PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

BY

C. A. STOREY

VOLUME III, PART 1

A. LEXICOGRAPHY
B. GRAMMAR
C. PROSODY AND POETICS

PUBLISHED BY
THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND
SOLE AGENTS: E. J. BRILL LTD.,
LEIDEN
1934
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PREFACE

In this further volume of C. A. Storey's Persian Literature the present editor has simply carried on the task begun by the editor of Volume II, parts 2 and 3. The entries drawn up by Storey have been left almost exactly as they were found, although the order has sometimes been altered slightly. Some entries have been supplemented from Storey's card indexes, but, as before, no attempt has been made to bring the original work up to date, and there are no major additions, alterations or innovations. It has not been possible to list all the authors and manuscripts that Storey had described only on cards, or those manuscripts included in the catalogues he scanned which he chose to omit.


Note that biographical sources not occurring in these lists are normally works already described by Storey as part of his survey, usually in PL I, and listed in the index thereto. To discover the specific edition he used, therefore, Storey's original description of the work in question should be checked. In cases where he lists more than one edition, that to which he has referred is the one to which he would have had the most easy access (i.e. one he himself owned, or one that is in the I.O.L. or B.L.) and/or that is the most well-known edition (e.g. G.M.S. or Bibliotheca Indica).

Note that cross-references to items within Volumes III and IV and the brief Supplement to Volume I are given in terms of paragraph, not page, numbers.

An author described as "contemporary" should normally be understood as one contemporary with the writing of the catalogue or catalogues in which MS(S), of his work are described.

Thanks are due to Professor J. D. Pearson for supervising the task of editing, also to Mr. Simon Digby and Dr. Richard Pankhurst, respectively Honorary Librarian and Librarian, of the

1 Indicated by †, although in some cases this symbol merely signifies that he saw the edition in question.
2 Published with the Index to Volume II.
Royal Asiatic Society, for help with queries relating to the work. Dr. A. K. Irvine is responsible for seeing this fascicle through the press, and Dr. T. Gandjei of the School of Oriental and African Studies, University of London, was kind enough to read the proofs and make some helpful suggestions.

V. M. Shepherd.

LIST OF
AUTHORITIES AND ABBREVIATIONS

[Supplementary to the lists printed in PL. i pp. ix-xii, xxiv-xxxv (prefixed to p. 61), [xli] (facing p. 237), [xlvii] (facing p. 433), iii-lxiv (prefixed to p. 781), PL. ii pp. iv-vii and 196]

Bodleian Nicoll and Pusey. See Nicoll-Pusey.

Cambridge Trinity. See Palmer Trinity.


Gotha Turkish = Die türkischen Handschriften der Herzoglichen Bibliothek zu Gotha. Verzeichnet von Dr. W. Pertzsch. Vienna, 1864.

Köprüli = Köprüli-zade Mehmet Pasa Kütübhânesinde makhüz kitâb i mevcûdeniün defteridir. [Istanbul] n.d. (Cf. Horn.)


Râmpûr = Fihrist i kutub i Arâbî naqûdah i Kutub-khânah i Riysiât i Râmpûr. Râmpûr, 1902.
Smirnow = Manuscripts turcs de l’Institut des Langues Orientales décrits par W. D. Smirnow. St. Petersburg, 1897.

A. LEXICOGRAPHY

[For works explaining Sūfī and medical terms see also the sections Sūfism and Medicine.]

A considerable amount of information concerning Persian lexicographical works has been published by H. Blochmann, P. de Lagarde and C. Salemman. Their writings on this subject are indicated in the present survey by the following abbreviations:

Blochmann = Contributions to Persian lexicography. By H. Blochmann (in Journal of the Asiatic Society of Bengal, 37/1 (1868), pp. 1–72). The bibliographical part of this article discusses the dictionaries regarded by Blochmann as the most valuable for the compilation of a new and reliable Persian dictionary, namely, the Adāt al-fudlā, the Sharaf-nāmah, the Mu‘aṣṣa al-fudlā, the Madār al-afadāl, the Farhang i Jahāngīrī, the Majma‘ al-Furs, the Farhang i Roshāh, the Sirāj al-lughāt, the Bahār i ‘Ājam and the Ghiyāth al-lughāt. The sixty-five sources (i.e. the earlier dictionaries) upon which these ten dictionaries claim to be mainly based are enumerated on pp. 4–7 of Blochmann’s article in an alphabetical list with appended abbreviations showing in the case of each source the dictionary or dictionaries indebted to it.

Lagarde = Persische Studien. Von Paul de Lagarde (Abhandlungen der historisch-philologischen Classe der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Bd. 31, Hft. 1, 1884). The first sixty-seven pages of this article relate to Persian lexicography and deal in alphabetical order with about sixty dictionaries, nearly all Persian-Persian and Persian-Turkish. The information given consists mainly of extracts from Ḥājjī Khalīfah, Blochmann and the not very numerous catalogues published before 1884. One of the author’s objects was to show that the sources available for the preparation of a new Persian dictionary were much more

1 These words were written years ago: I am not now optimistic enough to believe that I shall live long enough to put into printable form my large but incomplete collection of cards relating to Sūfī works.

[Unfortunately Professor Storey did not complete the section on Sūfism. V.S.]

