-Jabali, is described as horse-trainer (rā'd) to the Caliph al-Mu'tadidih [279/89/902] on the title-page of the B.M. MS. of his Kitāb al-furrā'siyah (Cureton-Rieu p. 633b). According to the Fihrist (p. 437 in the Cairo edition of 1348) Ibn Akhī Ḥīzām's book on baṭarārah was composed for al-Mutawakkil [282/44/471]. For further information concerning him and his works see Brockelmann I pp. 243-4, Spptl. I pp. 432-3. The MSS., however, have not yet been satisfactorily sorted out.

The following Persian translations exist:

(a) Kitāb i baṭarārah, containing, with a new preface, only Pt. (Jezu?) I section (fašl?) 3 (on acquired defects and on diseases) and Pt. II (on cures) of the bipartite work represented in the Arabic MSS. Leyden III 1407-9 and called k. al-furrā'siyah in the colophon to the first part in Leyden 1407, which is achenal: Leyden III p. 285 no. 1410 (A.H. 730/1330). According to the Leyden catalogue a MS. of this work was described under the title K. al-kha'il wa'l-baṭarārah by Hammer [-Purtscheller] in the Wiener Jahrbücher, 67, Anz.-Bl., p. 38 seq.

(b) K. al-khail (beg. al-Ḥ. l. Mustakiqiy i l-h. wa-Walîyâhi wa'l-l-ṣ...), in 39 bābs (possibly therefore an amplification of the k. al-khail wa'l-baṭarārah represented by the Arabic MSS. Flügel 1478-9, which has thirty bābs in three ajīz): Leyden III p. 286 no. 1412 (A.H. 730/1330 or thereabouts).

The k. al-khail described in the Bānḳipūr Arabic cat. (IV no. 114: cf. Ahlwardt V 5555, de Slane 2015) is evidently a different work.


Persian translation: Tarjamaḥ al-Ḳ. al-ṣ. (beg. al-Ḥ. l. R. al-ā... a. b. bi-dān kih in risālah ist dar fann i farāsh u muṣḥamīl ost bar sīh maqālah): D.M.G. 51 (194 foll. 18th cent.).


al-Aqwāl al-kāfiyyah wa'l-fuṣūl al-shāfiyyah: see Brockelmann II p. 190, Spptl. II p. 252.


667. M. b. Maḥmūd (so Nadhir Aḥmad), or M. b. M. (so Bodleian cat.).

Faras-nāmah, or Asb-nāmah (beg. Sp. u b. i farās-wân u et. [ṣ] al. i bī-pīyān hadrat i ...), composed in 767/1365-6 by order of Muṣaffār al-Dīn Bâkî and divided into two qismān (sections), the first containing forty bābs, the second thirty-three fašl: Bodleian 1863 (ačelous. A Fraser MS.), Nadhr Aḥmad 262 (Râmpûr, N.d.).


669. Ḥakīm Ḥāmid [ṣec. Ḥāmidd?] was a resident of Dībâlpûr in Shâh-Jahân's reign.

Faras-nāmah: T.C.D. 1576 (2).

670. Nizām al-Dīn Aḥmad, as he calls himself, is called Mīrzâ Nizām son of Mullâ Ṣadrâ in the heading of the B.M. MS. Add.

Miḏmâr i dânish (beg. Sp. 5 bi-q. Khudâwând i jâhân râ kîh abitâq), compiled in 1071/1660–1 (see Rieu II 483a) by order of Shah 'Abbâs II (a.h. 1662–77/1642–66) and divided into a muqaddimah, three marhâlahs (1) on the good and bad qualities of the horse, etc., (2) on its training and racing, (3) on its diseases, and a kâtîmah (on the Shah's horses and on amulets): Rieu II 483a (acephalous. 17th cent.), 482b (18th cent.), 483a (a.h. 1213/1799), 483b (a.h. 1246/1830), Ivânov 1605 (small fragment. Late 18th cent.), Curzon 618 (late 19th cent.), Boulâian 1868 (acephalous. Fraser MS.), 1867 (a.h. 1227/1812), 3235 (a.h. 1238/1822), 2816 (Marhâlah 3 only), Rosen Institut 127. (a.h. 1257/1841), Alâgarh Subh, MSS. p. 28 nos. 27, Aṣâfiyah II p. 1040, nos. 7, 9, Berlin 630 (1), Majlis 621 (20).

671. Qâdi Hasan Daulatâbâdî.


(2) Tuhfat al-āfrâs, commonly called (‘urf) Sâlîtâr: Aṣâfiyah II p. 1038 (two MSS.).


Tuhfat al-Ṣadr, 1 a faras-nâmah divided into a preface, twenty fasls and a kâtîmah: MS. dated 1194/1780 formerly in the possession of Lieut.-Col. D. C. Phillott.


1 i.e. presumably “Sadr al-Din’s present” not “A Gift to the Prince”.

2 In the preface the author calls himself Ibn i Zâbârdast-Khân (qâdîsa ‘l-kûh rââhâh) al-muḥâmîd b-i Sâdîr al-Dîn Muhammad Khân, a form of words apparently misunderstood by Phillott.

Râhât al-faras (so Nadîr Ahmad), or Râhât al-āfrâs (so Lîndesiana) (beg. Arrâfîyâh i ‘arshâh i ‘ibâdât), translated [presumably from the Sâlihötra] by order of Himmat Khân 1 and divided into four bâbâs: Lîndesiana p. 113 no. 731 (cirk. A.D. 1780), Nadîr Ahmad 260. (Râmpûr, N.d.).


Hayât al-faras, composed in 1259/1843: Aṣâfiyah II p. 1038 (two copies).

677. M. Rîdâ Khân Nâghîr.

Maqâsid al-ridâ, composed in 1266/1850: Aṣâfiyah II p. 1042 nos. 18 (a.h. 1275/1858–9), 4.

678. ‘Abd Allâh Khânsârî was a ghulâm and pîżh-khâdmat in the reign of Nâṣîr al-Dîn Shâh (1844–94).


1 Presumably a later Himmat Khân than the man referred to by Nadîr Ahmad, since he died in 1092/1681.

2 Cf. Gacín de Tassuy I pp. 1779 (Bûçhû Bêg “Albas”), 350 (Mîrzâ Bûçhû Bêg “Bismil”), 421* (Mîrzâ Bûçhû “Fidwî”), 513* (Mr Bûçhû “Gîryân”). The word is not explained by Garcin or in the Urdu dictionaries.

680. Appendix

(1) (Baitâr-nâmâh) (beg. In mukhâzâr-i dar l'ilm i ba'îtarah yu'ni 'ilm i bîmârîhâ-i ghâhâr-pâyân), in nine așlân: Rieu II 871a (fol. 396-8. A.H. 814/1411).

(2) Faras al-faw'â'id [sic?], metrical: Așa'ifâyeh III p. 420 no. 52 (illustrated).

(3) Faras-nâmâh (beg. IIâdâh kîbh i Faras-nâmâh) an anonymous work: [Persia 1862*] (edited by Asad Allâh Khân Khwânsâri. 57 foll.).


(5) Faras-nâmâh, metrical (beg. Bi-dân ai muqaddâ-yi hisâghâyân) in five fasls with a prose preface (beg. ai. bi-dân-ki in risâlah mabnâ ast bar kamâhi i ma'rifat i asb): Rossi Vatican Pers. 138 (23 foll. 18th cent.).

(6) Faras-nâmâh (beg. al-H. l. R. al-â... a.b. [in] risâlah dar bayân i asb u an-قîb ba-dân ta'alluq dârâd), composed in the reign of Muhammad Shâh Pâdshâh Ghâzî 1 and divided into eighty nau's: Tashkent Acad. I 719 (77 foll. Many impressions of a seal dated 1081), possibly also Lahore Panjâb Univ. (see no. 8 below).


(8) Faras-nâmâh (beg. ... A. b. in risâlah dar bayân i shinâkh i asb u an-قîb ba-dân ta'alluq dârâd): Lahore Panjâb Univ. (56 foll. A.H. 1235/1820. See OCM. X/1 p. 97).

1 The Mogul Emperor of this name reigned 1131-61/1719-48, but in view of the impressions of a seal dated 1081 it seems probable that the king's name is incorrectly given and that perhaps Shâh al-Dîn Muhammad Shâh [Jahân] Pâdshâh Ghâzî should be read. Shâh-Jahân reigned 1627-69/1669-79.

2 The Risâlah 'tîdî šâpuz described as by M. b. Malik Qâb al-Dîn [Așa'ifâyeh II p. 1038 no. 25] would seem to be a work of this author's father (perhaps of this author himself, if the word 'bûn has been incorrectly inserted after Rafî al-Dîn).

(9) (Faras-nâmâh), or (Baitâr-nâmâh) (beg. al-H. l. qaddara 'l-aqlâr), based on ancient works by Aristotle, Hippocrates, Quintius and Hrimeh b. A'gâbas (Harîmâh b. A'yan?) and divided, according to the preface, into seventy (so Bl. 2159 (2)) or seventy-seven (so Bl. 893 (1)) chapters: Bolchêt II 893 (1) (ends with Ch. 52. Late 16th cent.). IV 2159 (2) (70 chapters apparently. Late 16th cent.). Tashkent Acad. I 718 (A.H. 1066/1655), Pub. Lib. (Yatkin MS. 165).

(10) Faras-nâmâh (beg. Bo-nâm i Pâdshâh i âfrînîh *), in 280 mathâni verses: Flügel II 1484 (20 foll.).

(11) Faras-nâmâh, metrical, on the qualities of horses: Rehatsek p. 111 no. 15 (3) (A.H. 1044/1634-5).


(13) Faras-nâmâh (beg. In k. i F-n. az farmânâdâh-i Smîd Ghâyîtâh al-Dîn in Barqûzâ' ai'action 'l-rahmân), metrical, in five bôs: Bolchêt 893 (2) (defective at end 20 foll. Late 16th cent.).


(15) (Faras-nâmâh), based apparently on the Sâlîhîdîr and divided into fifty-one bôs: Browne Pers. Cat. 130 (acephalous. 96 foll. Pictures).

(16) Faras-nâmâh, various works: 'Aliqâr Subhî. MSS. p. 47 no. 3, Așa'ifâyeh II p. 1040 no. 27, p. 1038 no. 31, Bolchêt IV 2395 (2) extract only. 17th cent.). Eton 210 (1) (A.H. 1138/1725-6), Peshawar 1601, Rehatsek p. 111 no. 15 (4) A.H. 1044/1634-5, Rieu II 481b (on diseases, defective at both ends. 19th cent.).


(18) Fil-nâmâh, in three parts (I) legends about elephants in questions and answers, (2) remedies for elephant diseases, in seventeen bôs (beg. fol. 6b, al-H. l. R. al-â'... qasâ' mâyîta, li-l-mutMutâqîn), (3) an Arabic-Persian vocabulary, apparently of veterinary terms: Bolchêt III 2818 (..., Kurî-nâmâh i mahâchet-garî az S. Ahmad Kabîr (the initial lines have not been filled in). 47 foll. Cire. A.D. 1800).

(19) Fil-nâmâh, more than one work presumably: 'Aliqâr
682. The author of the work described below, who refers to it as in Shikarah and who cites in it occasionally the authority of his contemporary Khalîl of Mâ warî al-Nahr, professes to have based it on an ancient treatise written by the sages of the town of Balnâs, which was taken to Alexandria in the time of Alexander and Aristotle and subsequently to Antioch. Rescued with some other books, when the Empress Helen and her son Constantine proposed to burn the contents of the royal library, it was taken to Bagdad [1] and there translated into Syriac. Later the Khâqân of the Turks sent for it and had it translated by a learned Turk of Pâryâb of Marw.

(Shikarah) (Bâb I begins: Bâb â newal Bi-dân-kî in shikarah chân pâyêt ghud rivayyat mâ-kunand az Nehr b. Laîth u az Mahîl b. Ahrâm), in one hundred and thirty-five bâbs ((11) the above-mentioned legend concerning the original work together with some traditions relating to hawking, (2)–(20) on various birds of prey, their names in Persian, Arabic, Turkish and Greek, their selection and training and their appearance in health, (31)–(135) on their diseases and treatment): Rieu II 484a (lacks five leaves at beginning and breaks off in Bâb 131. Foll. 77. 13th cent.).

683. The author’s name seems to be absent from all the hitherto described MSS. of the Tîbb i Firûz-Shâhî (if that is the correct title).

Tîbb i Firûz-Shâhî (Ba’d dî hamd i bîsûr u thawâ-yi bî-shamâr mar Khalîq al-ta’il wa’l-nahâr), on the diseases of falcons, composed by order of a certain Sulthân Firûz-Shâh in 608/1211–12 (so Rehatsek and Brown-Rowe) or 608/1212–21 (so Ivanow 1607 (3)) and divided into bâbs of which the number is variously given, twenty-nine in Ivanow 1607 (3), forty-five according to the author’s preface in Brown-Rose 259 (1), fifty-two according to the enumeration in the same MS.: Ivanow 1607 (3) (foll. 127b–135b. 18th cent.), Ivanow Curzon 619 (6) (Intilâh: Bâz-nâmâh i F.-Sh. An abridgment in 41 bâbs), Rehatsek p. 108 no. 10 (where the title is given according to the heading as Daulat i khâlîqat ("Dowlat Hulkat") 1 dar mu’âlajah i tûyûr i shikârî),

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1 Possibly identical with the Daulat-nâmâh of which a large portion is contained in Eshê 2706.
ROSS-BROWNE 259 (transcribed from the preceding in 1281/1864). Possibly also Āṣafiyāh II p. 1038 no. 13 R. ī Firūz-Šāhī dar vāj ī tūyār (infra no. 19).

684. ‘Ali b. Māngūr al-Ḥulwānī (or al-Ḥulwāwī or, according to the Taškent MS., al- Kháwānī).

Ṣīḥār-nāmāh ī Il-Khānī (beg. H. u sp. i bī-h. [Khādā’ī rāt] khāb simargh ī wāhī), an expanded version of the Ṣīḥār-nāmā ī Māhār-Šāhī, dedicated to Tūghāy Timūr Khān (A.H. 737-54/1337-53), containing many Mongol and Turkish terms, and divided into two muqaddāmah īs 1 ((1) in twenty-two bābās, mainly on falconry, (2) in five bābās, on various quadrupeds trained for hunting): Taškent Acad. I 734 (defective at end. 77 foll. A.H. 1066/1655. 9 pictures of which one is reproduced in the catalogue), Ivanov Curzon 617 (137 foll. 19th cent.), Ethê 2979 (5) (fragment only).


Bāz-nāmāh (beginning not given by Ethê), a handbook of falconry completed in 895/1455 and divided into seven muqaddāmah īs and four khātāmah īs: Bodleian 1860 (foll. 27), L.O. D.P. 1546 foll. 7b-15b (‡) (title given by Bilgrāmī as, Mulakhhāsh ī Bāz-nāmāh and date of composition as 883/1488), Ivanov Curzon 619 (3) (extract only, on diseases. Foll. 45-53. A.H. 1271/1855).

686. Muḥīb Allī, surnamed (al-mulaqyī Khān, Khāsīn-Mahābālī b. Nīzām al-Dīn (‘Ali Marghjānī (Taškent MS.; b. N. al-D. Khālīfāb ī Farghānī) was the son of Bābur’s right-hand man Mīr Khālīfāb (Mīr Nīzām al-Dīn ‘Ali Barlās). He distinguished himself in the battles of Bābūr’s and Humāyūn’s days and in Akbar’s reign he besieged Bhākhar for three years. He was Governor of

the town of Delhi from the twenty-third year of the reign, A.H. 986/1578, until his death in 989/1581. He says that he was nearly sixty years old when he wrote his Bāz-nāmāh and that from his youth onwards he had accompanied monarchs on the chase. It is perhaps worth mentioning that in some of the MSS. there is no mention of the author’s name and that in one (L.O. D.P. 1506, which begins with the same words, but has only 57 chapters) the name that occurs (in the prefaced?) is Rāfī al-Dīn M. b. ‘Alī al-Mulk. The work is not mentioned in the Maʿāthir al-umārā, Taṣqūq ī Akbārī I pp. 435; Aḥīn ī Akbārī p. 225 no. 107, Blochmann’s trans. pp. 420-2; Maʿāthir al-umārā III pp. 238-45 (summarised by Blochmann, loc. cit.); Rieu II 485.)


687. Mir Muḥāammad says that he was in the service of Jalāl al-Dīn M. Akbar and had forty years’ experience of falconry.


688. Firūz-Šāh.

Shaḥ bāz-nāmāh ī Firūz-Šāhī (beg. Shah-bāz ī andīkāh ī shākārīyīn ī tuḥam), compiled at the request of Akbar and divided into fourteen bābās: Ethê 2979 (4) apparently not much more than the first half of the work.

689. S. ‘Arab Nāʿāfī, a native of Ballāh, migrated to India and entered the service of Akbar. The Madras catalogue, which does not mention Ballāh, adds that he “was appointed the care taker of the Royal gardens at the time of Emperor Jahangir”.

1 The Taškent MS. is divided into a muqaddāmah ī and two faṣlās.
Bāz-nāmah (so Browne) or Risālah i mīr-shikārān (so Madras catalogue) (beg. . . . fašāk i dwāwa r gārdisā i rūqār faši r hāşīr . . . S. ‘A. i N. . . . az wāfān i māfīs), on the shungrār, bāz, shāhān and other hunting birds, in eleven bābs: Mādrās II 513 (slightly defective at both ends), Browne Suppt. 149 (Corpus 13).

    Pādshāh-nāmah, on shikār, composed in 1061/1651: Aṣāfiyyah II p. 1756 no. 202 (M. Šah’s 10th year).

691. Nūr Muhammad, of MNDHANI, came originally from Tabriz but for some time he had been resident in the Panjāb.
    Miṣṭāḥ i ishkār (beg. II. i bā’-adad mar Qādirī rā sazad kih wujūd i Adam rā), a short treatise on falconry dedicated to Aurangzēb and divided apparently into sixteen chapters, of which the first three deal with the shungār, the fourth with bāz and the sixteenth with the treatment of the ailments of the various birds: Bombay Univ. p. 39 no. 23 (foll. 63. A.H. 1078/1667).

    Dastūr al-ṣāfī (beg. II. i bā- ṣafī nā ṣafī az asław tā ṣawād mar pādshāhī rā sazād), on the selection of the best species of falcon, the methods of training them and the treatment of their diseases, begun in 1083/1672-3, dedicated to Aurangzēb and in Ivanow-Curzon 619 (1) divided into seventy-seven short bābs, whereas in I.O. D.P. 1505 the number of bābs is ninety-nine to correspond with the date, A.H. 1099/1688, at which the work is there said to have been completed [presumably in an enlarged edition]: *Allāghar* Subh. MSS. p. 30 no. 1, Aṣāfiyyah II p. 1756 no. 203, I.O. D.P. 1505 (foll. 203. 19th cent.), Lindesiās p. 195 nos. 733c (circ. A.D. 1820), 732 (circ. A.D. 1830), Ivanow Curzon 619 (1) (extracts only. Foll. 36. A.H. 1271/1855), Naḍir Ahmad 258 (Ahi i Islām Library, Mādrās), and probably also Bodilīaean 1859 (Dastūr i ṣāfī, beginning roughly as above, 55 bābs. Acquired by Gore Ouseley in 1219/1804–5), though in this last MS. the author’s name is given as Khwājah M. Ṣādiq, son of Khwājah M. Yūsuf, a descendant of the Prophet’s master of the chase, Khwājah M. Aṣafī [1], and the date of compilation [completion?]

as 15 Ramaḍān 571 [28 March 1176] in the twenty-fifth year of the reign of Abū ‘l-Muẓaffar Muḥyī l-Dīn Firūz-Shāh [probably a fraudulent alteration of Abū ‘l-Muẓaffar Muḥyī l-Dīn Aurangzēb by someone who wanted to make the work appear something older than it really was].