Salemann = Bericht über die ausgabe des Mi‘jār i Jamālī. Von C. Salemann (in Mélanges asiatiques, tome IX (St. Petersburg 1888), pp. 417–594 = Bulletin de l’Académie Impériale des Sciences de St. Pétersbourg, tome 32, pp. 255–376). The Bericht proper (pp. 417–32) is followed by five Beilagen, namely, I (pp. 433–41): Šams i Fachrī’s vorrede zum Mi‘jār, II (pp. 442–4): Die handschrift der Rīsāla i Mīrāzā, III (pp. 444–53): Beschreibung des Codex Vindobonensis A.F. 358a (527) [i.e. Fligel I no. 529, five Šāfi‘ poems], IV (pp. 453–505): Die handschrift der Rīsāla i Vafā [i.e. Blochet IV 2184], V (pp. 505–94): Chronologisches verzeichnis der Farhangs. The chronological list of about 160 extant and non-extant dictionaries which forms Beilage V is based mainly on Blochmann, Lagarde, Rieu and the lists of authorities contained in the prefaces to the Majma‘ al-Furs (Salemann pp. 532–3), the Farhang i Jahāngīrī (Salemann pp. 538–40) and the Farhang i anjuman-arāyī i Nūsīrī (Salemann pp. 566–72). An appended diagram shows in a sort of genealogical tree the relationship between twelve of these dictionaries.

In the following pages the dictionaries citing particular works as sources are indicated (on the authority of Blochmann and Salemann) by the abbreviations: Ad. (= Adāt al-fu‘ālāt), AN. (= Anjuman-arāyī i Nūsīrī), BQ. (= Būhān i qīṣī), BH. (= Bahār i ‘Ajām), FJ. (= Farhang i Jahāngīrī), Gh. (= ‘Uṯiyyah al-lughāt), Ma. (= Madār al-afādīl), Mu. (= Mi‘āqīd al-fu‘ālāt), R. (= Farhang i Raḡbūtī), Sh. (= Sharaf-nāmah i Ahmad i Munyārī [Munyārī ṭ]), S. (= Sirā‘ al-lughāt), Sur. (= Sirā‘ i Nūsīrī’s Majma‘ al-Furs), Sur.2 (= ditto, 2nd ed.).

1 Of the sixteen sources enumerated by Surā‘ī twelve are mentioned by Ḥājjī Khaṭīfī in his account of the Majma‘ al-Furs and by Lagarde, who was dependent on H. Kh.

2 Salmann, having access to MSS. at Leningrad, was able to reproduce this list more correctly than Lagarde, who used the lithograph.

[The preceding paragraphs, written for the most part years ago, have naturally been found, like many other parts of this survey, to need supplementation and modification when at long last the time has approached for their consignment to the press. Additional information concerning Persian lexicography is to be found in several more or less recent publications, among which may be mentioned:]

(1) the Farhang i Nīzām (a chronogram = 1346/1927–8), by S. M. ‘Aṭī ‘Dā‘ī i ‘Īslām [Lārjānī, Ḥaḍratābād (Deccan), A.H. 1348/58/A.H.S. 1310–18/A.D. 1930–9, vol. v, dībāqāb (pp. i–iii),

(2) the Lyūḥat-nāmah of Dih-khudā, introduction, Tīhrān A.H.S. 1337/1959, p. 178 onwards [including, on pp. 180–6, an alphabetical list of 188 Persian-Persian dictionaries and glossaries, many of them titles with authors’ names, or bare titles, without mention of the sources of information],


In modifying the pages that follow I have felt myself compelled to spend less time on the new matter than I should formerly have thought desirable and I have at times contented myself with giving references to the new sources of information without otherwise supplementing or modifying what had already been written.]

A. LEXICOGRAPHY: (a) PERSIAN-PERSIAN.

[See also subsection (t) MISCELLANEOUS]

1. Abū Maṣūr ‘Ali b. Ahmad Asadi Ṭūsī, the son of Fordaiz’s teacher Abū Naṣr Ahmad Asadi, completed his epic, the Garšāsp-nāmah or Karshāsp-nānah, in 458/1066. The Vienna MS. of Abū
Shāh Ghaznawi majhūr bi- Fakhr-i Qawwās, as he is called in the Farhang-i Jahāŋgiri (cf. Berlin p. 195 no. 42), is evidently identical with Fakhr al-Dīn in Qawwās, who is mentioned by Firuzštāh (Bombay 1831–2, I p. 214), [Lucknow] 1281(1864–5), I p. 122) in a list of poets towards the end of his account of ‘Alā’ al-Dīn Khājī’s reign (A.H. 695/1295–1315).

Farhang-nāmāh [i Muḥarrak i Qawwās] 1 (beg. ... Chg. bandah. Muḥarrak i Ghaznawī al-maʿrūf bi-Qawwās kih Tzad ta′ālā dar kār i in bi-rāy), a glossary, undated and undedicated, of rare “Pahlawi” words occurring in the Shāh-nāmāh, with numerous illustrations from the early poets, divided according to subject into five bakhshās subdivided into gūnāhs (e.g. (1) dar nāmāh-yi chūzī kih bahā az-ān sā-yi  bànā rāh dīrūd, in five gūnāhs devoted to (a) God, (b) angels, prophets, etc., (c) the heavens, the stars, etc., (d) fire, air, water, earth, (e) things between the heaven and the earth): H. Kh. IV p. 419 (where the author is called F. al-D. Ibhrīm b. Qiwām al-Qawwās, apparently through a confusion with I. b. Q. Fārūqī, for whom see no. 10 below), Ad., Sh., Ma., Sur. 29, F.J. 42, Blochmann p. 6 no. 61, Lagarde p. 50, Salemann p. 509 no. 7, Ivanov Curzon 516 (acephalous and slightly defective at end. 68 foll. Late 15th or early 16th cent.)

3. M. b. Hindū Shāh [al-muṣṭaḥbir bi-Shams [al-Dīn] al-munṣūj] dedicated in his old age to Shibli Shāh-Uwais [Jālā’īr, 756–76/1355–74]: see Eney. Isl. under Uwais his Dastūr al-kūṭbī fi taʿyīn al-marāḥīb (MSS.: Blochet II 1054–5, Rieu Suppt. 189, Sipahsālār II p. 21, Filigel I 244, Leyden I p. 173) and in the preface to that work he says that he in the reign of Abū Sa‘īd [716–36/1316–35] he had been invited by Khwājah Ghiyāth al-Dīn Amīr M. Rāshīdī [the son of Rashid al-Dīn Faḍl Allāh]: see PL. I pp. 82, 82a, 267a) to write a similar work but had been unable to carry out that task. He was doubtless the son of

\[1\] It is pointed out by Dr. Sadiq Kiyi (Müẓaffar i Jamālī, Tibrān a.h.s. 1327/1908–9, p. 506) that the third fuel of the tenth maqāl of the Farhang-nāmāh i Jamālī completed in 580/1184 (see Rieu II 465 b: Blochet II 334–5, IV 2374 (1); J.E.AS. 1929 pp. 605–8; etc.) is a short glossary of “Pahlawi” words and is earlier than Muḥarrak’s Farhang-nāmāh.
Hindi-Siâh b. Sanjar b. 'Abd Allâh al-Sâhibî al-Kirânî, who completed in 707/1308 at Tabriz the Arabic anthology Mawârid al-adâb (see Brockelmann II p. 192, Sypdî, II p. 256; Cureton-Rieu p. 653; etc.) and who in 723-4/1323-4 wrote the Tajârîb al-suraf (see P.L. I p. 81, 1233).

Siâhân al-Furs, or, in some MSS. (see Farhang i Nîzîm V p. vi, l. 7), Siâhân al-Ajam (beg. ... [neither in the Farhang i Nîzîm nor in the Lughat-nâmah are the opening words quoted, but according to the former the author after much praise of his patron Ghiyâh al-Dîn continues—] Dar dhiqî in ba'dîh kîh dar luqâhât in Furs jaf-a-fir fârâwîn kashâdah and: Axcwal kai kish bâh arîb in luqâhât in Furs makhâlsh shud Huqûm Qadîrîn in Urmâlî [sic] bûd ...), a Persian-Persian glossary, with numerous examples, of words used by the poets, begun at Tabriz in 728/1328 (see Farhang i Nîzîm V p. v, l. 6) by M. b. Hindi-Siâh, as he calls himself (see F. i N. V p. v, l. 4), dedicated to Ghiyâh al-Dîn b. Rashîd al-Dîn (cf. PL. I pp. 82, 85, 2673), modelled on the Siâhân of al-Janharî (cf. Brockelmann I p. 128, Sypdî, I p. 196) and containing twenty-five bâbûs, circa 140 falsûs and 2300 words (luqâhat) arranged according to the last letter and the first without regard to the middle letters (the first word under alif being árâ' and the last yâlîdâ): MSS.: (1) the oldest and most complete, now in the possession of 'Abd al-'Ali Ta'atî, author of the description of the work printed in Lughat-nâmeh, introd., pp. 187-8, (2) lacking the preface, formerly in the possession of Dîkhrûdâ and quoted by him in the Lughat-nâmeh, now in the Lughat-nâmeh Library, (3) an abridgment formerly in the possession of the late Dâlî 'l-Islâm (who quotes some 32 lines from the (Persian) preface: see Farhang i Nîzîm V pp. iv, v), now in that of Dr. Sâdîq Kiyâ, Professor of Pahlawi in the University of Tîrân.

Evidently different from this entirely Persian work (and perhaps entirely unconnected with it) is—

al-Sîhâh al-'Ajamîyâh (beg. al-fî, l. 1, al-bâmânâ 'l-luqâhât wa-l-'bârîl ... wa-bâdîh fa-l-kyûmâl ra'a'iyya 'l-kâhûli 'l-mâ'rîb barahah), a small anonymous Persian glossary (apparently not of words used by the early poets) 2 with interlinear explanations in Turkish (and, it seems, incidental observations in Arabic), 3 divided into a short Arabic preface, two qiems (1) nouns arranged according to the final and initial letters, (2) verbs arranged according to the initial letters: see Gothâ p. 37), and a tarîmîyâh (fi-hâ 'l-qânû'îd wa-l-anâbîthâl, an outline of Persian grammar, mainly, in paraphrases, in Arabic): H. Kh. IV p. 91 no. 7172, Bodleian 1681 (al-fî, al-'Ajî. "A Persian vocabulary, written in Arabic with interlinear Turkish paraphrase.") 124 fols. A.H. 913/1507-8), 1682 (137 fols. A.H. 1036/1628), 1683 (137 fols. 1-9, fragment only).

Mashhâd II, fol. 11, MSS., no. 21 (S. i 'Ajamîyâh. 63 fols. A.H. 918/1512), Gothâ 11 (al-fî, al-'Ajî. Preface in Arabic, in the Persian words in Turkish (between the lines). Persian words fully vocalised. A.H. 936/1530), Heidelberg P/T 216 (A.H. 969/ 1561). See Zeitschrift für Semitistik X/1-2 (1935) p. 102), Browne Pers. Cat. 170 (1) ("The Sîhâhî 'l-'Ajamîyâh, a Persian vocabulary written in Arabic with interlinear Turkish paraphrase ... .", 16th cent., 169 (3) (not later than A.D. 1655), Suppt. 825 (=Trinity R. 13. 50. Al-fî, al-'Ajî, "a Persian Grammar and Vocabulary for the use of Arabs; Turkish explanations of the Persian words have also been inserted ... . The Vocabulary is

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1 That the first letter of this word was really gâf, not kâf, seems to be shown by the arabised form al-Jânî (or al-Jânî) in the author's colophon to the Mawârid al-adâb (Cureton-Rieu p. 654, if correctly spell). Yâqût calls it Kirân and describes it as a town (masînâh) in Adharbâyjan between Tabriz and Bulaquân about which he had received information from one of its people (akbârana bihâ rajîmî min alkâhî, vol. VII (Cairo 1324/1906) p. 305). Hindi-Siâh himself describes a village as being as an-nâlî in Kirân as tâmânî in Najîhsuan (Tajârîb al-suraf, p. 16). Cf. 'Abdâh Iqbal's introduction to the F. al-s. p. dî, where the Masârîd al-âlîdâ (is cited).