693. “Bahādur”, as he calls himself in the metrical preambles to his Bāz-nāmah, says in the prose preface that he undertook the work at the request of his istīdād Ḫāfar Bēgh and his own brothers, La’l Bēgh and Ḥāfīb Allāh. He may be identical with Arslān Bēgh “Bahādur”, of whom there is a notice in the Makhzan al-ghanāb (no. 411).
    Bāz-nāmah (beg. Bās i ṣub’ām khwābah i parwāz kard *), written in 1091/1680, Aurangzēb’s 25th regnal year, (but the capture of Sansbōhā, an event of 1101/1689–90, is mentioned in the preambles) at Bhāškār, Śūṭah of Barār Bālā-Ghābhī, and divided into a metrical preamble (containing eulogies of Abī al-Qādir Jiālānī, the author’s own spiritual guide, Mr M. Aṣafī, and Aurangzēb), a prose preface and forty-three bābs (41–39) on the training and employments of hawks and other hunting birds, 40 diseases of those birds, in 68 fasāls, (41) the treatment of the those diseases, likewise in 68 fasāls, (42) miscellaneous instructions in four fasāls: Rieu II 485b (slightly defective at end. Foll. 124. 17th cent.), Ivanow Curzon 619 (7) (extracts only? Foll. 83–96, a.H. 1271/1855), apparently also Bodilīaean III 2317 (32 fol. 72 bābs with a 73rd as ḳātimah).

694. The Bāz-nāmah described below was apparently written in Aurangzēb’s reign, since it mentions birds sent to him by Lāshkār Khān, Śūṭah-dār of Bhāsh, in the fourteenth regnal year (a.H. 1082/1671) and by Subhān-Quli Khān, King of Tūrān, [who reigned from 1091/1680 to 1114/1702].
    Bāz-nāmah (beg. Ba’d i hāmū l ṭalā’t i Isād i Tūrānī kih shah-bāz i fihr . . . u ṣīn majmū’ah ist nasūm bāh-Bāz-nāmah), an Indian work divided into seventy-six bābs: Bānākpur XI 1072

1 According to Bodilīaean III 2317 the work was begun in 1090 and according to the ḳātimah completed in 1103 at KL KLI in the province of Bhāshpur.
695. **Allâh-Yâr Jâmî** was in the service of the **Qâshbegî** to Prince M. Mu'azzam Bahâdur-Shâh.

**Mîr'ât al-sâdîd** (beg. of Ethê 2979 (3) Ḥaqqiqa i asæyâ so'ıdâ kumad u shikarâh i qewvat i wazarî râ ḍâşhym bînâ gusâd [gusrâqādî?] tâ az so'ıd â tâ'irîn), completed in 1111/1699-1700 and divided into five bâbâs: Ethê 2979 (3).

696. The authors of the **Bâz-nâmah** described below, a son of Mir Suhçâb Khân Tâlpur, whose name, deliberately expunged in the MS., was tentatively read by Arberry as Mu'azzam Ja'far, may have been Mir [Mu'azzam?] Châkar Khân, since it appears from the genealogical table on p. 308 of the second volume of Mîrâz Qîlîb Bé'g 'History of Sîn' (cf. P.L. I p. 651), that Mir Suhçâb Khân Tâlpur [late 18th and early 19th century] had a son of that name.


697. **Tâmîr Mîrzâ b. Husayn 'Ali Mîrzâ** b. Fath-'Ali Shâh Qâjâr has already been mentioned (P.L. I p. 1133) as the youngest of the three Persian princes whose visit to London in 1836 was described by his elder brother Najaf-Qulî Mîrzâ and also by their British mîhmân-dâr, James Baillie Fraser.1 On his return to Persia, Tâmîr Mîrzâ was well received by Nâşir al-Dîn Shâh, whose constant companion he became in all sporting expeditions. He died in a.H. 1291/1874.

**Bâz-nâmah i Nâşiri**, composed in 1285/1668: [Persia] 1285/1669 (pp. 181); place? 1308/1890-1 [Asafiyâh II p. 1764 no. 204. Cf. Philloott's introduction to his translation, p. xv: A second and perhaps a third, edition was lithographed in Bombay, a few pages on pigeons and game-fowl, apparently written in India, being added as an Appendix).


698. **Appendix**

1. **Bâz-nâmah**: Lindesiana p. 127 no. 734 (a.h. 1850).
2. **Bâz-nâmah**, dar mu'llâjahî i amrâd i bâz, in nine aqls: Majlis 640 (8), probably also Ethê 2795 foll. 82b–86b.
4. **Bâz-nâmah**, a small work divided into an introduction and four maqâlahs, in which the author expounds the teachings of the Greeks, Turks, Indians and Persians: Leyden III p. 300 no. 1422 (foll. 23. a.h. 1038/1628–9), apparently also Tashkent Acad. I 739 (acephalous. 18 foll. a.h. 1266/1850).
7. **(Bâz-nâmah)**, by M. Mu'min Astarâbâdî: Lindesiana p. 194 no. 736a (circ. a.d. 1820).
9. **Bâz-nâmah** (beg. A. b. in ri'âlah ist mausúm bah Bâz-nâmah muştâmîl bar panjâh u dî bâb u yak 'khâ'imah, Awwal dar ma'rîfat u gilâb-chashîm): Ethê 2979 (1).
10. **Bâz-nâmah** (beg. al-H. l. R. al'tâ, wâl'-s. wâl'-s. ...), anon., in 132 chapters: Tashkent Acad. I 736 (breaks off with ch. 97. Early 16th cent.).
12. **Bâz-nâmah** (beg. H. i bî-l. i tâ, i bî'-adad mar Pâshkâh râ safzad kîh), anon., in sixty chapters: Tashkent Acad. I 742 (146 foll. a.h. 1335/1917).
13. **Bâz-nâmah** (beg. **Bâz-nâmah** kîh mîr-shikârân i nik-tajribah ásmâdah and), a short tract dealing particularly with the diseases of falcons and their treatment: Ethê 2794 (foll. 14), 2795 foll. 126a–132 (defective at end and elsewhere).
(14) (Bāz-nāmah?) (beg. Buzurgtarīn shikār i kalām kih shaurār i nātigha i inānī rā), an anonymous and untitled work in at least ten bābās: Ethē 2979 (2) (Bābās 2–5, 8–9 and portions of some others).

(15) Bāz-nāmah, on the treatment of the diseases of falcons, by an anonymous author, who says in his introduction that of the numerous existing works on this subject the most highly esteemed were those of Peter the Byzantine and Ibn al-ʿAwwām: Bioeht IV 2391 (2) (A.H. 1247/1831–2).


(18) ʿIlāj al-ṭair, by Dr. Murtaḍā Gul-i-Surkhī: Tihrān 1335/1915 (100 pp. Mūshār I 1126).

(19) K. i Firāz-Shāḥī dar ilāj i ṭuyūr 1: Āṣafīyā II p. 1038 no. 13.

(20) Mir-shikār-nāmah, an unidentified work 2 in twelve bābās: LO. 4617 (defective at both ends and otherwise damaged. 17th cent. See J.R.A.S. 1939 p. 385).


Pigeon flying

699. S.M. “Wālī” Mūsawi, who was the author of a Šafi mathnawī entitled Naṣīm al-ḥuṣdā and composed in 1149/1736–7, was born in Khurāsān, migrated to Haidarābād and then to Aroo, and died in 1184/1770. Other works of his are Daulat-nāmah, on the importance of wealth (M.S. at Rāmpūr. Nadhir Ahmad 260), Murgh-nāmah, a metrical work on cock-fighting (M.S.S.: Nadhir Ahmad 266), probably also Āṣafīyā II p. 1040 (Murgh-nāmah i nāzm, author not stated), Dastūr i nāzm (M.S.: Āṣafīyā II p. 1722), Qunūn qah, on inānā (M.S.: ibid.), ‘Ain i tamāzh (dar bāyān i ḥrubārāh. M.S.: ibid.), Kasīf al-rejām sharh i kalām i ḥadrat i Gūsā-darās (M.S.: ibid.), and Sharh i qush i tārīkh i Nīmat Khān i ‘Alī kih dar kudkhudāri i Kāmpūr Khān nāzm nunmudāh (M.S.: ibid.). [Gulsār in A’zam pp. 365–8; Gulsār i Kāntāka (Ivanov 1st Suppt. 776 no. 68); Madras I 61].


700. Appendix


(2) Risālāh i kalbūr-ārān (beg. al-H. I In risālāh ist dar funūn i tarīkh u tarkīb i kalbūr-bāṣī u parāmnādān i án), an anonymous work in twenty bābās: Nadhir Ahmad 259 (S. Muḥammad’s Library, Lucknow).

(3) Risālāh i kalbūr-bāṣī: Āṣafīyā II p. 1038 no. 34 (A.H. 1255/1839–40).

(h) Music


1 For Shams al-Dīn Abū Raja see Shams i Sirāj Tāriḥ i Firūz-Shāhi pp. 451–92.
Ghunyat al-munyah, a treatise on Indian music based on Indian sources and divided into two parts: (a) dar mařafat i surd, (b) dar mařafat i mašāq, (c) likewise in two bāba, (d) dar bağan i rags, (e) dar šurā 'i t. a. bagh i mašāq i surd u ašāb i mašāq i ba'di ašāb u just i. an): Ethisch 2008 (lacks first leaf and begins: Dārā-yi koht kishvār Anšarīvān i 'ahā i zamān Iskandar-μuṣkat i Jamshīd-iθkīn ... Ašā i 'L-M. F.Šh. al-Sulṭān. Foll. 92. Some illustrations), Browne Supp. 884 (Corpus 219).

702. Khwajāh Kamāl al-Dīn Abū 'l-Faḍā'il 'Abd al-Qādir b. Ghaibī al-Hāfiz al-Marāghī, "the greatest of the Persian writers on the theory of music" (Farmer), is said by M. 'Ali "Tarbiyat," on unspecified authority, to have been born on 20 Duḥa 'l-Qa'dah 754/16 January 1354. If, however, as Blochet states, he was fifty-nine when he completed his Jāmī' al-alhān early in 816, he must have been born in 756/1355. In Ramaḍān 779/Jan. 1378 by order of Sultan Husain Mirzā [b. Šh. Uways Jalā'īr] he composed thirty vahidas, one for each day of that month. In the reign of Sultan Ahmad b. Uways (784/813-882/1410) he became one of the king's udamāh and was constantly in attendance on him at Tabrīz and Baghādād. When Timūr captured Baghādād in 785/1383, 'Abd al-Qādir was transported to Samargand. In 801/1399 he was at Tabrīz, in the service of Timūr's son Mirāshāh, whence he fled to Baghādād, only to fall again into Timūr's hands in 803/1401. He was then taken to Shāh-Rūkh's court, whence he set out for the Ottoman court in 824/1421 to present a music treatise to Sultan Murād II. Later he returned to Samargand, dying at Harāt in 838/March 1435. In addition to the Jāmī' al-alhān and the Maqāṣid al-alhān he wrote works entitled Fawā'id i 'ashkarah, Lajmīyāh, Kanz al-alhān and Zudbat al-adwār fi šurā Rūstāl al-adwār, most of which according to M. 'Ali "Tarbiyat" are preserved in the Nūr-al-Ūthmāniyāh Library at Istānbūl.

(See M. 'Ali "Tarbiyat" Dārāghmāndān i Aḥbarbāyjān, where a reference is given to the same author’s Mūṣiqī-shāhānān i Irān (published or unpublished?); Ency. Isl. Supp. p. 5 under 'Abd al-Kādir (H. G. Farmer), where much further information and numerous references will be found; Ency. Isl. new ed.).


Description (based on the Leyden MS.): Aṭīṣ 1082. Nāshīnīsīsī Liber Cantilenarum magnus... arabice editus adiectaque translatione adnotationibusque illustratus ab J. G. L. Kosegarten tom. 1 (Greifswald 1840), proemium pp. 35 sqq.

703. Nūr al-Dīn 'Abd al-Rahmān b. Ahmad Jāmī, who died at Harāt in 898/1492, has already been mentioned as the author of the Shawkād al-mubawwek (PL I. p. 186), the Nafrāt al-uns (PL I. pp. 984, 1344) and other works.

Risālah i muṣiqī (beg. Bo'd az tarannum bi-nilhāyat i sipās), in a tamāhid (on the origin of music), two qismas [(1) dar 'ilm i ta'āf; (2) dar 'ilm i 'iqā] and a khatāminah (on the twelve fasls): Darī'ah VIII p. 168 no. 688, Blochet III 1676 fol. 430b (A.H. 896/1491, from an autograph), Bodleian 8949 (A.H. 941/1534),
(Risālah dar ʿilm i mūṣīqī) (beg. Ḥ. i bī-h. Parvārdgīr i azāl u abād rā ... in risālah iṣṭ mūṣīmāl), dedicated to Sultan Husain Mirza and divided into a mughaddamah, five faṣls and a khātimah: Bodleian III 2827 (2) (A.H. 1008/1599).

705. Yaḥyā al-Kāhbulī.
Lahajāt i Sikandar-Shāhī u ḫaṭṭ i ṇā-mūtanahī (beg. Sh. u sp. i bāq. Parvārdgīrī khār gardan i ḫālūmāh i jān ... a. b. khādam i duʿāʾ u nāsīr i ṣaḥā bi dārghā i azālī ḫālīmād i nām i muṣṭanīf i ʿumr i samāʾ Yaḥyā al-Kāhbulī), based on Sanskrit works, dedicated to Sultan Sikandar-Shah b. Bahūlī-Shāh Lodi, who reigned 894–923/1489–1517 and divided into seven bāhs: Lucknow Univ. Lib. (defective at end and elsewhere. 206 foll. 16th cent.). Madrās Univ. Lib. (mentioned without further particulars in Islamic culture XXVIII/3 p. 417 n.24).


706. Maulānā Kaukabī.
Risālah i mūṣīqī, composed at the request of the Shaibanīd ʿUbayd Allāh Khān (A.H. 940–6/1533–9): Tashkent Acad. I 723 (10 foll. Early 19th cent.).


(2) Risālah dar ʿilm i mūṣīqī), perhaps identical with the preceding: Lindesiana p. 172 no. 707 (A.H. 1078/1667).


Risālah i mūṣīqī, dedicated to the Ashtarḵāṇīd Imām-qulī Khān (A.H. 1017/1606–80 and divided into twelve chapters: Tashkent Acad. I 725 (breaks off in ch. X. 121 foll. Early 19th cent.), 726 (an abridgment. 44 foll. Early 19th cent.).


710. Daurah i Sutraji (Sutrači according to Mīḥāṭāt).

711. Saif al-Dīn Maḥmūd known as (maʿrāf bi) Faqīr Allāh and entitled Saif Khān was the second son of that Tabriyāt Khān (Faẖr al-Dīn Aḥmad) who went from Tūrān to India in Jahāngīr’s reign and was appointed 2nd Bahshī in Shah-Jahān’s tenth year (see Maʿāthir al-umārāt I pp. 486–90). Saif Khān held several governorships in Aurangzēb’s reign, the last two being those of Bihār, to which he was appointed in the twenty-first year
and Ilahābād, which he held at his death early in 1095/1684. (See Mā’tik al-awmārī II pp. 479–85.)

Rāg-darpān¹ (beg. H. u sp. i bi-q. mar Aftādārī rā sasad), an amplified translation of a Sanskrit work composed for Rājah Mān Sin‘h,² of Gwalior, and entitled Mān-kutāhāl,³ which came to the translator’s notice in 1073/1662–3 and of which the translation, divided into ten bābs, was completed in 1076/1665–6: Ma’tik al-awmārī II p. 484¹⁴, Browne Supp. 646 (King’s 195), Eton 212, Ethē 2017 (a.h. 1196/1782), Ross-Browne 71 (18th cent.), Bodleian 1847 (a.h. 1200/1796), Ivanow Curzon 639 (a.h. 1213/1798), Būhār 235 (2) (beg. Tarānah i haṃd Nawāzandah rā. 19th cent.), Nadhir Ahmad 286 (Rāmāp), Assafīyah II p. 1224 no. 139 (Qawwāl i maṣīḥī composed in 1073 by Faqir Allāh), ‘Aliqān Subhī, MSS. p. 29 no. 4 (Risālah i rāgīnī musammā bah Mān-kutāhāl), p. 29 no. 1 (Rāg-darpān).

712. ‘Abd al-Mu‘min b. Ṣafi al-Dīn b. A‘azz al-Dīn b. Muhīy l-Dīn b. Nīmah b. Qāḇūs b. Wāṣīmūr Jürjānī is said to have translated (so Browne) or compiled from Greek and Arabic sources (so Blochet, Bodleian) the Bahjat al-rūḥ for Sultān Mahmūd of Ghazān (reigned a.d. 998–1030). The actual date of the work is likely to be during the mid 9th/17th cent. For a discussion see Browne Coll. p. 204, Blochet IV p. 123 and Bodleian coll. 1056.


713. Qādī Ḥusain (or Hasan) b. Khwājah Tāhir b. Khwājah M. was Qādī of the parganah of Antūr in the sarkār of Daulatabād, province of Aurangābād.

¹ i.e. Mirror of the rāgā (or musical modes of the Hindus).
² He died about 924/1518.
³ i.e. Mān (Sing’h)’s recreation.
⁴ Bahjat al-rūḥ according to Browne Coll. R. I. (1).
Dāl Chand Šāhīb and divided into three chapters: Būhār 236 (1) (foll. 1b–14a. 18th cent.).

717. ʿThākur Dās [that being presumably the correct reading of the name given by Ethé as NHĀKR Dās].

Risālah i Rāg-mālā (beg. Dar baγān i rāγ u rāγimāh-yi noγhamāt u maγāmāt i sāh i Hinda), compiled in Muḥarram 1188/1774: Ethé 2018 (a.h. 1193/1779).

718. Ḥasan ʿAlī “ʿĪzāt” 1 Dak’hanī is the author of two Mathnawīs, the first of which, La’l u Gaulār, was composed at the request of Tīpū Sultan on the basis of older sources 2 and completed in 1192/1778 (Ms.: Ethé 1717), while the second, Bahār i dānīsh i manqām, a paraphrase of ʿIyāyat Allāh Kamboj’s tales, was dedicated to Tīpū Sultan (Ms.: Ethé 818). (See Garcin de Tassy I p. 187, under ʿAlī (Huṣain).

Musarrṭī al-qulūb (beg. B. i Sānī-i kih chān āfšār i jahān-tāb), on the music of Mysore and its different tunes and melodies, with specimens of Persian and Rāyštāh poetry, begun in the first year of Tīpū Sultan’s reign (A.H. 1197–1233/1778–1756) under his direction, completed in 1199/1785 and divided into a musaqqad, six bāhs and a ḵāṭimah: Ethé 2024–31 (2029–31 being copies of a shorter redaction).


Tukfāt al-naghamāt (beg. Ba’d az haṃd u ṣanā-yi Qādir i muļaq), compiled for Nawwāb Wālā-Jāh [of the Carnatic, a.h. 1162/1749–1210/1795]. Cf. PL. I p. 778] and divided into two sections, of which the first deals with Persian music and the second with Indian: Madārīs I 514, III 774.

720. The author of the Usūl al-naghamāt i Āṣafī is called Ghulām-Riḍā b. M. Panāh in the Būhār catalogue (in agreement with Nadhir Ahmad, who, however, adds “of Lucknow”), but

According to Naṣīr Al-Dīn Ḥaγūnī Yūsuf mīn Dak’hanī maḵzūmat p. 417 the author is not Ḥasan ʿAlī “ʿĪzāt” but ‘Ībād Allāh.

1 Including doubtless the Dak’hanī Qeṣṣeh i La’l u Gaulār of “Āṣaf”, for which see Bhāmbhārī’s catalogues of Hindūstān MSS. in the British Museum (no. 55 (1)) and the India Office (ms. 110–11), Garcin de Tassy I pp. 169, 610–24 (where the story is summarised).

2 Including doubtless the Dak’hanī Qeṣṣeh i La’l u Gaulār of “Āṣaf”, for which see Bhāmbhārī’s catalogues of Hindūstān MSS. in the British Museum (no. 55 (1)) and the India Office (ms. 110–11), Garcin de Tassy I pp. 169, 610–24 (where the story is summarised).

724. M. ʿNaṣīr “Raṇj” Muḥammadī a grandson of “Dard” 1 and a great-grandson of M. ʿNaṣīr “Andalib” 2, is the subject of

1 Khulāṣat al-ʿaṣr i ʿĀlam-Shāhī (beg. Ba’d i haṃd i kibriyāt), a compendium of Indian music compiled in Šāhī ʿĀlam’s fortieth regnal year, a.h. 1213/1758–9, from the Sangīt-darpan and many other sources: Bodleian 1853 (foll. 80. Lucknow. a.h. 1213/1758, probably autograph).

2 Of unknown authorship is:

Khulāṣat al-ʿaṣr i ʿĀlam-Shāhī (beg. Ba’d i haṃd i kibriyāt), a compendium of Indian music compiled in Šāhī ʿĀlam’s fortieth regnal year, a.h. 1213/1758–9, from the Sangīt-darpan and many other sources: Bodleian 1853 (foll. 80. Lucknow. a.h. 1213/1758, probably autograph).
notices in the *Majmū‘ah i naqsh* (I p. 277) and the *Gulshan i bi-khār*. In the former, completed in 1221/1806–7, he is described as a young man, and in the latter, completed in 1248/1832–3, he is stated to have given up writing poetry (see Sprenger p. 280).