2 Bal'd az ûn in jumâl râh bâh u.sâh al-Furs mu'amirî kard (the subject is dâ'; i.e. l. dîn wa'dî in munawîsî in Sîhâh al-luqâhât in Jauhari ast ... (Farhang i Nîzîm V p. v, l. 15).

3 Wa-sammanî-îhu bi-l-Sîhâh al-'Ajamîyâh li-kânînîh 'alîî wa-l-Sîhâh al-'Arabîyâh (Blothet II p. 234).

4 To judge from the words quoted from the preface by Ahlwardt and Haiji Khâbîfr the writings which it is intended to elucidate are akhâr al-kâhî al-mu'tabarî mâ mu'amnîfî al-mâsîhîyâh al-maharak (so in Ahdwardt 699), which can scarcely be poetical works.

5 The Vatican MS. is described by Rossi as "lesso persiano-persiano con note interlinier in turco " , but in most of the MSS. the explanations seem to be in Turkish alone. The descriptions in the catalogues are not all as clear as they might be.

This anonymous glossary is evidently the work which Ḥājjī Khalīfah calls Sīḥāh al-’Ajam li-Hindū-Shāh al-Nakhljuwānī and from the Arabic preface of which he quotes some words (lamāma ra’ā’itu . . . ) agreeing roughly with the corresponding passage in the manuscripts of al-Šīḥ al-’Ajamīyah. It is not clear what authority he has for ascribing this work to Hindū-Shāh (so, not M. b. H.-Sh.) al-Nakhljuwānī or from what source he has derived his information that it is a work in two small editions, an old one known as dirānah and a new.

According to Ḥājjī Khalīfah another work entitled Sīḥāh al-’Ajam was written by al-Shaikh Yahyā al-’Amrī [al-’Amrī?] al-Rūmī al-Qurašī, but he gives no information about it, nor does he give any further description of the work that he calls Sīḥāh i’Ajamīyah bi-l-Fārisī li-nādīnā Muḥammad būn Pir ‘Aḥī al-ma’rīf bi-Bīrūtī al-mutawwafa sunah [987]. At least one of the manuscripts of al-Šīḥ al-’Ajamīyah recorded above (namely Browne Suppt. 825) is ascribed by the cataloguer (E. H. Palmer) to Ṣir‘-Allī Birgilī, presumably on the assumption that it is the work mentioned by Ḥājjī Khalīfah.

4. The author of the Dastūr al-qaḍīlī, by name apparently Raftī,1 calls himself twice2 by the surname or title Ḥājjī in Kharāj (si vi lectio)3 and mentions that he came originally from Delhi. Dastūr al-qaḍīlī ft luḥḥāt al-faḍā’īl (beg. Sp. u st. u niyēz u niyēqī nīr padār-arāndāh i gīīt u sipīr 4 a b mī-qumallī i in tālīf . . . būndah i sīn ‘arf Raftī, makam i irandāh u bāqīyāt ma’rīf bi-Ḥījāt i Kharāj), an old but according to Ivanow “most disappointing” glossary, without examples, of Persian and Arabic words (including many proper names) arranged according to the first letter (apparently without further arrangement), completed in 743/1342-3 and dedicated, it seems, to Shaams al-Dīn M. b. Ahmad b. Ali Jānīrī [?]. H. Kh. III p. 225, Dhākī’ah VIII p. 151 no. 601 (no MSS. mentioned), Ad., Mu., FJ. 13, Blochmann p. 5 no. 17, Lagarde p. 36, Salemann p. 511 no. 10, Ivanow Curzon 517 (22 foll., several lacunae. Late 16th or early 16th cent.).

5. Shaams i Fakhri4 and Iṣṭahānī, as he calls himself (see Mélanges associatiques IX p. 4304), says that in 713/1313-14, in the prime of his youth, he paid a short visit to Luristān and had many discussions on the subject of prosody with the scholars (fuḍalī) and poets whom he met. At their request he composed in the limited time available a brief treatise, the Mi’yār i Nuṣrat, which he dedicated to the Atlābāk Nuṣrat al-Dīn Ahmad [A.H. 696-733/1296-1333: cf. PL. I pp. 8112, 24312, 127012]. Since then he had constantly desired to treat the subject more adequately and

1 Unless Raftī is a corruption of a’rī (“I mean”).
2 Once in the passage transcribed below from the preface and again in a verse quoted by Ivanow from the end of the work: ‘Kast kī ik in [kīn] ‘ain i nukhā bād jīgād [sic?] Dīlī i Ḥījāt i Kharāj gīgād ‘Eh Hījarat būd hawadd bā sīk u ‘qāl i’ī[? Inshā] Mūsawī bīgāl Dastūr i qaḍīlī.
3 Speculation concerning this surname may perhaps be allowed to wait until more manuscripts are available.
4 But, as Ivanow points out, this may be the beginning of Fakhr i Qawwāl’s Farhang-nāmah, prefixed here perhaps in error.
5 For his father, Fakhr al-Dīn “Fakhri” Iṣṭahānī, see Luḥkat-n., introd., p. 191.
at last after returning to Iṣfahān from a visit to Shīrāz he took advantage of a period of seclusion to write the Miʿyar in Jamālī, which he dedicated to Jamāl al-Dīn Shāhāb Abū Iṣḥāq [Injū, ruler of Fāris a.h. 743/1342–3 to 758/1357].

[Autobiographical statements quoted by Ṣādiq Kiyā in Lughat-n., introd., pp. 189–91 and in the introduction to his edition; Ḥafiz-i Sīnāni no. 876 [Sh. al-D. b. F. al-D.].]

Miʿyar in Jamālī u miftāḥ i Abū-Ḥaṣām (beg. Ḥanāfī kih ḥadī ʿan dar ghayrat na-y-adād), completed in Rabiʿ II 745/1344 Aug.–Sept. 1344 and divided into four fanns (I) ḥim i ṣirād, (II) ḥim i ṣawwīf, (III) ḥim i bāṭaʾi dī-ṣarāt, (IV) ḥim i ṣawwīf fī Fare, of which the fourth (beg. Bī-ʿānī aṣlābaka līlāh kih hār ṣawwīf dar al-saynāt) is a glossary of words used by the poets, illustrated almost exclusively by verses of the author in praise of his dedicatee and arranged according to the final letters in twenty-one bāb, in which the words are grouped according to the rhymes: H. Kh. V p. 640, Sur. 2, F.J. 39, AN. 5, Blochmann p. 6 no. 58, Lagarde p. 62, Sālemepp p. 471–41, 511, F. Nīṣābūrī p. vi, Lughat-n., introd., pp. 189–95, Leningrad Univ. 1058 (a.h. 745/1344). Romaskowicz p. 14), 1123 (Fann 4 only), Mus. Asiat. 477 f (Fann 4 only. a.h. 1275/1856, transcribed from the Mashāh M.S. Cf. Mélanges asiatiques IX p. 418 and Literatur-Blatt für orient. Philol. II p. 78), Browne Coll. S. 2 (acephalous, but otherwise complete. 15th cent.), Fors. Cst. 182 (1) (Fann 4 only), Cambridge Trinity 13. 45 (33) (1) (Fann 4 only. a.h. 876/1471–2), Majlis II 871 (Fann 4 only. 15th cent.), IV 484 (Fann 4 only. Old), 483 (Fann 4 only. a.h. 1342/1923–4), Berlin 43 (12) (Fann 4 only. a.h. 906/1501), Blochet IV 2423 (early 16th cent.), II 971, Mashāh II, fol. 11, MSX, no. 42 (Fann 4 only, defective at end), and others in Istanbul [see Horn Pers. Hess. p. 498 no. 906]. V.S.].

Editions of Fann IV: (1) Kazan 1885–7 (Shams i Fachrī Ispahānensis lexicon persicum, id est liber Miʿyar in Jamālī pars

1 Zi Hiyrat ulahd hafīzd u purj u ṣīhī - Raḥbī i dīwān aṣuwālī i Mīhrānī, etc. For these verses, which occur (though not in all MSS. apparently) at the end of the work, see Berlin p. 97 n. 2, Majlis I. p. 232 ult. It appears from Blochet’s description that in one of the Paris MSS. (IV no. 2423) the preface mentions 744/1343–4 as the date of completion (P.S, Cl. Lughat-n., introd., p. 189f).


Edition of the preface (to the whole work, not to Fann IV): see below under Description.

Description: C. Salernann, “Bericht über die ausgab [so des Miʿyar in Jamālī “], Mélanges asiatiques IX (St. Petersburg 1888) pp. 412–41. On pp. 432–430 is printed the Persian text of the author’s preface to the whole work from the Paris MS. Suppl. persan 457 (= Blochet II 971) fol. 3b–6b.

6. Ḥusain b. ʿAlī b. Ḥusain al-Anšārī, known as Ḥusain b. Ḥājjī Zain, was a son of Ḥājjī Zain al-ʿAttār, author of the Ikhṭiyārat i Bāḍīʾ, a well-known work on materia medica completed in 770/1368–9 (see PL. II p. 221). A brother of his, born at Shīrāz in 760/1359, has also been mentioned in this survey (PL. I p. 1106).

Ṣiftah al-adwiyah (beg. II. u sp. Ghaffārī-nā), a dictionary giving the spelling of the names of drugs and herbs mentioned by the author’s father in his Ikhṭiyārat i Bāḍīʾ: BQ; for MSS. see PL. II p. 223.

7. Qādī Khān Badr M. Dihlawi, known as (al-maʿrūf bi-)
D'hār-wālī, or, as he calls himself in the Dastīr al-ikhwān, Q. Kh. B. M. i D'hār, left Jaunpur in 812/1409-10 or 822/1419 to present himself before a munificent patron of learning, Qadr Khān b. Dilāwar Khān, and used his farhang-nāmah, the Adāt al-fudalāʾ, as a means of introduction.

Adāt al-fudalāʾ (beg. H. u. th. ba-aqīsī l-hadd wa-l-ghāyītī), a vocabulary, without examples, of Persian words and phrases, including the names of kings and countries, occurring in the poets, dedicated to Qadr Khān and divided into two qisas (1) dar lughāt i Fārsi, single words arranged according to the first and last letters, (2) dar istilāḥ i shārān, poetical phrases similarly arranged), of some importance for ancient Persian words, "especially for such for which there are no proofs," but otherwise mainly of historical interest (according to Blochmann): H. Kh. I p. 215 (Adāb [sic] al-fudalāʾ), Dharīrāh I p. 880, Sh. Mu., Ma., Sur. 11, F. 4, Blochmann p. 7, Lagarde p. 15, Salemann p. 513 no. 15, F. i Neẓām V p. x, Blochet II 973 (185 foll. 16th cent.), 972, Madras I 400 (A.H. 1046/1637), Bodleian 1716 (before 1076/1668), 1717, Rieu II 491a, 493a, Ivanov 1413, Asafiyah II p. 1450 no. 256.