(1) *Aṣī al-ʿusūl*, on the theory of music, composed under the auspices of the author’s patron, Miyağ Himmat Khān b. Miyağ Lāl Khān and divided into two *fanns* (1) *dar bayān i haqqāt i tāl*, in two *muqaddimah*, two *bābs* and a *khātimah*, (2) *dar bayān i lai*: *Eṭhē* 2975 (breaks off at beginning of Bāb 2 in *Fann I* 35 foll.).

(2) *Risālah i ‘ilm i mūṣiqi*, perhaps identical with the preceding: *Āṣafiyyah* II p. 1222 no. 326.

723. Mir Ṣadr al-Dīn Muḥammad.


724. M. Wājīd ‘Ali Shāh “Akhṭar” succeeded his father Amjad ‘Ali Shāh as King of Oudh in 1263/1847 at the age of twenty-five. His inglorious reign of extravagance, licentiousness and misgovernment was brought to an end in 1272/1856 by the annexation of Oudh to British India, and he spent the rest of his life as a pensioner at Calcutta, (cf. *PL. I* p. 649), where he died on 3 Muharram 1306/21 September 1877. He wrote a large amount of Urdu poetry and some Persian. [Wazīr-nāmah (see *PL. I* p. 712); *Bāstān i Awad’h* pp. 137–67; *Shāh i gulshan* pp. 19–20; *Dīya-yi Akḥṭar* (in Urdu), by M. Ḥasan, Lucknow 1878*; *Sawādān i Shāh i Awad’h* (in Urdu), by M. Sajjād Ḥusain, Meerut 1887*; *Qamūs al-maghbūh* (in Urdu), by Nizāmī Badāyūnī, II p. 274; R. B. Sakseva *History of Urdu literature* pp. 117–20; T. Grahame Bailey *History of Urdu literature* p. 66; etc., etc.].

(1) *Nājū dar fann i mūṣiqi* in Persian and Urdu, written in 1285/1868–9.


(2) *Ṣaut al-mubārak*, on music, from Indian and Persian works: [Lucknow 1853*] (163 pp.).


*Būḥār al-ʿalām*.


726. ‘All-Naṣīr Khān Wazīrī.


(2) *Dastūr i tār*, in two parts (1) mūṣiqi i Uropalī, (2) Mūṣiqi i waṣāni: *Berlin* 1922 (Kaviani Pr. Cf. *ZDMG.* 78 (1924–5) p. liii).


727. Abū l-Ḥasan Šāhī.

(1) *Daurah i sanṭūr*: printed *Tihrān* recently (2 vols. *Dhārīyah* VIII p. 278 no. 1180).


728. Rūḥ Allāh Khālīqi.

*Sargудnāhāt i mūṣiqi i Irān*: pt. 1, [Tihrān], a.h.s. 1333/1955* (Shirkat i Chāpz-khānah i Firdawsi. 516 pp.).

729. Appendix

(1) *Dastūr al-naghām*, an Indian work in four bābs on singing to the accompaniment of the ʿanbūrah (guitar): *Berlin* 34 (3) (a.h. 1290/1795).


(3) *Iḥām al-ṭarāb* (beg. Bay’d i nawā-yi tarānāh i ḥār (hamd) i jāzd), a general compendium of music: *Eṭhē* 2033 (1).

(4) *Manfaʿaṭ al-jālībān*, in four bābs (1) dar sharḥ rāg u sī u sharḥ raqīnāh, etc.: *Eṭhē* 2033 (2).

(5) *Mūṣiqi i daurah i Sūṣānt*. L’art Sassanide base de la musique arabe. [In Persian and French] by M. Barkehshel (spelt


(8) _Rāq u rang-hā-yi Hind_: Eton 211 (A.H. 1181/1767–8).

(9) Risālah dar ‘ilm i mūṣiqī (beg. Hamād khān bā’tiq i dargāh i kāb-i-qāl), a short treatise in four chapters and some faṣls, by Ghulam-Muḥammad Wahāqī: _Nadhir Ahmad_ 287.

(10) _Risālah i dwāzādah maqām_: Tashkent Acad. I 724 (defective at both ends. 370 fol. A.H. 1264/1848 (7)).


(12) Risālah i Rāq-mālā (beg. Māstur na-mānad khān i risālah id dar bayān i majmā’ī az ‘ilm i mūṣiqī), a short tract by M. Husain ‘Alī: _Madras_ I 507 b.

(13) Šaut al-nāqūs, on Persian and Indian music, by M. Usfīm Khan “Qaṣī” (cf. _PL._ I p. 56): _Asafiyah_ II p. 1223 no. 331, Lucknow (N.K.) 1874:* (Risālah dar ‘ilm i mūṣiqī. 15 pp. Cf. Mushār I 1131, _Asafiyah_ II p. 1222 no. 140; _Cawnpore_ 1878†. (N.K. R. i’i. i m. 15 pp.).


(j) Arts of War and Swordsmanship

730. M. [b.] Manṣūr [b.] Sa’d . . . al-Qurāshī surnamed (al-mulqaggh) Mubārak-Shāh and known as (ma’rūf bi-‘) Fakhr-i Mudabbir has already been mentioned (PL. I p. 1164) as the author of a genealogical work, _Adāb al-harb wa’il-shajā‘ah_, or, as in Ethē 2767, perhaps a later edition, _Adāb al-mulq wa-kifāyat al-mamlūk_ (beg. _It. u thānī bi-nāṣīyat u sp. u st. i bi-ghāyītan 65‘im rā khīz az gil_), a treatise on the art and customs of war dedicated to the Pādshāh of ‘Isām Shāms al-Dunyā wa-l-Dīn ‘Abū ‘Isā-Muẓaffar Ilutmish al-Sulṭān Nāṣir Amīr al-Mu’minīn [who reigned from 607/1210 to 633/1235 and whose coins bear the title Nāṣir Amīr al-Mu’minīn after 626/1229] and divided into thirty-four (in Ethē 2767 forty) faṣls, of which the first six (in Ethē 2767 the first twelve) are concerned with the qualities desirable in a king and the state officials whom he should appoint: _Rieu_ II 478 (defective at end. 16th cent.), _Ivanow_ 1608 (slightly defective at beginning. Early 17th cent.), Ethē 2767.


Article based on the above work and others: The art of war in _mediaeval India_ by M. Akram Makhdoomee (in _Islamic culture_ XI/4 (1937) pp. 490–86).

731. Khāzir Allāh was the son of a sipah-sālār in the army of Shāh-Jahān (1637–89).

_Dastīr i jahān-gushā‘i_ (beg. Ba’d az ‘afrā‘hītan i livā-yi kawānin-gushā‘ī in nāgārī i Ilāhī), on the art of war, in twelve kitsās: _Edinburgh_ 145 (foll. 169, 17th cent.).

732. Mirzā Loṭf Allāh “Nīthār” entitiled (mukhātāb) Nuṣrāt Allāh Khān, who received instruction in the art of poetry from ‘Abd al-Loṭf Khān “Tānāh” , is said in the _Niṣrānītan i sukhān_ to have been Qār-bāgh (Keeper of the Armoury) to Sulṭān Rafa’il-Shāh [Bahādur-Shāh’s son, who was killed in 1124/1712]. According to “Hairat” he was in the service of Muḥammad Shāh [A.H. 1131–61/1719–48]. In the _Ta’īl i basārat_ he mentions as his masters Mirzā Faḍl Allāh and S. ‘Alī Mīr Shāh Wali [S. Mīr Shāh according to Browne Pers. Cat. 136 (1)] and says that he received encouragement in writing the work from Mir Ahmad Ni‘mat-Allāh known as Multaṣṣī Khān. (See “Hairat” _Maqālāt_.

1 For whom see _Maqālāt al-qarā‘ī._ no. 454: _Sham‘i an-jam‘an_ p. 98; Sprenger p. 576; etc.
733. The anonymous author of the "Tā'īd al-baṣārāt", which is based on the "Tā'īd i baṣārāt", calls the author of the latter his "ustād".

Tāmhid al-baṣārāt ¹ (beg. al-H. i. l. aqīma hāhka l-diša bi-š-šafī), a tract on swords, compiled at the request of M. Ḥādī b. Fāḍil Ḥādī b. Ifthikhr Ḥān ² b. Asālāt Ḥān ³ b. Nīmaʾ-Allāhī al-Ḥusainī al-Harawī [doubtless a corruption of al-Yazdī] and divided into a muqaddimah, five very short bābās and a khaṭīmah: Ivanow Curzon 632 (2) (A.H. 1255/1839), 634 (2) (19th cent.).

734. Ahmad b. M. (Mir M. Ḥān) b. Ibrāhīm (Multaṣfīt Ḥān) ‘Ālamgīr-Shāhī Nīmaʾ-Allāhī al-Ḥusainī al-Yazdī was evidently

1 If this is a chronogram, it indicates 1183. Without the article it comes to 1162.
2 Perhaps a corruption of Taṣfākhūr Ḥān, which according to the "Maẓ’īhr al-unmārī" (I. p. 554 antepenult.) was the title of one of Iftīhārocracy. Ḥān’s sons, who became Qaṣīb-sūr and Ḥārūs of Biqāṣir-sūr’s reign. (1124–31/ 1173–19.)
3 Iftīhār Ḥān (Ṣuṣūl-Ḥusain) died in 1092/1881 as Farāwūr of Jaunpur ("Maẓ’īhr al-unmārī" I. p. 252–5).

the great-grandson of Aṣḥālāt Ḥān (Mir ‘Abd al-Ḥādī), who died in 1057/1647 and whose second son, M. Ibrāhīm Multafīt Ḥān, died, like his brother Iftīhār Ḥān, in 1092/1881 (see Maẓ’īhr al-unmārī I. p. 172²), where he is called M.I.M.K., and III pp. 611–12, where he is called Multafīt Ḥān Mir Ibrāhīm Ḥusain.

Barāḥīn al-sawā’irīm (beg. H. i. bi-ḥadd Khālīq al-ṣaḇhi rā kh p dīh Sh-Shuhr), a treatise on swords containing at the end a eulogy of Muhammad Shāh (A.H. 1131–61/1719–48) and divided into a muqaddimah (historical anecdotes concerning swords), five maqālah (on the qualities of steel, its composition, tempering, shaping, etc.) and a khaṭīmah (on various additional matters): Ivanow Curzon 634 (1) (19th cent.).

735. Mir Zain al-ʿĀdīn b. Raḍī b. Nūr al-Dīn Mūsawī Shīhtaṣī, the younger brother of Mir ʿĀlam (cf. PL I. pp. 751, 1331–2) was born at Ḥāraḍarābād in 1754 and according to the Ṣuḥfat al-ṣaḥāb died there soon after the fall of Seringapatam. For further information see PL I. p. 773, and Dr. Mahmūd Ḥusain’s introduction to the Fath al-muṣāfiḥīn.


736. M. Riḍā muhandis i tāpeḥī Tābrizī.

(1) Fīshānk i jangī, translated and amplified from a European original (in Latin [1]) according to the Maṣrīf catalogue) by order of Hájj Mīrzā Ṭājāsī for the use of Muhammad Shāh’s army: Maṣrīf II 225 (167 foll.)
(2) Šāwāḵiq al-nizām, on gunnery, composed in 1254/1838 by order of Hájj Mīrzā Ṭājāsī at the time of the siege of Harāt: Maṣrīf II 227 (99 foll. Diagrams. A.H. 1256/1840).


(15) *Risālah i shamsīr*, a short tract on the different kinds of swords, by Nawwāb Muḥīd Kān [Tab̲ātabā‘ī?], called in the colophon Multāfīt Kān: *Bilocet IV* 2381.

(16) *Risālah i sipāḥdārī i jamā‘at i Angrēzīyāh*, a fragment of a large work dealing with the methods of British military and civil administration in India, with many interesting anecdotes from the military history of the 18th cent.: *Ivanov* Curzon 225 (beg. *Lākin bā-sabāb i nām u jahl i qualāb i ‘awāsm i ahl i Islām*. Foll. 63. Patna, 1225/1810, probably autograph. Bad condition).


(20) *Ṭūp i kūh*: *Ma’ārīf II* 225 (117 foll. Diagrams).

(21) *Tūzuk u Nāpolīyān u Aowal*, military maxims, published by order of Ḥāfiz Allāh Kān: *Kābul* 1318/1901*³ (84 pp.).

(22) *Usūl i ‘ilm i ma’rifat al-arḍ u naqīshah i niẓām*: *Ma’ārīf II* 226 (24 foll. Diagrams and plans).

(k) *Other arts and crafts*

738. Mir Abū ʿl-Qāsim Findaršīkšt,² one of the Sammākī Saiyids of Astarābād, lived for a time in India and was presented to Shāh Jahān in the first and tenth years of his reign, a.h. 1057–8/1648–9 and 1046–7/1637–8. He returned to Persia in the reign of Shāh Ṣafī (1058–62/1649–52) and died at Isfahān in a.h. 1050 or 1049/1641–42. [Ṭarā’īq al-haqqīq III p. 70; Ṣāhir Naṣīrābādī

¹ The Hindi word *pnēkānī* means "Thrower, slinger, &c.; a cudgel-player, a foicer" (*Platts Dictionary of Urdu. . .*).

² For Findaršīkšt see Rabī’ī Māzandarān and Astarābād pp. 78, 82, etc.
p. 153 (Saff III, firqah 1); Amin Pāḏeḵāh-nāmah, ḵāṭīmah; Rīḵād al-gu‘ārā; Aštah-kodah; Ḫūlašt af-eḵšār no. 327; Makhsan al-gūrāvāb no. 62; Rīḵād al-ārīfīn pp. 276–8; Majma‘ al-fusūḥa II pp. 6–7; Rieu II 815 b; Browne Lit. Hist. IV p. 257.]

Sinā‘iyah, or Sanā‘i or Ḥaqā‘iq al-sanā‘i, or Ma‘rifat (or Ḥadd al-sanā‘i), etc., on crafts and professions, their relative importance and mutual relations: Dhar‘i‘ah VII p. 34, Mushār I 571, Rieu II 815b (17th cent.), 834a XV (17th cent.), Mashhad IV p. 204 no. 889 (late 18th cent.), Iṣfāl I, MSS., no. 202, Bodleian 1298 (2), Rehatseck p. 118, no. 9, Majlis 644 (5) (a.H. 886. An impossible date).

It is possible that the Risālah dar ‘ilm i kimiyā (see PL. II p. 437 is also a copy of this work.


739. M. b. M. Ṣafī, entitled Malik al-kuttāb, Shīrāzī was born in 1269/1852–3 (see PL. I p. 492, etc.).


740. Appendix

(1) Majma‘ al-sanā‘i, as in most of the MSS., or Majma‘ al-sanā‘i, as in Browne Suppt. 1501 (4), or Majma‘ al-sanā‘i, as in Ivanow 1621, or Jawahir al-sanā‘i, as in Browne Suppt. 361 and Ivanow Curzon 631, (beg. H. u sp. i badr al-asad), instructions for the preparation of artificial gems, dyes, inks, etc., and for various other chemical and technological operations, divided usually into forty-two or forty-three bābs (enumerated with some variations in Ėthē 2783 and Ma‘arif II 2381), nearly always without mention of the author’s name but occasionally ascribed in headings or colophons to Ḥakim i failasūf i Maḥrūbī (Ėthē 2783, Bānkīpur XI 1074) and at least once in Ėthē 2781 to Mir Yaḥyā: Bodleian 1870 (disorderly and slightly defective. Haidarabād, a.H. 1033/1624), 1869 (a.H. 1106/1698), 1871, Ėthē 2781 (a.H. 1147/1734), 2782, 2783 (43 bābs, the last on Ṭaṭḥ-būz, 212 fūṣl. Author stated here to be Ḥakim i failasūf i Maḥrūbī. a.H. 1194/1780). Asafiyah II p. 1224 no. 40 (a.H. 1189/1779), Browne Suppt. 361 (= King’s 130. Jawahir al-sanā‘i, a.H. 1195/1781), 1501 (4) (= Christ’s Dd. 3.2 (4) (96 bābs), Browne Coll. P. 32 (3) (a.H. 1259/1843), Rieu II 489b (18th cent.), Bānkīpur X 1074 (43 bābs. Ascribed in the heading to Ḥakim i failasūf i Maḥrūbī. 19th cent.), Bāḏār 220 (40 bābs, 160 fūṣl, 19th cent.), Ivanow 1621 (19th cent.), Curzon 631 (Jawahir al-sanā‘i), 24 numbered bābs followed by two unnumbered (probably not belonging to the work) on conjuring up dīnus and parās. Early 19th cent.), Lahore Panjāb Univ. (O.C.M. X/1 p. 99), Leyden V p. 268 no. 2687 (Utrecht 24), Ma‘arif II 261, probably also Asafiyah II p. 1756 nos. 218 (Majma‘ al-ṣ.), 223 (same title), and Rehatseck p. 109 no. 11 (Sanā‘i u badr ai).


Turkish translation: M. al-ṣ., made by order of Abdāl Khān [presumably the Khān of Bīlāsī put to death at Iṣtānbūl in 1668]: Flügel II 1459 (1) (a.H. 1112/1701).

Bookbinding

741. Risālah i jild-sāzi (beg. Bi-γu hamid an Muḥammad rā kih az dam = Kunad juz-bandā i in jild i adam), a metrical treatise on bookbinding and the ornamentation of books in nine fūṣl and a ḵāṭīmah, by an author whose name is given in the Madras catalogue (on what authority?) as S. Yusuf Husain and who mentions as his spiritual guide Shāh Yad Allāh ‘Alawi, possibly the same person as Shāh Yad Allāh al-Ḥusainī, at whose request Dīpak Rāy prepared in 1171/1757 an abridgment of the Bahār i dāmān (Ivanow 1st Suppt. 781): Madras I 437 (m) (pp. 20. a.H. 1228/1813), Ivanow 1st Suppt. 919 (foll. 96. a.H. 1275/1859).
DYEING

742. ‘Abd al-‘Alîm M. Naṣr Allâh Khân b. ‘Uman Khân Khwêšgî Khûrjâwî, who died at Khûrjâh on 27 Muḥarram 1299/19 Dec. 1881, has already been mentioned as the author of a Târikh-i Dakan (P.L. I pp. 756–7 and other works.

Numuevo el-sabbâghîn (doubtless a chronogram = 1290/1863–4). Edition: place† 1282/1865–6 (Asâfiyâh II p. 1758 no. 262); Cawnpore 1287/1871† (pp. 12).

743. APPENDIX

(1) Treatise on dyeing wool, silk, etc., by S. Yahyâ (or Masûd) Sabzawârî: Browne Suppt. 1501 (8) (Christ’s).

(2) Risâlah i ‘îtrhâ u ranghâ (beg. al-H. l. ‘îtrâ ‘aṭṭara masâdîma ‘l-‘afrînî). on the preparation of perfumes, the art of dyeing and colouring, etc., divided into two bâbû ((1) dar târikhî i argajah u ‘úd i battî u ‘âbrî i khâsîh wa-ghâirah, (2) dar rang kardan i pâṟghâh) and described as drawn from the writings of Abû ‘l-Fâth Tîpî Sulţân (for whom see P.L. I pp. 767–72): Ethê 2785 (foll. 30. A.H. 1211/1797).

INK

744. ‘Abd Allâh b. Ḥasan b. Ibrâhîm b. Ḥusain Khûbdîz Dâshâhâni on going to India failed to find there the good ink and pens necessary for really calligraphic writing. He therefore wrote the Adât al-kâitb, which is based on reminiscences of the methods used by Sulţân-‘Alî Masâhidî (for whom see P.L. II p. 385) and Majnûn (for whom see P.L. II p. 382).


745. Of unknown authorship is:


NAVIGATION

746. Nawvâb Ghuslân-Muhammad-Ghasîb Khân, of the Carnatic, died on 24 Muḥarram 1272/7 October 1855 (see P.L. I pp. 897–8).


PAPER

747. Works of unknown date:

(1) Opusculum on paper, its invention, manufacture and use): Biochet IV 2206 (19th cent.).

(2) Tarâkh b tâyi‘îrî i Kâghidh i Dîhîl, mode of preparation of the Delhi paper: Rieu III 1012 a (19th cent.)

(3) Traité . . . dans lequel il est parlé du papier et de sa fabrication . . .): Decourdemanche S.P. 1942 (1).