8. Of unknown authorship and date is:

Uqūnūm i ʿAjam (beg. al-H. l. l. aʾtī sullā ᵢbīvn khalqahu

1. The Hindi suffixes sol and solā indicate possession and other kinds of relation. Thus D'hār-wālī = belonging to D'hār, Dilī-wālī = belonging to, or a native of, Delhi (Dilī = Delhi). See the Urdu dictionaries under solā, and Yule and Burnell's Hobson-Jobson under Competition-wālī. A Khānī-wālī has already been mentioned in this survey (PL I p. 978) and Māndū-wālī (PL I p. 984 n.3), emended by me to Māndū-wālī (supposedly as a plural of respect from Māndū-wālī), is probably a mistranscription for Māndū-wālī.

2. For this Arabic-Persian dictionary see Rieu's Arabic Suffixes, 877, VIII p. 150, and Lughāt-nāmah, introd. p. 198 n.2.

3. Jaunpur at that time was ruled by Ibrahim Shāh Sharqī, a notarii of learning (cf. PL I p. 9).

4. Dilāwar Khān Ghurī ruled the kingdom of Mālwā with D'hār as his capital from 804/1401 to 806/1405 (see Eayy. Id. under Dilāwar Khān). His son Hīgāngh, who reigned from 806/1405 to 835/1435, moved the capital to Māndū. Qadr Khān was in possession of the province of Ghondārī.

5. The arrangement in both parts is the usual one, the first letter constitutes the batch, the last the faqūl " (Bodleian cod. 1005). According to Rieu the words in Qīnān I are "arranged in alphabetical order, according to the first and second letters of each", but this seems to be a mistake.

6. Le. examples, instances (German Beispielen).

7. Chān in raśīlah dar lughāt i ʿAjam quinān u aqt bād ʾārā Uqūnūm i ʿAjam nām nīḍādah ṣud (so, but with al-ʿAjam, in Rossī p. 154).
Qiwām [al-Dīn] Fārūqī, was resident in the town of Bihār at the shrine of the great saint Shāh al-Dīn Ahmad b. Yahyā Mūnayyir [Manyari ?] or Manerī [d. 772/1371, or 781/1380, or 782/1381: see P.L. 1 p. 1049 n.2].


Abridgments: *Bouchet II* 974 (289 foll. A.H. 907/1501), 976, 977, 978 (beg. al-H. l. l. kh. l-insān ... wa-fuṭāha khāzāna qalbahī. 18th cent.), *Bodleian* 1719 (148 foll. A.H. 1004/1595), *Cairo* p. 437 (two copies of a *Mukhtārār i Sharafl-nāmah*, beginning,

1 A gusfādāh by the author is prefixed to each bāb.
2 This date (877 years + 1 month) is given in a verse quoted by Bouchet from a gusfādāh at the end of Bouchet II 976:

Zi Ḥijrah hukmād n hafidh hām haft = Gushfūdāh n yak hakk as ḫūsān bar ān ḫuft.


11. *ʿĀsīm* [b.] Shuʿāb ʿAbdūlā. *Mujmal al-ʿĀjam*, or *Farhang i ʿĀsīm*, (beg. *Duvar i gujar i sp.*), a dictionary, with copious anonymously quoted examples headed nāzīr, of all the words, Pārsī, Pahlavī, Rūmī, Nabāṭī, or Turkī, necessary for the understanding of the poets, dedicated in 899/1493–4 to the wāzīr ʿAli Akbar, known as *(al-maʿrāf bi-)* Dādā Khān b. Imām al-Mulk, and divided into two qismas, of which the first contains simple and compound words arranged according to the initial and final letters and often explained by Indian equivalents: *FJ. 24*, Blochmann p. 5 no. 34, Lagarde p. 59, Salemann p. 518 no. 26, *Rieu II* 493a (*Qism I only*, slightly defective at end. 17th cent.).

12. Shīr Bahādūl b. Diyyah had written verse of all kinds, chiefly like the original, *Ba-nāmah i Khudāvand i hastī*... , and completed in 1005/1596–7 by Ibrāhīm Mūnayyir, a pupil of Ibrāhīm Qiwām Fārūqī [see ?].

The alterations include the omission of Ibrāhīm Fārūqī’s own verses (see *Sipahsālār* II p. 231).

4 According to Taqī Ḵānī, who mentions the dictionary, Mīrza Ibrāhīm died in 998/1581 (see Sprenger p. 29 no. 392). As one of the calligraphers of Shāh ʿAbbās’s reign he is given a short notice in the *Tābrīz i ʿIlmār-i Ṣāhan* (p. 126), where it is stated that the risālah composed by him dar ṣīhāt i Fīra was well known (gūān) in ʿErāq. His father, Mīrza Shāh-Ḥusain, was Wāzīr to Shāh Ismāʿīl and died in 929/1523 (see *Bahāb al-sayyār* III pp. 78–90, 88–9, 105–7; *Tihran i Sīmā* p. 55; Ḥasan Rūmūlī p. 177, Seddon’s trans. p. 88; *Haft qālim* nos. 880–2).
in praise of his patron, Khwajaghi Sh. Sa’id, called also Sa’id al-Din, to whom he presented his dictionary on its completion.

Tuhfat al-sa’dat, possibly the Farhang i Sikandari, mentioned by Foroughi (Bombay 1831–2, i p. 346, [Lucknow] 1281/1864–5, i p. 188) at the end of his account of Sikandar Lodhi, (Ibid. Mi’kam-man ba-naim i Hakim), a dictionary of poetical words without examples completed on 10 Safar 916/19 May 1510, introduced with a metrical prologue eulogising Sultan Sikandar [Lodhi, a.h. 894–923/1493–1517] and Khwajaghi Sh. Sa’id, and divided according to the initial letters into baab, each subdivided into two fasls containing respectively simple and compound words arranged according to the final letters: FJ. 6, Sur. 37, Blochmann p. 4 nos. 6, 10, Lagarde p. 28, Salemann p. 520 no. 38, F. i N. V pp. xi–xii, Rieu II 493b (198 foll. 16th cent.), Bouchet II 979 (mid-17th cent.), Ellis Coll. M54 (2) (a.h. 1101/1690), Ethé 2458 (a.h. 1112/1701), Ashaifyah II 1458 (a.h. 1673) ("Kitab i Lughat i Ali’ami [? LMY, with tahtah and upright fathah on the tamm"), 2 by Mahmad b. Sh. Diya”, p. 1460 no. 283 (1) (Farhang i Sikandari, by Mahmad b. Diya’ al-Din M.), Bodleian III 2786, Eton 102 (1) (Ma’din al-lughah, dedicated to Iskandar Shab b. Buhilul Shab by Sh. Mahmad b. Sh. Diya’).