PEARLS


Shaîd i marwarîd (K. al-manâs fi a’hwâl i ghâža wa‘l-gha’avâs: Tîhrân A.H.S. 1908/1930† (Modern Pr. 112 pp. Muḫšîr I 1079).

749. APPENDIX

Dâbiljâh i marwarîd (beg. . . . In q. i m. u tarîqat i qîmât

1 Kitâb-furâqî b Tîhrân according to Muḫšîr.
Pyrotechnics

750. Works of unknown date:

(1) *Nuskhah i atash-bazi* (beg. *H. u ep. i bi-h. mar Khuday-yi kh nár rā Khālīl*), a compilation from earlier works, divided into twenty chapters and doubtless written shortly after 1183/1769–70, since a firework made for the Shab-i Barāt in that year is mentioned: *Rieu* II 859a (foll. 177–215. *A.H. 1200/1786*).


(3) *Risālah i atash-bāzī*, by Mīr ‘Abbās: *[Delhi]* 1870 (Nāširī Pr. 16 pp.).

Scents

751. *Nigām al-Dīn Maḥmūd*, known as Tarsān, b. Māulānā Ḥābīb Allāh al-Sharīf (so Ethé, but al-Sharif according to the Āṣafiyah catalogue).


752. Appendix


(2) (*Risālah dar ḳītr*), in five *fasl* and fifteen *bāb*, by M. b. M., known as Shams al-Dīn, b. Ẓahr al-Khārīf: *Browne* Suppt. 1501 (5) (foll. 236–58. Christ’s, Dd. 3.2).

(3) *Risālah i ḳītriyūt*: *Rehatseck* p. 109 no 11 (*A.H. 1197/1783*).
(17) Maṣāḥīh i anwär i sab'ah: Āṣafīyah II p. 1424.
(18) Miḥṭāḥ i a’māl i sab’ah, in seven nuktaḥ: Ross and Browne 143 (4) (19th cent.), Āṣafīyah II p. 1424.
(19) Miḥṭāḥ i asrār i sab’ah: Āṣafīyah II p. 1424.
(20) Miḥṭāḥ i kanz al-yawāqīt: Āṣafīyah II p. 1424.
(21) Nuskhāiāt i kīmiyā: Āṣafīyah II p. 1424.
(22) Tāj i muraṣṣa (beg. R.-B. 143 (2) In-ast ‘āmal i šams u qamar, Ross and Browne 143 (2), presumably also Āṣafīyah p. 1424 (‘Āmal i šams u qamar).

755. Jābir b. Ḥaṭīyān described as a pupil of Khālid b. Yazīd b. Mu‘āviyyah (d. 85/704) and Ja‘far al-Ṣādiq (d. 148/765), is the alleged author of numerous Arabic works on alchemy (see Brockelmann I p. 240, Sptbd. I pp. 426–9).

(1) Nukhab i Jābirī: Bombay 1313/1895 (72 pp.).
(2) al-Muḵtasab mausūm bi-Nihāyat al-ṭalab, an Arabic work ascribed to Jābir with a Persian translation ascribed to Aidamur Jildaki: Bombay 1307/1890 (151 pp. Cf. Āṣafīyah III p. 598.)


Risālah i sīr (beg. In. i s. mīn taṣfīḥ šudūq al-ṣālikīn . . .), an alchemical treatise containing recipes, etc. (different from the Kūbā i asrār, which is referred to in the text): Ivanov Curzon 646 (1) (15 foll. a.h. 1306/1892).


1 Cf. Brockelmann Sptbd. I p. 428 (50), where as-Sīr al-thālīḥ min K Nihāyat al-ṭalab appears among the works of Jābir. Presumably this is al-Simāwī’s al-Muḵtabas fī sīrāt al-ṭalab (Brockelmann I p. 497, Sptbd. I p. 900), on which an Arabic commentary entitled Nihāyat al-ṭalab was written by al-Jildaki.
2. (Risālat i Ta‘wīd al-Ḥākim bi-‘llāh), as the Persian translator calls it in his preface, a tract dar ‘ilm i tā‘īr.

Persian translation: al-Tuhfat al-Malik-Shāhīyāh (beg. al-Ḥ., i.e., a. b. bi-dān-kīh dar muṣṭafī mīṣrūh wu muṣāhāh wāḥ), by an anonymous translator who says in his short preface that the original work was written by al-Ḥākim for his son Abū ʿl-Ḥusayn: Dārātīh III p. 445 no. 1613 (1) (al-Tuhfat al-Shāhīyāh. Translator’s name given as Muhammad al-Ḥākim, MS. at Karbalā’), Rieu II 840b (foill. 2–39, A.H. 123 (= 1123/17111)).

3. Zād al-musāfārīn, possibly identical with one or both of the preceding: Aṣāfīyāh II p. 1422 no. 8 (author’s name given as al-Mu’āyiyyāt b. Abū Allāh [read min ‘indī ‘llāh] al-Ḥākim bi-‘llāh).


(1) Bayān al-bayān wa-l-humrah (beg. Ma‘lūm i khvāh-i vandān i bāghāt bāghāt khān tāshīn vitwā ilīwā yorqar in muṣḥūrāt inṣīrahār had ... In risālāt, ast khān Shāhī al-ʿutūs ... nābiqāh ast az baḥr in Khwajā Abū ʾl-Ḥasan az man ʿilmār i dalālāt), an alchemical tract in eight fasls said to have been written for Khwajā Abū ʾl-Ḥasan 1: Bodleian 1904 (6).


(3) Risālah iī Abī ʾl-Ḥasan Sahlt b. M. al-Sahlt fi ’l-khimiyā) (beg. Chunīn gīyād Khwajā Abī ʿAlī Sīnā rāḥmatu ʿWāh al-rais khān miyān in man u miyān i Khvājā Abī ʾl-Ḥasan i Muṣḥḥadāt), a tract mainly on the tincture of metals, composed, according to the heading, for Khwajā Ḥusayn BHYL [sic], and being apparently a translation of the work mentioned by Ibn Abī Usāfiah as having been written for Abū ʾl-Ḥasan Sahlt b. M. al-Sahlt2: Rieu II 486b (fol. 102–19. 18th cent.).

1 i.e. doubtless A. ʾl-H. Sahlt, the dedicatee of no. (2), not, as Ethē supposed, A. ʾl-H. Khvāṣānī, for whom see PL I p. 927 n.


759. Abū ʾl-Ḥakim M. b. Abū al-Malik al-Sāliḥi al-Khawārazmī al-Kātī wrote in 426/1034 at Baghdad:

ʿAin al-ṣan’a wa-ʿaun al-ṣināʾah: an Arabic work on alchemy, for which see Brockelmann SPBD. I p. 902.

Persian translation: Tarjamah iʾʿAin al-ṣan’a ... Aṣāfīyāh II p. 1422.

Edition of the Persian translation: A Persian translation of the 11th century Arabic alchemical treatise, ʿAin as-ṣan’a ... [Edited] by Maḥbūl Ḥumayd ... Calcutta 1930* (Memoirs of the Asiatic Society of Bengal, Vol. 8 no. 7). [From MS. no. 4 in the catalogue of Persian MSS. in the collection of H.E. the Niẓām of Haidarbād, i.e. possibly the MS. mentioned above.]


761. For the same Jalāl al-Dīn Iskandar was composed:


762. For the Persian translation of the Basilica chymica of Oswald Croll (d. 1609) see PL II p. 252.

763. Mir Abū ʾl-Qāsim Fāndarīski died at Isfahān in a.H. 1049/1639–41. He is the author of a work known as Šanāʾi, Maʿrifat (or Ḥadīt al-ṣanāʾ) Šināʾyāh, etc., on crafts and professions, for which see PL II p. 428.

Risālah dar ʿilm i kimiyā: Aṣāfīyāh III p. 598 no. 51.

764. M. Ḥanīfī. Mangūl al-hikmah, composed apparently in 1185/1771–2: Browne Suppt. 1268 (autograph? Corpus 228 (2)).
765. The anonymous author of the *Afsar nūr al-anwār* was a pupil of Šarif al-‘Ulamāʾ al-Māzandarānī al-Jāʾīrī, who died in 1246/1829–30.


766. ȘA. Mūsā “Sauqi” b. M. ‘Ali b. Murād Khurāsānī Ḥāʾīrī, who died c. 1333/1915, wrote several works on alchemy as well as a *divān*.

1) *Bahr al-durar ft tadbir al-ḥājar wa-l-kimiyāʾ al-ahmar*: *Dhorā’ih* III p. 39 no. 79.

2) *al-Batūl al-‘Adhrāʾ*, a Persian *qaṣīdah* on alchemy: *Dhorā’ih* III p. 16 no. 40.

3) *Ṣadaf al-durar*: *Dhorā’ih* III p. 39 no. 79.


768. Appendix


2) *Biarrah*, or *Kīfayat al-ṣanʿah*, or *Nūr al-ʿālīn*, or *Khulāṣat al-ṣanʿah*¹ (beg. (acc. to Naḍhir Ahmad) H. i b-i, u ṣānā-yi b-‘add Khudayr rā ’azza smrūtu wa-taʿalā), in two *fasl* and three *qasīm* by Ḥusain al-Ḥusainī al-makhdhur bāb ʿAbdhūlī²: *Āṣafiyāh* III p. 598 no. 48 (c. A.H. 1336/1918), *Naḍhir Ahmad* 269 (incomplete. N. ʿAbd al-Ḥusain, Lucknow).

3) *Ḥaft ahbāb*, or *Ḥaft bāb* (beg. H. [u] Ṭ. Qaṭiyyīn rā kih ajāza “qalbu ḥurrīyīn Ādam”), a treatise on alchemy in seven *bāb* with a preface ostensibly by Ḥamid al-Dīn Nāgaurī (d. 643/ 1246: see *PL* I pp. 5–6), in which it is stated that each *bāb* was

¹ Akawn in kāl bāb ghaḥrār nām nkhādām kih marvātābāh i ḡaḥār cāt (1) B., (2) *K. al-x.*, (3) *N. al-x.*, (4) *Ḳ. al-x.* (quoted by *Naḍhir Ahmad*).

² For a work of his on *dājaf*, see *PL* II p. 478, no. 13.

contributed by one of seven friends [who, however, were not all contemporaries], namely (1) Ḥamīd al-Dīn Nāgaurī, (2) Saʿādatmand, originally Grān, a Hindu joṭī converted to Islam by the other six, (3) Sh. Sulaimān Manūṭī (d. 944/1537–8: see *Akhbār al-akhbār* p. 221, *Kalimat al-ṣadiqīn* no. 82), (4) Mīr S. M. Ḥāṣim Bihārī, (5) Mīrān S. Tājīb Awadāhī¹, (6) Sh. Naṣīr al-Dīn Nārmaḏ, (7) Mūsālān M. Ṣadīq Multānī: *Āṣafiyāh* II p. 1424 no. 11 (*Ḥaft bāb i kimiyāʾ*), A.H. 1094/1683), *Rīū* II 496b (foil. 7–101. Defective. 18th cent.): *Leyden* V p. 268 no. 2687 (3) (pp. 225–68, Utrecht, Pers. 24), *Lahore* Panjab Univ. (see *QCM* X/1 p. 98).

4) *Jām i zar*: *Āṣafiyāh* II p. 1422 no. 29.

5) *Khulāṣat al-ṣanʿah*: see *Biarrah*.

6) *Kīfayat al-ṣanʿah*: see *Biarrah*.

7) *Kunūs in khwarsīd in hidāyat*: *Āṣafiyāh* III p. 598 no. 83.


9) *Majmaʿ al-ṣanʿaʾiʾ*, [anon.] on alchemy and magic: *Calcutta* 1264/1848* (ʿĀṭāb i ʿalāmātī Pbr. 150 pp.).


11) Makhzan al-ḥikmat (beg. Bāwar nadā i ḥakimān i khurānd maʿ Kūṭi i ganj i dīl nām i Khudāwānd), a metrical work in seven *bāb*, by Ismāʿīl Kūff (according to the *Āṣafiyāh* cat.): *Bodleian* 1876 (1) (58 foil. A.H. 1017/1608), *Āṣafiyāh* II p. 1424 nos. 1 (A.H. 1182/1768–9), 9.

12) *Makhzan i asrār*, by S. Fakhr al-Dīn: *Āṣafiyāh* II p. 1424 no. 27.

13) Maqālid al-kunūs on chemistry and alchemy in twelve *bāb*, by Ahmad b. ʿArslān, who uses many Hindī terms: *Ethē* 2792 (3) (Bāb I–IX only), possibly also *Leyden* V p. 268 no. 2678 (6) (pp. 383–400. One *fasl* only. Utrecht, Pers. 24).

Mudārī (according to the Lindesian cat., but the author’s name is not mentioned in Ivanow Curzon 646 [2]): Lindesian  p. 113 no. 701 (circ. A.D. 1800), Ivanow Curzon 646 (2) (foll. 15–33. A.H. 1309/1892).


(17) Nūr al-cāʾin: see Birāmah.

(18) Nūr al-anwār (beg. Bāʾ i Bi-smi ʿl-lāhī Rahmānī ʾl-Rahīm = Ḥast miftāḥ ī dar ī ganj ī ḥakīm), a metrical work on alchemy, the philosopher’s stone, etc., by ‘Ali Akbar Qumīshaʾī Īṣṭahānī: Majlis 738 (followed by Risāla al-Jāzāʾīr, a metrical work dar ba’d ī tadbīr ī ḥajr u a-māl u Khvānsāʾ i ān. 81 foll.).

(19) (Nusḵhā-hā-yi kīmīyā), an untitled and unprefaced collection of alchemical prescriptions and formulae (each usually headed Tarkīb in red) containing many non-Persian (Pushtu) words: Browne Pers. Cat. 135 (162 foll.).

(20) Risālah ī dar bāb ī khusht ī jamāt ī rasaʾīn (beg. Dar b. ī k. ī rasaʾīn ī ya-nī haft diḥāt), in twenty-four bāb’s: Bodleian 1873 (40 foll. A. Fraser MS., therefore not later than 18th cent.).

(21) Risālah ī dar iḵtīr, various works: Aṣafiyāh II p. 1422 nos. 8 (two works), 27.

(22) Risālah ī dar ilm ī iḵtīr (beg. Sh. u sp. mar Khudāwāndī ġ-rā kīh ī iḵtīr ī māḥabbat mis ī waḥīd ī bandah ī ʿarafat [sic] ġ-rā zard āḏāʾīdī), by al-Shaikh Muḥammad ... in twenty-seven bāb’s ((1) dar bayān ī waḥīd ī īn ī ilm . . .) and a khaṭṭinah: Berlin 305 (167 foll. Collated 1011/1603).

(23) Risālah [dar kīmīyā], by Abū ʿAlī Mansūr [i.e. probably al-Ḥakīm]: see p. 435: Aṣafiyāh II p. 1422 no. 28.


1 The name of the author’s father seems to have been omitted inadvertently from the Berlin MS.

(25) Risālah dar kīmīyā (beg. Sp. i farāwān kīh az ʿaḏād ī arqām ī ʿUṯārī afzūʿīn buwād), an anonymous tract on the elixir of life, the philosopher’s stone, etc., with frequent references to Hirmis ī Ḥakīm: Ethé 2786 (foll. 25–44. N.d.).


(30) Risālat al-Jāzāʾīr: see under Nūr ī anwār.

(31) Ṣanāʾīʾ, on alchemy: Lahore Panjāb Univ. (16 foll. See OCM. X/1 p. 98).


(33) Tajāriḥ ī Shahrīyāt (beg. (in Ross and Browne 144) al-I. l. R. al-āʾ ... Khvānsāʾ ī durūdī ī farāwānīn) (in Berlin 303 (14)) Dar īkāb ī Kash ī ṣulmūsī bōrīāz az ān ī naxšātīn ī u ṣaqādī pūrxādāh), on chemistry and alchemy in twenty bāb’s, by Shahrīyār b. Shahrīyār Fārsī (so Berlin MS.), or Shahrīyār b. Hamzah (sic) Fārsī (so Utrecht MS.), or Shahrīyār Khān (so Aṣafiyāh cat.), or Shahrīyār b. Bahman (so Dharīʾah III p. 248), or Sh. b. Bahman-yār Fārsī (so Ross and Browne): Berlin 303 (14) (evidently aphaelous (see above) and breaks off after first page of Bob XX), Leyden V p. 268 no. 2687 (pp. 321–76. Seven bāb’s only (I–VII presumably), Aṣafiyāh II p. 1422, Ellis Coll. M. 427 (2), Ross and Browne 144 (36 foll.).

(34) Tuḥfat al-muʿminīn, being the first volume (in five τόπος) of a large work entitled Dastūr ī īmāt: Dharīʾah III p. 473 no. 1744 (MS. at Sāmarrā′, M. Ṭibrānī’s lib.).

(b) **Biology**


Persian translations: (a) _Hayāt al-insān,_ dedicated to the Ottoman Sultan Sulaimān Khān b. Salīm [reigned 926-74/1520-66] by Ḥakīm Shāh-Muhammad b. Muḥarrak-Shāh Qazwīnī, whose translation of the _Majalīs al-nafsīs,_ begins at İstanbīl in 927/1521 and completed in 929/1522-3, has already been mentioned (_PL._ I p. 793, where the words “and dedicated to Sultan Salīm” should be deleted): Ḥ. Kh. III p. 124, Blochet II 816 (694 foll. a. h. 933/1526). Ornate MS. with Pictures, for which see Revue des bibliothèques 1886 p. 149.

(b) _Tarjamah ī Hayāt al-Ḥayawān_ (beg. Ḥayāt ī ḥayawān ī ṣāji), composed in 1248/1833-4 for Khūshār Khān, Wāli of Kurdistān [cf. _PL._ I p. 146, 369], by Mullā ʿAbd al-Ḥamīd Fāw(307,430),(584,537)JI [vocalisation?], who died soon after beginning the work, and Mullā Muhammad, the grandson (ḥafid) of Mullā Salīm: _Majlis_ I 706 (397 foll. a. h. 1275/1858-9).

(c) Unidentified translations: _Brown_ Suppt. 422 (2 vols. King’s 136-7), _Lahore_ Panjāb Univ. (defective at both ends. 286 foll. See _OM._ X/1 p. 97 no. 1).


(2) _Khawāṣṣ al-ḥayawān,_ a translation of parts of the _Ḥayāt al-ḥayawān_ [possibly M. Taqī’s translation, though the translator’s name is not mentioned in the catalogue]: _ʿAṣafīyāh_ II p. 950 no. 146 (where the _samaw i wafāt i muṣannīf_ is given as 1194, but this may be the date of transcription placed in the wrong column).

770. Ḥidāyat Allāh b. M. Muḥsin Quraṣīḥ Hāshimī Jaʿfārī. _Farhang ī ’ajāʿīb al-ḥaqāʾiq i Aurang-Šāhī_ (beg. _Aṭī)_ Ḥādī ṣī Tu sar-dāftar i ṣawqī i kalāmī), a description, with illustrations, of the animals, plants, minerals, etc., of India, dedicated to Aurangzeb (a. h. 1069-1119/1659-1707): _Ivanov_ 1467 (imperfect and disarranged. 601 foll. Early 18th cent.).

771. For the _Taṣbīḥ al-ṣāḥījār,_ descriptions of plants and their medicinal properties, completed in 1206/1792 by Ṣāḥīḥ ‘Abd al-ʿAzīz Būkārī Qalandar, see _PL._ II p. 287.

772. Riḍā Shāhī MKRI entitled (al-muḥbāb bi-) Ḥakīm Bāqīr Ḥusain Khān, who has already been mentioned as the author of the _Guldastāh i Karvānāk_ (P L. I p. 890) and as one of the collaborators in the _ʿAẓīm al-tawārīḵ_ (P L. I p. 482), died [in 1248/1832-3] before completing the _Jāmiʿ al-ṣāḥījār_ (on which others also had engaged) and the work was brought to a conclusion by Nūr Muḥammad Khwāsānī.

_Jāmiʿ al-ṣāḥījār_ mucāyyeq bāh Ḥażktish ḍeeman (beg. Ba-nām ī Ḥi-kh dar bālā ʿu pastī), descriptions of Indian animals and plants (being an appendix on supplement to the _ʿAẓīm al-tawārīḵ_, for which see _PL._ I p. 482) compiled by order of ʿAẓīm-nawāz Khān Muṣṭafā Bād al-Daulā (cf. _PL._ I p. 222, 482) in and after the time of Nawwāb ʿAẓīm-Jāh, of the Carnatic, (1820-25) and divided into eight bābs: _Ethé_ 430 fol. 218B-337 (n.d.), _Madras_ I 406 (n.d.).


773. M. Jawād Aqītiānī was a member of the Dār al-Tarjamah wa-l-Talif in the Persian Ministry of Education ( _Wizārat i jālīlah i Maʿārif)._

774. Appendix


(2) Bāgh i Razzāq, a metrical dictionary of trees and plants, by M. ʿAbd al-Majīd 1: Delhi 1314/1896 (Anṣārī Pr. 164 pp.).

(3) Dirakhṭān i jangalī i Iran, by Ḥālib Allāh Thābitī: Tīrān A.H.S. 1326/1947–8 (Univ. of Tīrān).

(4) Ḥashrārāt-shīnāsī (beg. 'Ism i ḥayawanāt i mafṣūlar murakkab az ẓanāt mafṣūlūt), of unknown authorship: Majlis 1 708 (60 foll. A.H. 1326/1908).


(6) 'Īlm al-hayawanāt: Ḡāṣṭyah II p. 1222 no. 351.


(8) Majma‘ al-nūrān, a zoology, by Ismā‘īl Wāʿīz Sabzawārī: Tabrīz 1302/1885 (335 foll.).


(10) Ma‘rifat al-‘ashyā‘, on elementary natural history and science, by Āqā Mīrzā Ābū Tālib Khān: Bombay 1345/1926* (Muzaffārī Pr. 2nd impression. 152 pp.).


(13) Tārīkh i tabrī‘, by Ṣāmī al-Ḫabībī: printed Tīrān (Dhārī‘ah III p. 262 no. 983).

1 The Quarterly Catalogue gives the author as Girdhārī Parshād.

775. Būnāni Rāzī. Ma‘rifat al-arḍ: Ma‘ārif II 221 (74 foll.).

(d) Geography

776. Abū ʿAlī al-Ḥusain b. Ṭāhir ibn Ṣinā was born in 370/980 and died in 428/1037 (see P.L. II pp. 3, 43, etc.).

Risālah i jarr i ḡaqīl. For a projected edition see Indo-Iranica VI/3 (Jan. 1953) p. 31.


Persian translation of unknown authorship and date, divided like the original into six parts: Blochet II 801–2 (A.H. 1291/1874). Probably Rieu II 839a "treatise on mechanical contrivances". A.H. 1216/1801 is a translation of the same work.

779. ʿAlī [al-Dīn] al-Kirmānī composed for the Ottoman Sultan Bāyāzīd Khān [i.e. either, and more probably, Bāyāzīd I, who reigned from 792/1389 to 805/1402, on Bāyāzīd II, who reigned from 886/1481 to 918/1512] a treatise describing an improved spherical instrument for finding the qiblah (MSS.: Blochet II 793, Leyden III p. 153 no. 1589).

1 Possibly Rūstāy, from the name of the author.
Badā‘ī al-‘amal fi šanā‘ī al-hiyal (beg. Ḥamdū fuzūn az badd i ‘add u iḥād), on some mechanical contrivances (a clock, an hour-glass, a qiblāh-numa, etc.), dedicated to Abū ‘l-Muẓaffar Sulṭān Muḥammad Khan [i.e. either Muḥammad I b. Bayzād, A.H. 895-24/1492-31, or Muḥammad II b. Murād, A.H. 855-86/1451-61] and divided into four bābās and a khamāmah: Bodleian 1872 (113 foll. Many drawings. N.d.).

780. Appendix

(1) Mi‘yār al-‘uqūl dar a‘māl i jārī i ṣaḥīl (beg. al-Ḥ. l’r. rafa’a maqādira ahī l-kamāl (so İvanov and Nağhib Ahmad, but Ross-Browne 14 (2) begins Ba’d z ḥamdī i Kirdgūr u durūd bar Nabī i muḥkār)), a short treatise on mechanics, “obviously compiled from European works” (İvanov) and divided into five bābās, by Abū ‘Ali (A. ‘A. Haıdarabādı according to ʻAsafıyah I p. 820, “Abū ‘Ali Abdüll (†)” according to Ross-Browne 14 (2)): Ross-Browne 14 (2) (defective at end. 17th cent.), İvanov Curzon 636 (19th cent.), ‘Aliğar Şub. Mısır p. 29 no. 1, Nağhib Ahmad 231 (Khalil al-Din Ahmad’s library; Bereares), Müşkükt II/3 pp. 951–2 no. 1152 (transcribed from an Indian edition).


(2) Risālah i mīzān i āb: ʻAsafıyah I p. 812 no. 163.

(c) Meteorology

781. [Khwājā] Abū Ḥātim Muṣṭafā [b. İsmā‘il] ʻIsfahārī was, like “Khaṭiyām”, and Maimūn b. Najīb Wāsīṭī, one of the astronomers who worked from 467/1074–5 onwards at the computation of Malik-Shāh’s Jalā’l era. In 506/1112–13 he and “Khaṭiyām” visited Balkh and were met there by Niẓām-i Ṭurā, the author of the Chahār maqālah.


(Aṭḥār i ‘utul) (beg. . . . miyān i aqrān i khwāsā manzār ghawand . . . Ḥakīmān chūnūn guftah and kih muqādmat i ‘alām), dedicated to Niẓām al-Dīn Fakhr al-Mulk Abū l-Fath Muẓaffar b. Qiwām al-Dīn and divided into three bābās: Tibrān “Dil-khūdā’s” private library (see the editor’s introduction, p. yā-ṣāyīg), Magshād IV p. 218 no. 926 (very defective).

The whole of this work except the preface is incorporated (with due acknowledgment) in the fast dar āṭḥār i ‘utul of Shāh-mardān Rāzī’s encyclopaedia Nusḥat-nāmah i ‘Aṭḥār (see Aṭḥār i ‘utul, editor’s introduction p. yā-bā), and the old MSS. of that work are the oldest authorities for the text.


782. [Sharaf al-Dīn] M. b. Maṣʿūd al-Maṣʿūdī has already been mentioned (P.L. II p. 51) as the author of the Jahān-dīnā, completed in 643/1246 (1).


784. To Shāh ‘Abbās (a.H. 996–1038/1587–1629) was dedicated: (Risālah dar shimbākht i kā‘īnāt i ṣaww u tābqāt i īhāw i khāk) (beg. Ḥamdū az qatarāt i būrān aṣfān), in a muqaddamah, three bābās and a taṣḥiḥ: Majīs I 621 (3).

in the reign of a Qutb-Shah of Golconda (possibly 'Abd Allah Qutb-Shah, a.h. 1035–83/1626–72).

_Lama'āt i Qutb-Shāhī_ (beg. Zībātārīn zībī), on prognostications of rain, snow, clouds of various colours, eclipses, etc.: Rehatisī p. 122 no. 16 (3) (foll. 72–89. A.H. 1231/1816), Ross and Browne 244 (3) (foll. 18–21. Transcribed from the preceding MS. in 1280/1864).

786. M. 'Alī "Hażīn" Jīlānī was born at Iṣfahān in 1103/1692 and died at Benares in 1160/1746 (see PL. I pp. 840–9, 1336, PL. II p. 455).

(1) _Jām i Jām_, fi bayyān al-mawālid al-thalāthah wa-kā'ināt al-jaww.: Ḍhārī'ah V p. 23 penult. (where a MS. in private possession at Mashhad is mentioned).

(2) _Risālāh i kā'ināt i jaww._ (beg. Sp. u st. mar Khudāy-rū jalla ḍhā'nuh), a short tract composed in the author's old age: Ivānow 1778 (1) (foll. 242–9. Early 19th cent.).

787. Appendix

(1) ‘Anāsir al-hawādīth, (on meteorology?), by Mīrzā Ḥasan Javāzā [Mūṣār adds Māḥāläṭī].

Edition: Bombay (according to Mūṣār) 1296/1818 (Āṣāfīyāh II p. 1224 no. 305. Cf. Browne Press and poetry p. 163 (156), where the work is said to be "on the Science of the New Natural Philosophy, with something about Magic"; Mūṣār I 1135).

(2) _Arba‘anāsir_: Āṣāfīyāh II p. 1220 no. 280 (corrected in 1028/1619. Classified as Falsaḥ, but without indication of the subject).


(4) _Risālāh dar bāb i maṭar_: 'Allīgarh Subb. MSS. p. 23 no. 26.

(5) _Risālāh dar bayān i jumbādan i zamīn_: Leningrad Univ. 984b (A.H. 1191/1777. Romaskiewicz p. 9).


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(7) _Risālāh i bārīsh-pāmā_: Āṣāfīyāh I p. 810 no. 161.


(f) Mineralogy


789. Aḥmad b. Yusuf al-Tīfūghī died in 651/1253 (according to H. Kh.). For a medical work of his, see PL. II p. 216.

_Ashār al-askār fi jāwāhir al-ahjār_, an Arabic work dealing with 25 jewels, composed in 640/1242 (see Brockelmann I 495, Spbd. I 904, Enyc. Isl. under Tīfūghī (Ruska), H. Ritter Istanbuler Mitterleungen 3, p. 4).


Browne Supp. 1490 (3) (foll. 48–66, presumably therefore a

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1 Not Naṣīr.
2 or Tanṣīq-nāmah, as in the Āyā Sūfīyāh MS.
3 Photograph in possession of the Oriental Seminar of Kiel University (see ZDMG. 60 (1934) pp. 22–3).

Jawāhir al-‘arā‘is wa-‘ajāib al-naf‘ās (beg. H. i bībīzādā u mādī dī bī-intihā Kha‘līgh rā) completed at Tabriz on 1 Muharram 700/16 Sept. 1300, dedicated apparently to Tāj al-Dīn Tabrīzī b. ki and divided into two ziyṣāns (1) dar ma‘rifat i jawāhir i bajarlī i mādīnī ... iina mubādhil al-mashāh and three ma‘nālāhs, (2) dar ma‘rifat i ‘īzīr ... in two ma‘nālāhs) and a khaṭimah (dar ma‘rifat i san‘at i kāšghārī kīh ān-rā āghardār gūmand); Ayā Sūrāh 3614 (60 foll. A.H. 700/1300, autograph), 3613 (considerably divergent in text. 113 foll. A.H. 991/1583).


792. M. b. Mansūr, i.e. S. šārd al-Dīn M. b. Ghiyāth al-Dīn Mansūr b. Šār al-Dīn al-Ḫusaini al-Da’dati al-Sīrāzī, was born in 528/1424 and was killed by the Bāyanī Tūrkmāns on 22 Ramadan 903/14 May 1498 (see Raudūt al-jawmāt IV p. 1393–4 in the biography of his son Ghiyāth al-Dīn Mansūr, for whom see P.L. II pp. 82–3; Brockelmann II pp. 204, Sypd. II p. 279; Būhār Arab. Cat. no. 88).

Jawāhir-nāmah, or (Jawāhir-nāmah i sulṭān) (beg. S. b. u sh tā’lāzāh i q. Šāhīn rā), composed for Ābū ‘l-Fath Khalīl Bahādūr Khān, son of the Sultan Ābū Naṣr Ḥasan Bahādūr Khān [i.e. Īzān Ḥasan of the Āq-ṣūf, A.H. 888–82/1454–1478: see Eney. Isl. under Ḫız Īzān (Minorsky)] and

1 This seems to be the usual spelling in MSS. of this recension, (e.g. Ritter Istanbuler Mitteilungen, 3, p. 70) (beg. Jahn, G.M.S., pp. 271, 335).

2 This S. al-D. Sīrāzī is not to be confused with Mūlūb šārd (S. al-D. M. b. Ḳebkānī Sīrāzī), who died in 1050/1640 (see Brockelmann (Sypd. II p. 588).

3 According to the preface of A.H. 3613 the dedicatee is Rāhīl al-Dīn Fāṭḥ Allāh.
divided into a muqaddimah (on minerals and their origin) and two muqālahs (1) in twenty bābhs on twenty precious stones and a khāṭitān, (2) in seven bābhs and a khāṭitān, on metals: Dhari'ah Vp. 283, Bodleian 1877 (91 foll. a.h. 877/1472), 1878 (Muqaddimah and Maqālah I. N.d.), Blochet IV 2376 (a.h. 889/1484), 2377 (19th cent.), I 805 (late 17th cent.), 806 (defective at both ends. 19th cent.), Ayā Sōfiyah 3611 (a.h. 897/1492). See Ritter Istanbuler Mütteilungen 3, p. 9), Fātiḥ 3568 (a.h. 916/1511. See Ritter loc. cit.), Fligel II 1448 (a.h. 923/1517, Full Analysis), Nūr i Uṭhāmniyāh 7363 (a.h. 988/1580. See Ritter loc. cit. p. 9), Browne Coll. p. 33 (ends with Bāb 17 of Maqālah I), P. 29 (1) = Houtum-Schindler 50 (1) (transcribed from a jāmā in the Mashhad Library), P. 31 = Houtum-Schindler 53 (19th cent.), P. 32 (1) (a.h. 1295/1878), Rieu Suppt. 158 (defective at end. 16th cent.), II 464b (a.h. 1206/1791), 465b (early 19th cent.), Shahid ‘Ali 1824 foll. 27–127 (16th cent. See Ritter loc. cit.), Lālāh-Is 1706 (circ. a.h. 1000/1592. See Ritter loc. cit.), ‘Aligarh Subh. MSS. p. 25 nos. 1 (a.h. 1031/1622), 2 (a.h. 1234/1819), Ethé 2776 (a.h. 1071/1661), 2779 (n.d.), ‘Alaflis 1711 (a.h. 1292/1873), Ellis Coll. M. 270 (18th cent.).


793. Ḥakīm M. b. al-Mubārak al-Qazwini (or in reality, it seems, Shāh-Muḥammad b. Mubārak-Shāh) Qazwīnī has already been mentioned (PL. I p. 793) for his translation of the Mażālīs al-naṯāʾīs, which he began at Iṣṭānbūl in 927/1521 and dedicated to Sultan Sālim.

1 See Mażālīs al-naṯāʾīs, ed. "Ḥikmat", p. 181 n.
797. Dr. Johann L. Schlimmer (see PL. II p. 294). Ma’din-shināšt, translated in 1271/1854–5 from the French original: Ma’ārif II 220.

798. Appendix


(2) Jawāhir-nāmah: Lindesiana p. 167 no. 745b (a.h. 1134/1723).

(3) Muntakhab i Jawāhir-nāmah, without preface or author's name beginning with a table of contents and divided into fifteen bābās (firstly al-māsu and lastly zumurrud) telling of the mines, the properties, colour and value of each stone: Ethē 2793 (2) (n.d.).

(4) Muntakhab (or Muktaṣar) i Jawāhir-nāmah (beg. of Bodleian 1879 al-‘H. 1 ... a. b. mi-giyad Ahmad b. ‘Abd al-‘Aziz i Jawhari kih in risālah iš muntakhab az Jawāhir-nāmah i aṣāl, but the usual beginning is Bi-dān-khā in Muktaṣarī (or Muntakhabī) as Jawāhir-nāmah or the like, without mention of the epitomator's name), an abridgment (by Ahmad b. ‘Abd al-‘Aziz Jawhari according to the Bodleian MS.) of a work on precious stones (probably that composed by Zain al-Din M. Jāmī for Shāh-Ruḥ Bahādur Khān). divided into twelve bābās, (diamond, gīyāt, ruby, emerald, pearl, turquoise, bezar, amber, lapis lazuli, coral, cornelian and Jasper) and telling of their mines, their properties and supposed influences, their value (in florins), etc., with recent reference to the European (Farangi) jewellers: Rieu II 786, (11th cent.), Ethē 2760 (Ahmad Shāh's reign, i.e. 1161–7/1748–54), Ivanow 1619 (A.H. 1175–1761–2), 1618 (late 17th cent.), 1618 (defective at end (10 bābās only). Late 18th cent.), Bodleian 1879 (n.d.). The following MSS. at Istanbūl are recorded by Ritter, Istanbuler Mitteilungen 3, p. 10: Shahād ‘All 1824 foll. 7–26 (more modern than the transcript of M. b. Manṣūr's work on foll. 27–127), Wahbi 1461, Rawān Khashi 1652, Nūr il-‘Uthmāniyah 4970 (a somewhat divergent recension. A.H. 1096/1685).

Turkish translation: Kamānḵād (Scutari) 445 foll. 1–13 (see Ritter loc. cit.).

A Kapūt-halāh MS. Risālah i shinābīh i jawāhir i ma’din u kāmi maustūm bah Jawāhir-nāmah, (beg. Chunin maskhās as kih al-māsu kih dar mījān i mardum muntakhab ast az zamān i Iskandar ast. A.H. 1161/1747. See OCM. III/4 (Aug. 1927) p. 7) treats of the same jewels in the same order, but with the addition of maskhās and ballār at the end and without any mention of bābās, the account of each jewel being normally introduced by Bi-dān-khā. The values are likewise given in florins.


(5) Nuskhāh i maskhās i smāb u nisāḥānān i fīddāh i aīn (by-yārād dīndā chahār dām etc.) Ethē 2788 (foll. 336–40).

(6) Risālah dar ma’rifat i jawāhir (beg. Fihrist i aūbād dar ma’rifat i jawāhir if fīddāh i aīn Bāb ib i aūbād dar ma’rifat i mardumārūr), in twenty-one bābās (not twenty, as the Fihrist states), Ethē 1762 (23).

(7) Taqwīm al-jawāhir, on the nature and properties of precious stones, attributed to Nasir al-Din Tusi: Jaipur 1909 (35 pp.).

(g) Optics

799. Euclid (see PL. II p. 1).

Optics.


Persian translation (doubtless of Tusi's Arabic version): Chanykov 146.

801. Appendix

(1) Manāzir i Turābīyah ma‘rūf bah Tawīr al-‘uyūn, on elementary optics, by M. Turāb-‘Alī b. M. Ghulām-‘Alī Bulandshahī: Meerut 1875* (Diyā’ī Pr, 16 pp.).

(2) Tawīr al-‘uyūn: see Manāzir i Turābīyah.

802. In a preface prefixed to the Dhakhīrat al-Ishandar the alleged writer, M. b. Khalīd, says that after the capture of Amorium by the Caliph al-Mu’tāsim the work was found in a Christian monastery and was translated from the Greek and Roman (al-Yūnānīyah wa-l-Rūmīyah) by order of the Caliph. In the original preface, which contains a dedication to Alexander, Aristotle says that it is a work of Hermes (al-Malik Hirmin al-Kabir),¹ which was discovered by Balīnās² and by him handed over to Aristotle. It seems to be of no great antiquity.


(2) Nafā is al-fumān, “a work on elixirs and talismans (here ascribed to the prophet Idris), purporting to be translated from the Arabic Zakhīrat Iskandar usually attributed to Hermes. With preface by Sirāj al-Dīn Yūsuf Abī Ya’kūb Sakrāki.” (Edwards): Aṣafiyyah II p. 1422 (Igtibās i N. al-f., perhaps extracts from M. b. Māhmūd Amuli’s work, for which see P.L. II p. 355).

Edition: Bombay [1892] (72 pp.).


(5) Majmû'ah i gliśam i Ishkandar, or Risâlah i hawâss i khamsah, translated from the Arabic "Dhakhrirah i Dhâ 'l-Qarnâin", with additions, by M. 'Uthmân Khân "Qâis" (for whom see PL I p. 58 (7). Edwards coll. 529-30): Lucknow 1291/1874â (N.K. 93 pp.); 1297/1880 (Âsafiyâh II p. 1692); 1884â (4th ed. 82 pp.).

803. Abû 'l-Fadl M. b. Ahmad al-Ṭabasî (sometimes al-Ṭabbî, al-Tibi), died in 482/1089 according to H. Kh.

al-Shâmî min al-bahr al-kâmîl, an Arabic work on 'azâ'im, sorcery, exorcism and the like in thirty-two bâbs: H. Kh. IV p. 9, Ahlwardt V 5885, Brockelmann I p. 496, Spdtl. I p. 907.

Persian translation (of Bâbs 1-19 only): Bodleian 1561 (3) (?), Ivanov Curzon 600 (Bâbs 1-19. 51 foll. Early 19th cent.), Âsafiyâh II p. 1692.


Ushul al-malâyim (beg. Sh. u sp. mah Khûlâû-râ jallû jalâluhû . . . kîh-jâhûn-râ), on prognostics to be drawn from eclipses, storms, etc., intended to elucidate two works entitled Kitâb i malâyam, one by Dânîyâlî and the other by Ja'far al-'Stâdîq, in twelve bâbs (for the months from Tishrin al-Awwal to Ailûl), each subdivided into twenty-five fasîls (events, the last under Ailûl being earthquake): H. Kh. VI p. 111 (Malâyam Dânîyâlî), Dhârîkah II p. 212 no. 825 (where no MSS. are mentioned), Rieu II 852a (foll. 32-53. A.H. 889/1484 or thereabouts).