Mu’ayyid al-fu’adal (beg. Mahami i mutawafrah), a dictionary with few examples completed according to Blochmann in 925/1519, incorporating inter alia the whole (1?) of the Sharaf-

1 That the F. i S. is not quite the same as the T. al-a., though perhaps only a different edition, is suggested by the fact that the author apparently calls himself Mahmad b. Diya’ al-Din M. in the former (cf. Ashaifyah II p. 1460), and Mahmad b. Sh. Diya’ in the latter (at any rate in one of the mutawafrah verses prefixed to the preface: see the quotation in F. i N. V p. xi ult.). Sururi calls him Mulla Mahmad b. Sh. Diya’ al-Din M.


3 Examples of verses occur but rarely” according to Blochmann. This is surprising in view of the author’s alleged claim (Rieu II 494a) to have incorporated “the entire matter” of the Sharaf-namah, since that work is said by Rieu to contain “copious quotations of the poets”. Perhaps his claim was only to have included all the words explained in the Sharaf-namah.

4 This date, presumably found by Blochmann in a MS. used by him, seems not to have been traced by any of the cataloguera, but it cannot be far wrong.

namah (see no. 10 supra) and the Qurayt 1 al-filibin of Qadi-Shah [spelt Qadishah, not Qadishah] 3 (Blochmann p. 6 no. 42), and divided into kitab and bobb according to the initial and final letters respectively, each bobb containing Arabic, Persian and Turkish words in separate fasels, the whole concluded with a tattawmah treating of the Arabic, Persian and Turkish numerals and Persian grammar: Ma., Sur. 8, FJ. 43, Blochmann p. 9, Lagarde p. 35, Salemann p. 522 no. 44, F. i N. V p. xii, Majlis II 873 (16th cent.), Ivanus 1413 (late 16th cent.), Ivanus Curzon 518 (18th cent.), Bodleian 1720 (a.h. 1024/1615), Ethé 2463 (a.h. 1032/1623), 246, 246, L.O. D.P. 555, Browne Pers. Cat. 139 (a.h. 1074/1664), Lindesiana p. 190 no. 113, Buhâr 244, Tahshkent Acad. I 453, 454, Madras 420, Ashaifyah II p. 1462 nos. 224, 240, Bânkipur ÎN 793, Bouchet II 980–1, Rieu II 494a, 509a, Calcutta Madrasah 149–50, Rehatse p. 57 no. 38, Berlin 171, Bombay Univ. p. 25 no. 14, Eton 101, Lahore Panjâb Univ. (4 copies. See OCM. VII/2 p. 67), Leyden V p. 149 no. 2576, Masqad II, fol. 11, M.SS., no. 40.


1 14. Mullâ Husain “ Wafla’i” is, according to the Khazinah i ganj i Na’it (Sprenger p. 87f), identified by some with “ Wafla’i” Shirazi (for whom see Taqi Kâsh (Sprenger p. 21 no. 191); Suhuf i Tâhrihim; Mahbub al-qārā i d. 2938; Shuhb i qulām p. 597).

(Risalah, or Farhang, or Nushkah, i Husain i Wafla’) (beg. H. u. th. i farâwân u. sh. u. sp. i bā-pîyân mar ‘Afardîg in bā-chân . . . a. b. in risâlah išt dar tabâh i lughat i Fars), a glossary to the poets composed in 938/1526–7 in the reign of Shâh Tâhmasp, divided into babb and fasels according to the initial and final letters respectively and based on the Risâlah i Muhammad i Hindâl-Shâh [i.e. the ‘Alâ’i al-Ajlâni], the Mi’yar i Jamâli and the rough draft of a glossary by Shams al-Din M. Kashmîri: Sur. 4, FJ. 9, Blochmann p. 5 no. 14, Salemann pp. 453–93, 522 no. 46,
15. Ḥāfiz Aubahi.¹

Ṭūfīfāt aḥḥāb (beg. Fudālā-ya fasīh-zabān), a glossary to the ancient poets with occasional examples, completed in 1564/1575, dedicated to a Wāṣṭi ʾi ʾarbaʾ ʾi Khurāsān (presumably Ḥābib Allāh Sāwājī (cf. PL. I p. 104)), since the title is said to contain an allusion to the dedicatee’s name) and arranged according to the initial and final letters ²: Sur. 3, FJ. 7, AN. 30, Blochmann p. i no. 9, Lagarde p. 27, Salemann pp. 429 (see p. 441), 523 no. 47, Dharī’ah III p. 410 no. 1471, Tashkent Acad. I 445 (186 foll. 15th cent.), Rieu II 498a (mainly 16th cent.), 494b, Bodleian 1759 (9) (beg. Bar zabin-āwarin i sūkyan-sūz, A.H. 1079/1069), Lahore Panjāb Univ. (See OCM, VIII/2 p. 68), Chanykov 33a (cf. Literatur-Blatt für orient. Philol. II (1884–5) p. 75), Aumer 272 (defective, ending with khalad); possibly also Leningrad Mus. Asiat. 477 (defective at both ends. See Literatur-Blatt für orient. Philol. II (1884–5) p. 75).