Similar to this, perhaps identical with it, is Blochet IV 2106 (1) (Kitâb i Malâyam, in twelve chapters (corresponding to the Greek months) each subdivided into twenty-five sections, being a redaction by an anonymous editor of the work of Dânîyâlî as abridged by Ja'far al-'Stâdîq. 67 foll. A.H. 1041/1632).


Commentary (possibly identical with the above-mentioned translation): . . . Sharh i Sirr al-maktûm: Bombay (1312/1894â) (C.P. Pr. 173 pp.).

806. Husein b. 'Ali Wâ'izk Kâshîfî, who died in 910/1504-5, has already been mentioned as the author of the Masâ'hui i 'aṣâyah (PL I p. 12), the Bawdat al-khabâdî (PL I p. 212) and other works. [For works by his son, 'Ali b. Husein Kâshîfî, see below p. 474].

Asrâr i Qâsimi (beg. Hadrat i Qâsim al-'Ashîyât wa-'Alîm al-Khunafa'î Lahu 'l-sâmu fî 'l-qhadawîn wa-'l-athârayât), on Simâyâ and Rimâyâ, i.e. two of the five occult sciences ('ulâm i khamsah i muktafjâb), Kimitâ, Limitâ (the science of talismans apparently), Himitâ (= 'ilm i tasbîr, dealing with "Planetary Influences, spells, incantations, Control of the Jinns, and the like"), Simâyâ (which "deals with the Control of the Imagination for the evocation of forms which have no outward or independent existence, and appears to be equivalent to Mesmerism or Hypnotism") and Rimâyâ (= 'ilm i qhadabâd apparently, i.e. conjuring), completed in 907/1501-2, dedicated

1 In the Ta'bîr i Khânî, 'Ali b. Husein Kâshîfî's abridgment of his father's Asrâr i Qâsimi, the latter work is described as dealing with Simâyâ and Rimâyâ (see Ivanov Curzon 648). The chapter headings given by Mehran are in agreement with this description. On the other hand Edwards describes the work as "A treatise on alchemy and other occult arts . . ."

2 This date, according to the Bândpîr catalogue, occurs at the end [of the Khâsimah to Mapped I apparently].

Editions: Lūdhiyānā 1289/1872 (199 pp.); Bombay 1885 (199 pp.); 1312/1894 (Kashf al-asrār in Qāsimī, “Another recension of the āshrār, differing materially from the preceding, but with the same divisions”) (Edwards). 175 pp.; 1328/1910 (see ‘Allīgarh Subb. ptd. bks. p. 44).

Rehatsekh p. 220 no. 17 contains “a secret alphabet for reading the Kitāb Āshrār Qāsimy, which is however not given.”

Abridgment: Tuhfat al-Khānī (beg. al-H. lil-walīyakhi... a.e. sharīr ṣādiq fuqīr bi-bi-dība‘ar), “alchemy, sorcery and special methods to prepare different materials and appliances” (Ivanow), prepared early in 500/1234 by the author’s son ‘Ali (cf. p. 474 sīfa, dedicated to Dūrmiyā Khān, Governor of Harāt (cf. Rieu I p. 98) and divided into two maqṣads subdivided into bābā all very short: Dharī'ah I p. 354 no. 1867, Bodleian III 2749 (9) A.H. 1100/1689), Ivanow Curzon 648 (14 foll. A.H. 1223/1808).

\(^1\) As Qāsim al-anwār died in 837/1433–4 (cf. Browne Lit. Hist. II p. 473), the genuineness of this dedication and the correctness of the ascription of the work to ‘Usayn Ḥusaynī have been doubted. It should be noted, however, that apart from some supplies, which include the preface, the Copenhagen MS. (Mehren 132) was apparently written in Ḥusayn Ḥusaynī’s lifetime and that according to the Raudūt al-jannāt (p. 257\(^\ast\)) an abridgment (i.qiṣṭṣ) of the work was made by his son ‘Alī b. Ḥusayn Ḥusaynī (for whom see PL I p. 926–6). According to Mehren, who was quoting from a MS. in which the preface was corruptly supplied in a later hand and in which the author’s name is apparently not mentioned, the work was written “jusul Chānī Qāsim”.

\(^2\) Mehren supposed the leaves after the lacuna to be from a different work. The colophon in fact calls it Tarjama’u l-kīthā ‘alī ‘Uyun u Lūbūd jumā‘a, but this is only a description of the Āshrār in Qāsimī, which, as appears from the preface (see Banākpir Suppt. II p. 47), was regarded by the author as mainly translated from the Sīr al-qawwālī of Yaḥyā b. Ahmad, known also as the Lūbūd of Ibn al-Ḥallāj, and the ‘Uyun al-qawwālī of al-Sīmāwī.

(2) Aṣārīr al-anwālīn, described as a translation from the Arabic of a work by Ḥakīm Aṣ̄af b. Barahāyī: Bombay 1810/1892 (96 pp.).

(2) Hall al-mushkilāt (beg. Ba‘d as tāṣfīr in kalām), on magic (aḍād, ṣafir, tālamāt, nifārinjīr) in two faṣlas, each subdivided into

\(^1\) For this work see PL I 998, n. 1. It shows that Ahmad was an Indian.
four nau’s, and each nau’ into four qirns, translated from a work by al-Ḥakīm Tīmūṭī al-Hindi: Ibn Sinā Kūnās al-mu’azzamīn, Tihrān, a.h.s. 1381/1962–3, editor’s introduction, p. 12.


(3) Muḥtasār dar ʿilm i ḥurūf i tahajji u ḥawāss i ān (beg. al-Ḥ. l. R. al-ā. . . a. b. ḥ. g. mutārīn i in ʿibārat i muḥtasār u bīḥārat i mu’tabar wa-huwa Ḥūrā ṭ-M. . .), described as a translation of a work by Shāhāb al-Dīn Maqṭūl [i.e. Suhrawardi], possibly identical with the “appendix” in the Bombay lithograph mentioned above: Ethē 2304 (2).

810. Wajhī al-Dīn.
Miṣṭāḥ al-da’awāt, begun in 1006/1598 and “dealing with all kinds of hidden sciences, magic art, exorcisms, interpretation of dreams, fortune-telling, etc.”: Ethē 2271 (very defective. 170 foll.).

811. M. Bāqir b. M. Taqī al-Majīsī died in 1110/1698–9 or 1111/1699–1700 (see PL. I pp. 196–8, 1256–7 and elsewhere). Two works, a larger and a smaller, on the Ikhṭiyārāt al-aiyām were written by him (or, according to some, by his contemporary M. Bāqir b. M. Taqī Lāhijī, for whom see p. 469 below).

(1) (Ikhṭiyārār or Ikhṭiyārāt) al-aiyām (beg. al-Ḥ. l. R. al-ā. . . a. b. ḥ. g. mutārīn gūyād . . . M. B. b. M. T. . . kūh in riṣālah ʾst dar baqīn ʾt ān-ʾchīh az ʾahādīth . . . maʾʾlūm mī-shuʿnād as ʾsoʿādat u ṣuḥāsāt i aiyām), on the selection of auspicious days and times as indicated by the Traditions of the Imāms (not by legally objectionable recourse to astrology), a work existing in at least two forms, a larger, l. al-a. i kābīr [in a series of unnumbered qafs] and a smaller, l. al-a. i ṣaḥīh [in three qafs and a khatīmān], not at present distinguishable with certainty on the basis of the descriptions in the catalogues, since the MSS., though obviously differing considerably in size, seem to begin with the same words and rarely, if ever, bear distinctive titles: I. H. 1212, Dhārī’āh I p. 367 nos. 1917, 1918, Edinburgh 363 (foll. 27–38. Nothing said about divisions. A.H. 1066/1655 [sic?]°).


Editions (apparently of the larger work)°: Tarbīz 1260/1844 (Masqhad V p. 218); [Persia 1850?]° (i.e. k. al-Ḥ. min muʿallaṣat al-ṣaffal al-Majīsī. 40 foll.). [Persia] (1273/1856–7) (88 pp. unnumbered. See ZDMG. 81 p. cxviii); [Persia, 1860?]° ([i. k. i. f. i. M. 50 foll.]; [Persia, 1860?]°) (k. i. i. f. i. M. 48 foll.); Tihrān a.h.s. 1333/1814* (appended, on fol. 339–88, to the Ḥiyāt al-mutawṣin and the Ṣubḥānāh i Ḥasanīyā, Muṣawwī Pr.). Edition (of an abridgment!): Bombay 1287/1870* (in Mahmūd b. M. Kāgīm Māzandarānī’s miscellany Majārīh al-anṣār pp. 26–33, where it is headed Ṣubḥān i Muḥammad B. B. i Majīsī dar baqīn i soʿa d i naḥ i iṣām i naḥ i haftar u ṣaḥīh i ṣaḥīh). Edition (of an abridgment?): Bombay 1287/1870* (in Mahmūd b. M. Kāgīm Māzandarānī’s miscellany Majārīh al-anṣār pp. 26–33, where it is headed Ṣubḥān i Muḥammad B. B. i Majīsī dar baqīn i soʿa d i naḥ i iṣām i naḥ i haftar u ṣaḥīh i ṣaḥīh).

(2) Riṣālah fi Ikhṭiyār al-sāʿāt (beg. al-Ḥ. l. i. ʿayyana ʿl-layyīna wa-ʾl-aiyām wa-ʾl-muʿaqīt): I. H. 1213: no. MSS. recorded.

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1. One of the larger forms of the work [cf. Maʿārif II 246 (38 qafs) and Browne Coll. Q. 4 (5)] contains sections on the seven climes, the seas, rivers, springs and other apparently irrelevant matter unlikely to have been inserted by the original author.

2. According to the Masqhad catalogue the Ikhṭiyār al-aiyām i ṣaḥīh was completed in 1768/1666, but this may be a date of transcription.

(3) Mafāṭīḥ al-ghaib (beg. al-H. l. ‘lā ya’lamu khaira ’ibādihi sīwālih), on various methods of istikhārah, or taking omens (by means of the Qur‘ān, the rosary, slips of paper, etc.), composed in 1104/1693 and divided into a fāṭāh, eight misfāh, and a khātīmah: I. H. 3025, Ivanov 1120 (2) (foll. 27–75. A.H. 1123/1711), Bānkīpur XVI 1432 (18th cent.).


812. Mirzā ‘Alī Mardān b. Husain Warānī [vocalisation?] Kirmānī was a military officer under the Governor of Balḵistān.


813. Mirzā M. [b. M. Rāfī'], entitled Malik al-kuttāb] Shirāzī was born in 1269/1852–3 (see PL I p. 492, etc.).


815. Appendix

(1) Ḥakīm i ghālib u maghūl (beg. Ḥakīm Aristiṭās Arīṣtōs N. gérerūs [sic] Qdānī [sic] vasīr i hadrāt i Ḫur’al-Qarnān az barā-yi ʿulamā’ kardah), on taking omens for victory or defeat by reckoning the letters of the alphabet in the names of the parties concerned, said to have been composed by Aristotle for Alexander.1 Bānkīpur Suppt. II 2323 (19th cent.).


(5) Ganjānāh i ḥāyat, a collection of amulets and charms, by M. Sula-i gānān-qudr: Tashkīr: Lucknow, Muḥammadī Pr., 1294/1877* (72 pp.).

(6) I’jāz i Ḡawī: see Majmū’ah i ʿijāz i ‘Isawī.

(7) Jawāhir al-’idrāk, fi l-ʿulūm al-qarībah.


(9) Majmū’ah i ʿijāz i ‘Isawī, anonymous tracts on one-romany, cheironomy and other occult arts: Lahor [1933*] (Muḥammadī Steam Pr. Ed. Maḥlawī Abīl Abīl-Khāliq. 80 pp.).


(11) Rīsālāh i Mtirrīk i Hind Bāḥīnāsī i Ḥakīm fi bayān baʾd al-ʿulīm al-khafsīyāh al-mufasalāh min ilm al-khīmīyā wa-l-kīmīyā wa-l-sīmīyā wa-l-rīmīyā (beg. al-H. l. l. hadānā tā’ l-tarīq al-mustaqīm ... ʿaṣār i Ḫur’al-Qarnān az barā-yi ʿulamā’ kardah), on taking omens for victory or defeat by reckoning the letters of the alphabet in the names of the parties (1) (Berlin 303 (4).

1 This is the subject of the 34th jāz in the form of M. Bāqir b. M. Taqī’s Ḥakīm i ʿajam represented in Muṣaff II 246.


(14) "Tuḥfat al-muyarrabāt" (beg. H. i māufārah [sic] u th. i mā’ṣūrah [sic] ba-ḥadrat i Mālik i Mutta’ṣīl), in rāmāl verses (preceded by a brief preface in prose), divided into forty-two (Berlin) or forty-three (Upsала) chapters (the first on love) and ascribed to Luqmān al-Ḥaṣim: Berlin 51 (3) (a.h. 1229/1813??), Upsala Zettersten 394 fol. 172b sq. (defective at end).

(15) "Uṣūl i malāḥīm" (beg. Bī-dān-kīh māufārah 24l i in ātāb Mālamāh i Dīnya’l i pāgānhābar ... nām nihādah ast u ba’d az ā’ hukmā’ā i qādīm chān Hīrmi u Būrza’īmīr ...), on the prognostics to be drawn from natural phenomena: Browne Coll. Q. 4 (1) (70 foll. A.H. 1278/1861).

(16) "Zubdat al-alwāh" (beg. al-H. l. R. al-ā. wa’l-āqabatu ... Ba’d az h. u ṣanā’-yi Ḥaḍrat i kibrīyā i durūd), Berlin 303 (3) (A.H. 1063/1652–3), Bodleian 1564 (3), Asafiyāh II p. 1680.


(b) Ta’bīr

816. M. Ibn Sīrīn, a traditionist who settled in al-Baṣrah and died in 110/728, was regarded as an authority on the interpretation of dreams. Two Arabic works, the Munawā’ib kalām fi ṭafsīr al-akhlām and the much smaller Ta’bīr al-ru’yā, are ascribed to him (see Brockelmann I p. 66, Spbdl. I p. 102; Ency. Isl. nev ed. under Ibn Sīrīn). A work which they call Jawāmi’ i Ibn i Sīrīn is mentioned as one of their authorities by the authors of the Kāmil al-ta’bīr and the Ta’bīr-nāmah i Sultānī (cf. H. Kh. II p. 638, where the Jawāmi’ al-ta’bīr by Ibn Sīrīn is mentioned without further information), but this particular title does not seem to occur in the text, or even on the title-pages, of the Persian manuscripts purporting to be a work of Ibn Sīrīn.

(Ta’bīr-nāmah i Ibn i Sīrīn) (beg. see Mehran 133 al-H. l. R. al-ā. ... Bī-dān-kīh in ātāb kībāt ast kh. Khwājā ... Sirāj al-Dīn M. b. S. har-guzdah az Yūsuf u Dīnya’l m u az Ja’far b.

1 For sīmiyā see de Slane Prolegomena III p. 188, H. Kh.III 646, Hammer Encyclopädische Übersicht p. 512.

2 The Indian origin of the preface at least is indicated by the gender of these adjectives, both bānōd and ḍānand being feminine in Urdu.


(Khwāb-nāmah i Ja’far i Šādiq) (beg. of Ethé 2278 (al-H. l. ... a. b. [bi-dān] khīn ātāb dar tafsīr i Khwāb az Imām J. i S): Ethé 2278 (foll. 203–11), Browne Suppt. 315 (Corpus 12 (6), 5 foll. A.H. 1242/1827).

English translation: A treatise on the interpretation of dreams (ascribed to Ja’far al-Šādiq and beginning “know, that this book is about the interpretation of dreams. It explains dreams that are difficult of interpretation. The Prophet has enunciated excellent rules regarding the interpretation of dreams”. Translated from an unspecified MS. or printed book by) M. Hidayat Hossain (in Islamic culture VI/4 (Oct. 1932) pp. 568–85).


Kāmil al-ta’bīr (beg. Sp. mar Khudāy-ru kā Wāhid u Šumad u Qādir ast), dedicated to the Pāḍārā Á-) Iṣfār uṣūl Abū ʿl-Faṭḥ

1 The Arabic Ta’bīr al-ru’yā has fifty bābās according to de Slane 2742.
2 Ibrāhīm Kirmānī was the author of a work entitled Duṣṭār (H. Kh. III p. 237), which is one of the authorities mentioned in the preface to the Kāmil al-ta’bīr and the Ta’bīr-nāmah i Sultānī (cf. also PL II p. 486 infra). It is not clear what his name is doing in the preface of Bodleian 1570, which must be corrupt at this point.
mention of the author, but apparently in substance identical with the T.-n. i S., though the introduction here consists of ten nukthâh, "the headings of agree only in the last two with the ninth and tenth nukthah of the second fasl in the Bodleian copy," 352 foll. N.d.), Lindesiana p. 157 no. 514 (circ. a.D. 1760), Bodleian 1571 (n.d.).

820. S. 'All b. Shihâb al-Dîn Hamadânî died in 786/1385 (see PL I p. 946 n. 4). (Risâlah dar ta'bir i khwâb): Bodleian 1238 (34).


822. M. Bâqir b. M. Taqi (Lâhîjî) was, according to Dhâridâb IV p. 207, a contemporary of his namesake M. Bâqir Majlîs. Ta'bir al-ra'yi, or Ta'bir i khwâb, divided into sixty bâhs and ascribed sometimes to M. Bâqir Majlîs, since the author calls himself simply M. Bâqir b. M. Taqi: [Persia] 1297/1880 (Dhâridâb IV p. 207 no. 1034, possibly identical with the Tîrân edition mentioned without date in Maghâd I, f. 1, ptd. bks., no. 14, and that recorded without place or date in Aşafiyah III p. 710).

823. Tîpî Sulîn, ruler of Mysore, died on 4 May 1799 (see PL I p. 767–72).

(Khwâb-nâmah) or Kitâb i khwâb a record of the author's dreams in the years 1200–13 with their interpretation: Ethê 3001 (27 foll. From the palace at Serignapatam. Cf. PL I p. 771), Blochet IV 2119 (14 foll. Transcribed from the preceding MS. European Land. Early 19th century.).

English translation of six dreams: see PL I p. 771. [For a further nine, see N. Bland On the Muhammedan science of Tâ'îr . . . JRAS. XVI (1856) pp. 147–151.]

824. M. Rashîd al-Dîn Khân Dihlawî, a pupil of Rafî' al-Dîn Dihlawî (for whom see PL I p. 24–5), died in 1249/1833–4 (see

1 Under Husain ibn Muhammad Ibrâhîm Tiffài in the British Museum catalogue.
Rahmān ‘Ali p. 63), or in 1243/1827-8 (according to two chronograms on a fly-leaf in a MS. of his Šoqlat i Ghadanfarīyah, Bānkīpūr XIV 1336). He is the author of several Sunniite religious and legal works, including al-Ḥaq al-muādā fi fadā‘-āl bā‘l bait Sāiyyād al-mursalin on the merits of the Prophet’s family and Šoqlat i Ghadanfarīyah a denunciation of the Sunnite custom of mut‘ah, or temporary marriage.

**Risālah i ru‘yā**, an Arabic work on the interpretation of dreams the functions of the soul during sleep and after death, etc.: no MSS. recorded?

Persian translation: Tarjamah i Risālah i ru‘yā (beg. ‘Abd i h. u. th. i na‘batīhār ba-jānāb i Khudā‘i kih), by the author’s pupil Mīrzā Raḍ‘ al-Dīn, commonly called (‘urf) Mīrzā ‘Abd al-M. Jān, b. Mīrzā M. Mu‘ṣaffar Shāh, known as (mu‘rāf ba‘h) Mīrzā Khurram-Bakht, b. Mīrzā Ḥabib-i Shāh wali‘-ahd i Shāh-i Ḍamān Pādeṣāh 1: Bānkīpūr XVII 1600 (foll. 116-44. 19th cent.).

**825. APPENDIX**


(4) Khwāb-nāmah (beg. Sp. u. st. i bi-munālā Parvandgārī-rā), a ṭūfīfī work by Naṣr Allāh b. Ḥasan ‘Alī b. ‘Abbās al-Dīn Ḥasan Nāfājī on the visions of Fāqir Allāh, the founder of Ḥurūficm; Rossī Vatican Pers. 17 (94 foll. 16-17th cent.).

(5) Khwāb-nāmah i ḥadrat i Yūsuf 2 (beg. al-Ḥ. l. R.

1 For Jahānār Shāh see PL 1 p. 624.
2 For another work ascribed to Yūsuf see no. 14 below.
(16) Ta'brit-namah (beg. (after short prose preface) Mu'abbir
guft dar ta'bir khvosh râz, a mathnavi: Ethê 2279 (1). Princeton
72 (11 foll. 18th cent.), Madras II 673.

(17) Ta'brit-namah, metrical: Madras II 671 (acephalous,
beginningSharâb or dedâ-i dar khvâb alvân = Bi-yâbi'înâm as waqai
râbât i jân).

(18) Ta'brit-namah, various unidentified works: Aṣaâfiyâh II
p. 1672 no. 249, Berlin 41 (8) (very short), Blochet IV 2168 fol. 215
sqq. (in prose), 219 sqq. (metrical), Bûhrâ 242 (a large work
defective at both ends. 291 foll. 16th cent.), Leningrad Univ.
1139* (Romakiewicz p. 5), 1216b (ibîd.), Rehatsef p. 15 no. 23 (2).

(19) Tuhfat al-mulâk, by Hâniyâ b. Ahmad: Aṣaâfiyâh II
p. 1672 nos. 39 (presented by Bairam Khan to Abd al-Rahim (see
PL I p. 533) in Akbar's 24th regnal year 1), 245.

(c) Takâm

826. Sh. M. Hûsain b. Imdâd Hûsain b. Farâhshandâ Hûsain
Jâ'îst Qadâšawî.

Fawâ'id i āmm, on 'amañiyât, fâl, etc., composed in 1275/
1858-9: Aṣaâfiyâh II p. 1676 no. 261.

827. Appendix

(1) Asâs al-takâm: Lîndesiana p. 115 no. 719.

(2) Risâlah dar 'ilm i takâm, by S. M. Amân: Aṣaâfiyâh II
p. 1674 no. 265.

(3) Risâlah i takâm, various untitled or unidentified works:
Aṣaâfiyâh II p. 1674 nos. 268, 268, 269, 271.

(4) Shâhghchâh i Qâdîrî, by Ahmad b. Faṭâ Muḥammad b.
Yûsuf Quraishî Hâniyâ Qâdîrî: Aṣaâfiyâh II p. 1674 no. 274.


(d) Jafr

828. Ja'far al-Sâdiq b. M. al-Bâqir, the sixth of the Twelve
Imâms, died at al-Madînah in 148/765 (see Enoy. Isl. new ed.

1 Sic., but Bairam Khan died in 968/1561, in Akbar's sixth regnal year.
Presumably the inscription is a forgery.

472, 491, etc.).

(1) al-Jâfîr al-jâmî.

Arabic commentary (or exposition?): Haqa'iq al-âhûrîf
wa-dâqa'îq al-zubur wa-'l-bayyânât ("fihi hal al-J. al-
ma'shâh 'an al-Imâm al-Sâdiq"; Dharâ'îh III p. 97 no. 454),
by Mir Ahmad Gîlâni: no MSS.?
Persian translation: Tarjâmâh i H. al-â. wa-d. al-s.
wa-'l-b., by the commentator's grandson, S. M. b. M. Kâzîmîyâh

(2) (Khâfiyâh i jafr i jâmî) Ethê 2274 (beg. Ibtida'i' i kitâb i
Khâfiyâh i j. i j. u, in kitâb muhâqqaq ast u mansûb-a'ìt ba-hadrat i
Imâm J. i S. 87 foll. N.d.), Cairo p. 514 (beg. Ibtida'i'ik i Khâfiyâh
i J. i S.).

829. Khwâjah Sâ'in al-Din 'Ali Turkah Iṣfâhânî died on
14 Di'î 'l-Hijjah 835/12 August 1432.

Khwâviss al-âhûrîf (beg. H. i bâ-nîkîyât hadrat i Bârî râ kîh
'âïin i ba-shârî), dedicated to Amîr-zâdah Mu'izz al-Din Bâysungur
b. Shâh-Rûkh and divided into a muqaddimah, two waqfâs and a
kâtîbih: Tabriz Sultân al-Qurraî's library (Dharâ'îh) VII
p. 272 no. 1317.

830. Ḥâbib Allâh b. Sâ'in al-Din Turkah flourished presumably
in the 9th/16th century, since his father, a well-known Şûfî, died in
855/1442.

Qâwâ'id i jafr i jâmî (beg. Sp. u st. Khudâwândâ râ kîh
ba-roshka'î a bâhr i wujûd): Bodleian 1298 (48).

831. The anonymous author of the Mâ hasal was a contem-
porary of Sharâf al-Din Yazdî (who died in 855/1454: see PL I
p. 283).

Mâ hasal (beg. St. i mây-lây-yâh u sp. i dar ghâyat i aqâsâ): de
Jong (Batavia) p. 236 no. 182 (15) (pp. 300–33. A.H. 860/1456).

(cf. PL II pp. 10, 75).

(1) Asrâr al-âhûrîf (beg. Tâ sultân i nâtîqah i insân), composed


Tuḥfaḥ i rūḥānī (beg. Jawāhir i h. u thār i bāryāh i kibriyaʾ i ḥadrat i ʿAllām al-ghuyābī khāt), on baʿd az aḥlām u khaʿwāṣṣ i ḥurūf i.e. the significance of the letters in the occult sciences, especially astrology, in a muqaddimah, several fasāls and a khātīmāt; Dhāriʾah III p. 473 no. 1587, Berlin 5 (I) (A.H. 1051/1641).

834. Abī b. Ḥusayn Kāshfī, who died in 939/1532–3 (see PL. I pp. 962–6), is the author to whom the Hīrṣ al-ʿamān is usually ascribed. It should be noted, however, that a work of this title occurs in a list of works by Ḥasan b. Rūzbihān Shīrāzi quoted by Blochert (II 780) from the preface to his Dastūr al-ṣāḥiṭānāh.

(1) Hīrṣ al-ʿamān min fīṭān [Ḥ. Kh. waʿd akhīr] al-ṣamāʾ (beg. al-H. l. t. ansāla l-ʿīrāb mīḥāramūn al-ʿādī gharāʾ bi khawāṣṣ ḥurūfīhā), on the khaʿwāṣṣ of the letters of the alphabet, the ʿAsmāʾ i ḥusnā, the verses and the sūrahs of the Qurʾān, in five muqaddāms, each subdivided into five fasāls: H. Kh. III p. 43, Dhāriʾah VI p. 392, Līnaddīsānā p. 120 no. 676 (circ. a.d. 1780), Ivanov Curzon 656 (A.H. 1234/1819?), Aṣāfiyyah I p. 56 no. 150, Ḥaktīmoglui al-ʿAll 453.

Edition: Lucknow (ʿAlawi Pr.) 1290/1873* (290 pp.).


who is said to have died at Sūrat in 1016/1607–8, has already been mentioned as the author of a ḥāshīyah on the Naṣḥahāt al-ʿuns (PL. I p. 957).

(1) Jāmī al-Jawāhīrī, fi ʾilm al-ḥurūf; Dhāriʾah V p. 67 no. 263 (MS. seen at Najaf).

(2) Jawāhīr al-ʿasrār, fi ʾl-jāf al-maṣqūl an al-ʿāmmat al-ʿAṭḥār, abridged from the Dhakḥāʾr al-ʿasmāʾ of S. Kamāl al-Dīn Ḥusayn al-ʿAṭḥāt and divided into a fāṭīkah, five fasāls and a khātīmāt, each rule being given first in prose with the heading tahrīr and then in verse with the heading taqrīr; Dhāriʾah V p. 262 no. 1260.


Abridgment: Khurāṣān i M. al-m.; ʿAligarh Subb. MSS. p. 24 no. 23 (a manuscript addition to the printed catalogue).


(5) Muṣāfāt al-ʿistīkhrāj as jāfīr i jāmīʾ, a Persian explanation by Dīhdār of al-Jāf al-ʿaṣīr wa-ʾl-nūr al-ʿlāmī, Arabic divinatory tables with a key alleged to have been dictated by the Prophet to ʿAlī.


Maṭḥūr u manṣūm Risālah i jafīr, "a treatise on making charms and anumets in verse and prose", described in the B.M. catalogue as Abū Muḥammad Naʿīm and in the Aṣāfiyyah catalogue (II p. 1682 no. 163) as by Abū M. Naʿīm Dīhdār Iyyātī, apparently a corruption of the name M. b. Maḥmūd Dīhdār Al-Fānī; place? 1282 [perhaps a misprint for 1882]. (Aṣāfiyyah II p. 1682 no. 163); Cavnpore 1879° (224 pp.); place? 1882 (Aṣāfiyyah III p. 710).
836. Farid al-Din Mas'ud ibn Hafiz Ibrâhim Dihlawi, Court Astronomer to Shah-Jahân, died in 1639/1639 (see PL II p. 89). "Usul-i kashf al-rashid fi 'ilm al-jamî-i bain al-adad wa-ar-harf" (beg. Huruf u khâmilort i bi-hadd u marîbât i hisâb u 'add), "on Cabballism", written by order of the Khân-i Khânum 'Abd al-Ra'îm Khân (for whom see PL I p. 533 n. 4) and divided into four asâs, eight rashâfs and one kashf: Bânpîpûr Suppt II 2053 (foll. 139b–207a. 19th cent.).


(1) Muntakhâb al-istikhrâj: Lahore Panjâb Univ. (see OCM. X/3 (May 1934) p. 107 no. 28 (10)).

(2) (Risâlah i jâfr): Lahore Panjâb Univ. (see OCM. X/3 p. 107 no. 28 (1)).

(3) (Risâlah i jâfr): Lahore Panjâb Univ. (see OCM. X/3 p. 107 no. 28 (4)).

(4) (Risâlah i jâfr): Lahore Panjâb Univ. (see OCM. X/3 p. 107 no. 28 (5)).


(1) Asrâr al-jâfr (beg. II. u sp. i Qudrî-i kih qa'îb i 'alâmîyân râ): Bânpêpûr Suppt II 2048 (foll. 7a–72a. A.H. 1235/1820), Lahore Panjâb Univ. (see OCM. X/3 p. 107 no. 28 (7)).

839. Hasan 'Alâ Râshîd died on 27 Sha'bân 1264/29 July 1848 (according to a note on the Bânêpûr MS.). (Risâlah i jâfr) (beg. II. u sp. Parvardâgîr-i sâzâ-št kih zurûf-i huruf u niqāt u kalîmât râ mustaqâr), written as a key to the Jâmî-si Murtadâvî and divided into a muqaddimah and several fasâls: Bânpêpûr Suppt II 2049 (foll. 73b–88b).


841. Appendix

(1) Aâkâm al-jâfr: by Mîr M. Abbânâs Dihlawi (so Ashafigh. Cf. no. 4, below), or M. Mîr 'Abbas Dihlawi (so Edwards and Arberry).


(2) (Asrâr al-huruf) (beg. Dar hâdîh u qudrî Hâdîrat i 'izât mi-farmâydik kih Lâlûkâ la-nû khâlaqt u-l-aghân), an anonymous work in which the sections begin with the words Akmân ai tâbî: Ameer 333 (foll. Not later than A.D. 1639).


Edition: Bombay (Ashafigh II p. 1678 no. 185).

1 Probably a corruption of Asrâr, in which case the work is doubtless identical with the proceeding.

(5) Jafr al-ja'mī al-mu'azzam u qawā'id i raml i a'zam: Lucknow (date? 'Allawī Pr. See 'Allarṭ Subj. ptb. bks. p. 44).

(6) al-Jafr al-Śiddātī, in a muqaddimmā, two bāhs and twelve faṣls, by M. b. Ghulām-'Allā Rāṣūlī: Dharā'īh Y p. 121 no. 491 (no MSS. mentioned).

(7) Jāmī al-jafr.


(8) Majmū'ah i jafar, by Śādiq 'All Khān Jafārī: Āṣafīyāh II p. 1680 no. 174.

(9) Miśtāh al-mushkilāt: Āṣafīyāh II p. 1680 no. 54.

(10) Naqā'is al-ḥaqā'iq (beg. Wafṣ jāmīl bar waṣīr i ta'zīm), on the 'ilm al-ḥurūf: de Jong (Batavia) p. 236 no. 182 (14) (pp. 268–99. A.H. 860/1456).


(12) (Risālah dar 'ilm i ẖurūf) (beg. Alīf. Dar ba'di kutub i ahd i ẖurūf madāhār aṣṭ), Bodleian 1709 (4) (circa A.D. 1768).


(14) (Risālah i jafar) (beg. Ba'd az h. u s. an-ẖīh in risālah mushtamlī bar muqaddimāh u ẖahār faṣlt): Bānktōpūr Suppt. II 2054 (fol. 207a–220b, 19th cent.).

(15) (Risālah i jafar) (beg. al-II. l. hamdīm lá niḥlīyata lahu), by Ja'allāl al-Dīn 'Abd Allāh b. M. Bāgī: Dharā'īh Y p. 122 no. 496 (M.S. at Najaf).

(16) Risālah i jafar, various untitled or unidentified works: Āṣafīyāh II p. 1680 nos. 173, [1, 170, 171.]


1 Earlier than Dīhlawī, whose Javāhīr al-asrār (p. 475 above) is based on a work by Akhṭārī. For the latter's Dharā'īh al-asrār, see Vollers 907, where the author is called Hūsain b. 'Ali Akhṭārī Hüsanī Aṣḥī.


(19) Sarmāyāh i sālikān, by S. 'Ali Jafārī Šāfī Ḥakmat Rūmī, in 12 chapters (of which the subjects are given by Rehatseki): Rehatseki p. 203 no. 55.


(c) Khawāṣṣ

For other works on this subject, see P.L. I pp. 53–5.


(2) Khwāṣīg i asmā' Allāh ta'ālā, metrical, completed in Ramadān 952/Qadż.-Dec. 1545: Dharā'īh VII p. 271 no. 1311 (same library).


844. Appendix

847. According to the ‘Aliyar catalogue the author of the
Khulṣaṣat al-bahrain is Luṭf Allāh b. ‘Abd al-Malik Niḥāpūrī.

Khulṣaṣat al-bahrain (beg. H. u th. bīlā ikbāl ba’-adad i dharrāt
i raml), composed in 812/1409–10 and divided into two bābs ((1)
dar bayān i’tilm i raml, (2) dar bayān i’tilm i wa’fiq): Hamburg
226 (2) (A.H. 971/1563), *Allāgh Subb*. MSS. p. 23 no. 5 (A.H.
1261/1845).

848. Mahmūd “Kauhār” b. Ismā’īl.

Kashf al-Shajara (beg. al-H. li-Khāliq ‘i-kaḥālīq wa’l-
sh. li-Kāhāf al-daqa‘eq) composed in 913/1507, based on the
Shajara i raml of M. b. ‘Abd Allāh b. ‘Uṯmān Zanāhī Maḥgūbī,
dedicated to M. Shābānī (906–16/1500–10) and divided into a
mugaddimah, four bābs and a khaṭīmah: Ivanov 1516 (A.H. 1114/
1702–3).

849. Jalāl al-Din M. b. ‘Abd Allāh Yaḍlī is doubtless identical
with the author of the Tūrīk i ‘Abbāsī (PL. I pp. 308, 1280) and
the Tūhfat al-munajjimīn (PL. II p. 86).

Khulṣaṣat al-raml (beg. H. u th. Khāliq rā kih ḫumrāh i
shajfaq), dedicated to Khān Ḥamīd al-Ḫusainī, ruler of Gūlān
[A.H. 943–75/1536–68 and 985–1001/1577–93] and divided into a
mugaddimah and three bābs: Bodleian 1501 (foll. 155–76. Fraser
MS.).

850. Hidāyat Allāh munajjimī Shīrāzī.

(1) Akbār al-raml: Āṣafīyah II p. 1682 no. 115.
(2) Hidāyat al-raml: see Qawā‘id al-hidāyah below,
no. (5).
(3) Magīhrīb al-raml, a treatise in fifteen chapters based on numerous Arabic sources dealing with the virtues of the Dī’irah i Basda, so called by Luqmān after the name of his son; Blöchet IV 2400 (2) (17th cent.).

(4) Qawā’id al-hidāyah, [first edition,] completed in 962/1555, dedicated to Akbar [evidently before his accession, which took place in 963/1556] and divided into four qā’idaws: Blöchet IV 2400 (1) (17th cent.).

(5) Qawā’id al-hidāyah, apparently called also (as on the title-page of the Ethē 2266) Hīdāyat al-raml (beg. Sh. u sp. u h. in bī-q. mar Shīni’rā kih naggāsh i qudrat i ʻl), a fairly large work on geomancy [evidently a second edition of the preceding], based on fifty specified treatises, completed in 1001/1592, dedicated to Akbar and divided into a muqaddimah and four jihāts: Būhār 239 (17th cent.), Blöchet IV 2401 (18th cent.), Ethē 2266 (n.d. Full Analysis, Nadīrāh Aṣmād 284 (beg.: Bī-da‘n ayyadaka līl hāt ta‘lā kih in ʻilm i sharīf dar aqqa-yi ʻilm. Nadīrāh, Lucknow), Āṣafiyah II p. 1686 no. 141 (Hīdāyat al-raml. A. R. 1200/1766), Browne Suppt. 1505 (3) (H. r. Extracts only. Corpus 80).

(6) Risālah dar fann i raml, probably identical with one of those already mentioned: ‘Āli‘garh Subh. MSS. p. 23 no. 1.

851. ‘Ābd Allāh al-Ḥusaini al-Balaynī called (al-maqshūr bi-) Shah Mūli‘ al-munajjim al-Sūrā, as H. Kh. calls him, must be a different person from Aḥhad al-Dīn ‘Abd Allāh Bāyānī Kāzarānī (d. 689/1297; see P.L. I p. 808 n.3), if H. Kh. is right in saying that his Jihāt al-raml was composed in 984.

Jihāt al-raml, composed in 984 (so H. Kh.) and divided into a muqaddimah, six jihāts and a khutāmah: H. Kh. II p. 637 (Jahān al-raml: possibly Browne Suppt. 370 (Jahān al-raml, "of unknown authorship").

Edition: Bombay (Mushār 519).

1 For the significance of this expression see Blöchet’s description of the Qawā’id al-hidāyah (Blöchet IV 2401), where it is explained that there are four kinds of raml, namely (1) Magīhrīb al-raml, practised in India, Transoxiana and Khorāsān in accordance with the precepts of the Shāfi‘ī, (2) Shamāl al-raml, practised in Fārs, ‘Irāq and Gilān in accordance with the Ma‘fūth al-ahkām, (3) Magīhrīb al-raml, practised in the Maghrīb, Egypt and Syria and (4) Jānīb al-raml, unknown.
notes); place? 1313/1895-6 (Āṣafīyah II p. 1682 no. 159, Dahrā'ah II p. 427).
(2) Chihil u chahar da'irah i raml: Āṣafīyah II p. 1684 no. 139.
(3) Daqā'iq al-ḥaqā'iq, fi 'l-raml, by Bahā' al-Dinulah, probably the same work as no. 4: Dahrā'ah VIII p. 234 no. 977, where a very old MS. in the library of S. M. 'Ali Hībat al-Dīn [Shahrisābād, at Kāzimīyeh] is mentioned without quotation of the opening words.
(4) Daqā'iq al-ḥaqā'iq (beg. Ḥ. u sp. i bī-g. Qādir-rā kih . . . niqāl ʾi kafiyant), by Bahā' al-Dīn Waltah [sic], probably the same work as no. 3: Madīrās I 506 (294 pp.).
(5) Diyā' al-raml, by S. Rauṣān 'Ali Faḍlābādī, the author of the Ikhtisār al-raml (no. 6 below), the Sīrāj al-raml (no. 46 below), the Zubdāt al-raml (no. 56 below) and the Zubdāt al-raml (no. 58 below): Āṣafīyah II p. 1684 no. 116, p. 1686 no. 140.
(6) Ikhtisār al-raml, by S. Rauṣān 'Ali Faḍlābādī, the author of the Diyā' al-raml (no. 5 above), the Sīrāj al-raml (no. 46 below) the Zubdāt al-raml (no. 56 below) and the Zubdāt al-raml (no. 58 below): Āṣafīyah II p. 1682 no. 135 (a.h. 1277/ 1860-1).
(7) Intikhāb i Dil, by "Dil" (presumably a takhdīllū): Lahore Panjāb Univ. (85 foll. a.h. 1176/1762-3. See OCM. X/3 p. 106 no. 27).
(8) Istikhraj al-raml: Āṣafīyah II p. 1682 no. 113 (a.h. 1141/1728-9).
(9) Jahān al-raml: Browne Suppt. 370 (foll. 2b-69a). Possibly this is the Jahān al-raml mentioned above p. 482.
(10) Jawāhir al-asrār, on raml: Dahrā'ah V p. 261 no. 1256 (MS. at Najaf).

1 Bahā' al-Din Waltah seems likely to be a corruption of Bahā' al-Dīn wa-'l-Dawlah.


(25) Miṣbāh al-raml: see Qā'idah i M. al-r.


(29) Muntakhab al-raml: Āṣāfiyyah II p. 1686 no. 128.

(30) Muqaddimah (beg. In muqaddimah ist dar 'ilm i raml muḥtamīl bar dā maqālah [maqālah i] āṣā dar muqaddimāt i aṣḥābb u aḥrešāb i tihān u maqālah i tihān dar maqṣūd i in 'ilm u ma'rifat i āmal u aḥkām): Hamburg 226 (1) (foll. 1–33, defective at end).


(32) Nādir al-raml, by M. 'Ābd Allāh Mu'in (so Edwards), or 'Ābd Allāh Mu'in * (so Arberr). Editions: Lucknow N.K. 1298/1881** (the fourth of six tracts in a Majma'ah-i rasi'-il raml. 52 pp.); 1308/1891* (in a reimpresion of the same Majma'ah).


1 So Edwards and Arberr, but it seems possible that M. 'Āṭā'ī Lāhaurī or M. 'Āṭā'ī Lāhaurī, as it would be written in the present work, is the correct reading. In Bodleian 2747 the name is given as M. 'Āṭā'ī Lāhaurī.

2 Probably identical with Mu'in al-Dīn 'Ābd Allāh Shīrāzī, author of Ḥall al-maṣalīd al-jīmīn li-zāhīd bīl-ṣawā'ir wa'l-waṣīrīd (see PL II p. 477).

in a Majma'ah i rasi'-il raml. 53 foll.); 1308/1891* (in a reimpresion of the same Majma'ah).


(39) Risālah i raml (beg. al-H. l. 'l. lan yuwal wa-l-lā yuwal), written by Nāṣir b. M. Hādīr Ramīlān Shīrāzī (cf. PL II p. 485, n. 2) for S. Ḥusain b. 'Ālī al-'Alawī and consisting (in the Calcutta MS., which may be incomplete) of two maqālāts: Ivanov Curzon 660 (25 foll. Early 19th cent.).


(42) Risālah i raml (beg. al-H. l. 'l. ra'-a, wa'-l-š. . . . a. b. in kitāb dar bayān i raml u akhām i in kitāb bayān i muḥfīz i buzurg i in-ast [sic]): Browne Pers. Cat. 133 (3) (foll. 66a–98a).

(43) Risālah i raml, various untitled or unidentified works: Āṣāfiyyah II p. 1684 no. 114, 134, p. 1686 nos. 118, 129, 124, 142, 143, 144, Bodleian 1502 (fragment beginning with muqaddimah i duwsm dar bayān i akhām i raml. 43 foll.), Browne Pers. Cat. 133 (1) (acephalous. 27 foll. A.H. 1012/1603).

(44) Shajarah: Āṣāfiyyah II p. 1684 no. 133.

(45) Shajarah i pur-thamaraḥār, based on the apocryphal Book of Daniel: Ivanov 1517 (acephalous. 157 foll. Late 16th cent.).
(46) Siraj al-raml, by S. Raushan ’Ali Faidjbaddi, the author of the Diyar al-raml (no. 5 above), the Ikhtiisir al-raml (no. 6 above), the Zubdah i raushan (no. 56 below) and the Zubdat al-raml (no. 58 below): Asafiyah II p. 1684 no. 149.


Edition: Bombay 1309/1893* (Hadda khab i ... Surkhab ... dar ‘ilm i raml. 64 pp.); 1312/1894* (K. i, “attr. to Daniel the Prophet.” 71 pp. Datta-prasad Pr.).


(49) Taqsim al-raml, by S. Mustafa: Asafiyah II p. 1684 no. 126 (A.H. 1316/1898-9).

(50) Taqsim al-raml, a “geomantic calendar” consisting of 14 tables, each of which occupies a page, assigning to each day of the month the things best to be done; therein also a few general indications are given, but no special rules for using this little almanac.” Relatek p. 160 no. 119 (n.d.).


(53) Ujbat 1 al-raml (beg. H. u khab [sic] bar Mubdi’ i b’i al-‘at) in twelve babas (according to the preface): Bodleian III 2746 (2) (foll. 44-69. A.H. 1235/1820).

(54) Usil al-raml, metrical: Asafiyah II p. 1682 no. 151.


(56) Zubdah i raushan, metrical, by S. Raushan ‘Ali Faidjbadi, the author of the Zubdat al-raml (no. 58 below), the Siraj al-raml (no. 46 above) the Diyar al-raml (no. 5 above) and the Ikhtiisir al-raml (no. 6 above).

Editions: Lucknow N.K. 1293/1876* (the fifth of six tracts in a Majma’ah i rasul i raml. 25 pp.); 1308/1891* (in a reprint of the same Majma’ah).

(57) Zubdat al-raml (metrical according to Arbary), by Amba-prasad: Delhi 1292/1876* (Kabli Pr. 128 pp.).

(58) Zubdat al-raml, by S. Raushan ‘Ali Faidjbaddi, the author of the Diyar al-raml (no. 5 above), the Ikhtiisir al-raml (no. 6 above) and the Siraj al-raml (no. 46 above) and the Zubdat al-raushan: Lucknow N.K. 1298/1881* (the third of six tracts in a Majma’ah i rasul i raml. 55 pp.); 1308/1891* (in a reprint of the same Majma’ah).

(g) Tilasmat


k. Hayakil u tamakil, on talismans: Bombay 1312/1894* (32 pp.).


Kunuz al-mu’azzimin (corruptly [?] Kunuz al-mughra’min), is concerned with incantations and talismans. See H. Kh. V p. 259, where the work, presumably in Arabic (cf. Brockelmann Spbd. I p. 828 (106)), is described as in seven folios.

MSS. (in Persian, presumably translations): Berlin 305 (6) (beg. Sh. u sp. marân Khudâ ‘i-râ kih Afrîjârî i tabâ’i u arîkân ast [virtually the same beginning as that of Sakkâki’s Jami’ al-kashâr, Berlin 308 (10), Bodleian 1061 (4)). In eleven folios, Fath 5371 (3), Bodleian III 2749 (5) (beg. H. u sp. u st. mar Kh. râ ... a. b. ì. g. kh. châr jumâ’â’i az mukhabban. Divided according to the preface into qauls and folios, of which this MS. contains Qaul I in twelve folios).
880. Fakhri al-Dīn M. b. 'Umar al-Rāżi died in 606/1209 (see PL. II pp. 49, 351, 459).

al-Sīr al-makhtūm fi muhājtabat al-mujūm: on talismans, etc.: see PL. II p. 50, but the work would be more appropriately placed here.

880. Appendix

(1) *ʿAmlī khatām i Sulaimān*: Āṣafiyyah II p. 1692 no. 196.

(2) *ʿAṣīf al-aqwālīn*, on talismans consisting of numbers and geometrical figures, attributed to Ḥakīm Āṣaf b. Barakhtā and ostensibly translated from Arabic into Persian, with a preface, by M. b. Sād (Ibn al-Sāwājī): Bombay 1310/1892c (Chitra Prabha Pr. 96 pp.).


(5) Risālah dar ṭuqūl u nairan u ṭilsāmāt (beg. Bi-dān ... kih oʾmāl i ṭuqūl u nairan u ṭilsāmāt rā ḍarṣī ḍand az lauwažim-ast): Bodleian III 2750 (2) (cire. A.D. 1768).

(h) *ʿAqd* I Anāmīl 2

(1) Risālah dar ḫilm i kaff i dast (beg. A. b. in risālah ist muḥtaṣar dar-. i, k. i. d. maqāl azʾ unāmāʾ-yi Maghrībī): Būhār 220 (5) (19th cent.).

(2) Risālah i qād al-anāmīl: Āṣafiyyah II p. 1732 no. 31 (6).

(3) Risālah dar ʿaqīd i anāmīl (beg. Bāʾd az hānd i Parvardi-i kih asqāf i aljīf i bi-ghāyat): Būhār 220 (4) (19th cent.).

(4) Ṭarīq i ʿaqīd i anāmīl (beg. Dar Ṣāḥīb ast zi Muslim

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1 The alleged Wazir of King Solomon (see Enc. Isl. new ed. under Āṣaf b. Barakhtā).

2 [For another sense of the term, see PL. II p. 50 nos. 47 and 48.] A.W.

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ba-khabar *Ba-anānī i qavi ʾz-ān sarvar*), a qaṣīdah: Ivanow 1st Suppt. 797 fol. 67 (A.H. 1259/1843).

(j) ḫilm i Ikhtilāf

For this kind of divination see H. Kh. I p. 193; Gotha Turkish cat. 1 (17); Gotha Arabic cat. II 1324; etc.


Risālah dar ikhtilāf i aʾdā, presumably a translation of the Arabic work (for which see Brockelmann Spbd. I p. 104): Lindesiana p. 159 no. 768 (cire. A.D. 1750).

883. Appendix


(3) Ikhtiyārat i ikhtilāf (beg. Bi-dān-khā in kītoh dhūʾ ʾl-Qarnain i Rūmī ʾalībihi ʾl-raṣmāh u sāhīb i ʿad dir i ḫakāmīn u Fārs yaʾnī Aristotēlūs), Ivanow 2nd Suppt. 1074 (15) (M. Shāh’s 25th year = 1155/1742), possibly also Brochel. IV 2168 fol. 214 seq. (A.H. 1118/1706).

(4) R. dar jāstān i aʾdā: Āṣafiyyah II p. 1966 no. 236.
(5) R. dar jastan i a'dā, metrical: 'Aṣafīyah II p. 1696 no. 235.

(k) ʿilm Aʿdād Al-Wafq

864. Works of unknown date:

(1) al-Aʿdād wa-l-aufaq, in a muqaddimah, two bābās and a khātāmah, by Yaliyā b. ʿĀhmad Kāshānī: Ḥarṭaḥ II p. 233 no. 926 (old MS. in the Shāhīkh al-Islām’s library at Zanjān).


(4) Ghayat al-murād fi waqf al-aʿdād (beg. Sp. u et bar waqf i aʿdād i nā-mutanādhib), by Ṣāfī Kamāl al-Tustārī (described by Esthé, but doubtless incorrectly, as “a detailed work on arithmetical and astronomical calculations”), in forty chapters ((1) dar bahāt i ʾilm i kihāh . . ., (2) dar ḥawāsīs i waqf i dā dar dā u dā dar sik, etc.): Bodleian 1358 (141 foll., the first five supplied. A.H. 1075/1664).


(8) (R. dar waqf i aʿdā), a large work in a muqaddimah, five bābūs and a khātāmah: Rieu II 487a (acephalous, but with a spurious beginning in which the work is ascribed to Abū Maʾṣūr Bahūlījī. Lacks part of the muqaddimah and nearly all the khātāmah 237 foll. 13th cent.).


(10) Risālah fi ʿl-wafq waʿl-hurūf: Cairo p. 513.


(12) (R. i aʿdād i waqf) (beg. Bi-dān asʿādak maskūnīn kāh i̇n risālah muqaddimah ast bar muqaddamah ʿa dā maqālah u khtāmah): Leyden III p. 187 no. 1248 (10 foll.).

(13) R. i Qaṭīn i waqf, by Abū ʿIzz al-Dīn ʿAbdūrrahmān al-Maʿāli “Muʿin”: ʿAlīgarh Subh. MSS. p. 17 no. 103.


(b) ʿilm i shānāh

865. Works of unknown date:

(1) Maʿrifat i shānāh i gūsafand: Brelvi-Dhārīb p. 78 no. 9 (A.H. 1071/1660–1), p. 79 no. 9 (10).

(2) Qaṭīd i snahāhān i shānāh (beg. . . . a. Bi-dān-kāh jamiʿin) [sic leges] hukmā gūsafand o kih snahāhān i shānāh i gūsafand ʾilmār i ʾilm i nujūm afzan-tar [sic] Browne Pers. Cat. 186 (1).

(3) Risālah dar ʾākhārān i shānāh i gūsafand, various works on the art of predicting the future by burning the shoulder-blades of sheep and observing the effects caused by the heat: Nazīr al-Dīn Ṭūsī. Early 18th cent. (?), Kraft 387 (1 fol. only), Mashhad III, fol. 17, MSS. no. 73 (beg., without preface), Hukm Kordan bar shānāh i gūsafand wa-gūsafand.

(4) Risālah dar ʿilm i maʿrifat i shānāh (beg. Bi-dān-kāh hukmā gūsafand o kih snahāhān i shānāh i gūsafand bāʾ ʾilm i nujūm tarbars) ab: Bodleian 1545 (1).

(m) Fāl-nāmahs

866. Buzurgmīhr, the celebrated sage who was Wazīr to Khusrāw Anūshirvān (A.D. 531–79).

[Divination by burning the shoulder blades of sheep, see no. 3, below.] A.W.

(1) *Fāl-nāmāh* i Khusrawī (beg. *Bi-dān*... *küh* B. *m fāl* [az] zabān i *Arabī* u Pahlavi u Turki berāgī i Nūkhrwān i *Ādīl*), metrical: *Bānkīpur* XVII 1616 (foll. 101–8. 19th cent.).

(2) *Dāmūr* i Khusrawānī, metrical [possibly identical with the preceding]: *Rīv* II 801a (foll. 122–5. a.h. 884/1480).


*al-Qur‘at al-mubārakah al-maimūnah wa-l-durrat al-thaminat al-maṣīnah*, tables for divination: [Cairo, 1800?;] 1279/1862; *Bombay* 1300/1883 (see Ellis II col. 175a, Brockelmann *Spbd*. I p. 801*).


868. In 1019/1610 was composed, evidently for the Emperor Jahāngīr:

*Fāl-nāmāh* 1 (beg. *Farhang i kūth i nūr i dāmūr*), predictions arranged under the names of Jahāngīr, his sons Parvēz, Khurram, and Khusraw, and various courtiers: *Bānkīpur* XI 1070 (129 foll. 1159 Fasli [a.h. 1160/1753]), *Labore* Panjāb Univ. (60 foll. a.d. 1876. See OCM. X/3 p. 106 no. 26).

869. Appendix

(1) *Fāl i haft kawākhīb*, metrical: *Ivanow* Curzon 673 (foll. 89–92. 19th cent.).


(3) *Fāl-nāmāh*, a table of numbers from 1 to 70 with the auguries connected with them, ascribed to Mirzā Muḥyī ‘l-Dīn: *Ivanow* 1st Suppt. 915 (4 foll. Early 19th cent.).

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1 *Farhang i kūth al-nūr* (see the opening words) is given as the title in the *OCM*.
870. Ja'far al-Šadīq died in 148/765 (see PL II pp. 467, etc.):
(Risālah dar qiyaṣfah) (beg. al-Ḥ. l. ... a. b. ìn risālah i qiyaṣfah mangu 'ul Imān Ja'far). Ivanov 1520 (8 foll. A.H. 1124 1712 (1)).


(1) Ḩirāṣat-nāmah (beg. ... Bi-dān aš'adaka 'llāhu ta'ālā fi 'l-dārāin khīn ìn risālah ìst mufād): Blochet I 151 (17) A.H. 1052/1642.
(2) Mukhtarāsar dar 'ilm ird qiyaṣfah (beg. al-Ḥ. l. 'l. kh. al-insāna fi aḥaštī taqvi'rm a. b. ìn mukhtarāsarīt dar 'ilm ird g. u. hilāyāt ìn gābir ìn Adam): Bodleian 1241 (28).
(3) Qiyāṣfat-nāmah (beg. Ḥ. u ìnāy-nī bā-q. ẖudrat ìn Šanī' i Ḥakimī ras ìn ba-mujāb ìn ṭumrat ìn ìn ìn ìn Adām): Ethé II 3057 (foll. 202-6).

1 These words are very similar to the beginning of the Risālah dar 'ilm: firāsah which is ascribed to Nūr-bakht in the MS. Bodleian 1880 and of which a MS. without author's name is described in Nadīr Ahmad 232 (see PL II p. 498, no. 5).
(according to the colophon) by Brij Mohan [Vraja-Mohan] Mahṣuri and divided into two bābs (1) dar ta'rif i mardīn, (2) dar ta'rif i zandān: Bodleian 1882 (foll. 229–58. N.d. Ouseley MS.).


(4) Risālah dar firāsāt (beg. ʿImāl i firāsāt kīh ʿin ibādat ast az maʿrifat i abūlāg i darāmī): Ivanow 1522 (foll. 10–17. Late 18th cent.), possibly also Majlis 621 (7) (defective), which has a similar beginning.

(5) Risālah darʿīm i firāsāt (beg. H. u sp. u th. i bi-q. hadrat i Ḥakīmī rā kīh ba-mājīb i ḥumrah i taṣīyīb), by Nūr-baksh: Bodleian 1880 (A.H. 1044/1635), Nadhir Ahmad 232 (author’s name not mentioned in the MS. ʿAbd al-Ḥusain [bookseller?], Lucknow).


(7) Risālah darʿīm i firāsāt (beg. Arūbāb i dīl az bāb i firāsāt hāll i muḥāsl dar dhīnī ʿin ḥikāyat kardah ad): Bodleian 1238 (25).

(8) Risālah darʿīm i firāsāt (beg. al-H. l. R. al-ʿā. wa-ʾl-q. ʿala Ruṣūḥi wa-ḥabībīhī . . . a. b. bi-bayd dānīst kīh binda ʿin kisīb muḥarrīt bar dī muṣālah ast), an anonymous work in two maqālahs (1) dar astīl i ʿīm i firāsāt u kiyāsāt, in four fāṣles, (2) dar darāriyāt i furūʿ i ʿin u ʿalāmīt . . . , in twenty-one bābs (1) the head, (2) the forehead, (3) the eyebrows, etc.: Edinburgh 369 (27 foll. A.H. 1107/1695).


(10) Risālah darʿīm i qiyāfah az kalām i akābīr (beg. H. u sp. u th. i bi-q. hadrat i Ḥakīmī rā Ḥaḍrāt 1), apparently in two bābs: Bodleian 1476 (1) (n.d.).

1 Cf. the opening words of no. 5 above.

(11) Risālah dar qiyāfah (beg. ʿĀlim i ʿīm rā ʿĀlim al-fāshib na-tawānīk gught): Ivanow 1521 (4 foll. 18th cent.).

(12) Risālah dar qiyāfah: Cambridge 2nd Suppt. 67 (6) (foll. 269–302. 18th cent.).

(13) R. dar qiyāfah (beg. H. u sp. i bi-q. mar ān kābīrīyāʾ rā sarad), composed probably by the copyist, Malik Saif al-Din, and dedicated to Mahdīrāh Dalīp Singī: Ivanow Curzon 655 (3) (foll. 16–32. A.H. 1263/1847).


(15) Risālah i manzūm ʿīm i qiyāfah min mujarrabat i Afṣāṭin al-hakim (beg. (in Bodl. 1883) H. u st. Afṣāṭ i kābīrīyā ʿĀn-kīh rāwīd u ba-yānī nābūk rā, (in Ivanow 908 and Ethe 2982 (1)) Ḥast rīvāyat zi Falāṭīn khabar * ʿīm i qiyāfah bar i aḥī i ṣabār (this line occurs later in Bodl. 1883): Ethe 2982 (1) (A.H. 1167/1753), Bodleian 1883 (foll. 75–86. N.d.), Ivanow 908 (foll. 1–10. 18th cent.). Possibly also Chitek II 906 (1) (defective at end. Early 18th cent.).

(16) Risālah i qiyāfah, on divination by lines on hand, foot, etc.: (Gawnpore) 1267/1851* (Muhammad Pr. 32 pp.).


(19) Sāmudrīk ʿrīkht-shār, on horoscopes [sic!], translated from the Hindi by M. Ḥaḍrāt Ilāmin: Lindesiana p. 215 no. 728 (A.D. 1837).

(20) Tuhfāt al-aḥbāb (beg. Sp. i bi-q. Khudāwanda-rā u Bi-mīṣīth-i-mānandī-rā), by M. Ḥaḍrāt [b.?] Ḥaḍrāt M.: Bānīkpur XI 1098 (64) (19th cent.).