16. ʿAbd al-Raḥīm b. ʿAbd al-Muḥammad Sūr ³ [Bihārī ⁴], when reading the diwān of Qāsim i Anwār ⁵ with his son, ʿAbd al-Shāh, found many words missing from the farhang of Sh. ʿIbrāhīm Qwām (cf. no. 10 supra), from that of Sh. M. b. Sh. Lād (cf. no. 13 supra) and from the Ṣarāth, the Tāj and the Kanz al-lugāt. He therefore compiled his Kāshf al-lugāt wa-l-iṣṭilāḥāt. In the preface (as given in a MS. used by Blochmann, which seems to have differed at this point from most other MSS.) he refers to “the dictionary of my revered teacher Shaikh Muhammad Lād.” If M. b. Lād was his teacher, he probably flourished about 960/1553–4.


17. Shēr Khān.²

¹ According to a statement quoted by Lagarde from the Annals of Oriental Literature I (London 1829) p. 329 this dictionary is thought so meanly of by the learned Asiatic, as by a play on the name to be called in derision the Kāshf al-lugāt or slipper of vocables. Blochett’s opinion is that “malgré ses prétextes, cet ouvrage est assez médiocre au point de vue de l’interprétation des termes qui se trouvent dans les livres d’Études.” It seems nevertheless to have become popular.

² So apparently, without addition, in most of the MSS., containing the author’s preface, but Shēr (an Afghān clan-name: cf. note under no. 10 supra) is appended in Ivanov 1420. At the time given for the composition of the Zuhdāt al-Fawāʾid a Shīr dynasty was regnant in Delhi. In the colophon of Ethē 2470 Shēr Khān is called Malik al-Shuʿārāʾ.
Zubdat al-Fawāʾid, a dictionary of Arabic and Persian words (istiftā, etc.) occurring in the poets abridged in 955-9/1648-52 from the text of Fawāʾid al-ṣanāʿi and arranged according to the first and last letters; Bodleian 1725 (lacks first leaf). Beg.: ʿin-rā ba-tāriq i ḍarā marqūm sūkkī khr baʿlā tābānrā mā ʿiḏāh bāghad. 361 foll. A.H. 1180/1767 or 1182/1769.


18. 'Abd al-Laṭīf, known as (al-maʿrūf bah) Yāmīn [al-Din], b. S. Kamāl al-Din.

Hall i lughāt i shuʿarā, presumably identical with the work of this title which according to Blochmann (p. 7) is often quoted in the Mudār al-ṣifālī: Lahore Panjab Univ. (A.H. 974–1566 7; See OCM. VIII/2 (Feb. 1932) p. 68.

19. 'Abd al-Karim b. Qādī Rājān 2 Ghaznavī Hamirpārī. 3 Anis al-shuʿarā (beg. Sp. i bī-q. mar Muṭakallimi nī rā), a dictionary of synonyms with examples from the poets completed in 988/1580 for ʿAlīmd Ahmad Khān b. Shēr Khān Turkmān, and containing about 270 subject-headings (such as Asāmī i Muḥammad,

1 An asephalos MS. of a work containing similar headings, but only 100 of them, is described in Bānīkāpīr IX 815.
2 'Abd al-ʿĀ dam al-ʿAmīl b. ʿAbd al-ʿAmīl al-Ḥāfīz al-Hamadānī, the father of the celebrated Bahāʾ al-Din al-ʿAmīlī. Born on 1 Muḥarram 989/19 March 1512 (Rauḍīl al-jannāt p. 1942), he became a pupil of Zain al-Din b. ʿAbī al-ʿĀ dam al-ʿAmīlī, the Shāhid i Ṣāhīnī, whom he accompanied to Egypt and Istanbul 6 fi talab al-ʿutnā (Rauḍīl al-jannāt p. 2901). In or about 960/1553, he left Syria for Persia and after spending three years at Isfahān received from Shāh Tahmāsp the appointment of Shāhīd al-Islām at Qazvin. Seven years later he was transferred in a similar capacity to Maḥshad. From Maḥshad he was sent to Harāt for the purpose of instructing its people in the Shīfī faith

3 For this Indian name cf. F.P.I. 1 p. 1085.
and remained there for eight years. He then went on a pilgrimage to Mecca and instead of returning to Persia settled in al-Bahrain, where he died on 8 Rab‘I 194/5 June 1576. His works, seven of which are mentioned by Brockelmann, included a large divān (RauDAT al-jannāt p. 1944), presumably in Arabic. The lexicographical work described below is not mentioned by his biographers.


(Risālah i muḵtaṣar dar ḥall i luḵah ba-ašḵār i mu’tabar) (beg. Shuku’t sp. in afzān az hadd u qiyās mar Ma’budī rā lāqīq u sazāt . . . wa-ba’d qumīn gyād . . . Ifu. b. ‘A. al-Ṣ. al-Jabārī (1?) kih in risālah iṣt muḵtaṣar dar ḥall i luḵah etc.), a compendious dictionary with examples from the poets based mainly on M. b. Hindū-Sāḥib (see no. 3 supra) and Shams i Falāri (see no. 5 supra) and arranged in bābūs and ḥafṣūs according to the final and initial letters respectively: Browne Pers. Cat. 148 (foll. 152. Some lacunae. A.H. 1009/1601. First leaf supplied in a later hand 1).


22. M. Qasīm “Surūrī” b. Ḥājjī M. Kāshānī, a man of prodigious memory who is said to have known more than 30,000 verses by heart, was (according to Taqī Kāshī) the son of a shoemaker and (according to Taqī Aḥwadī) worked himself as a shoemaker at Isfahān, his habitual place of residence. Having been reprimanded by the Governor for accusing Taqī Aḥwadī of plagiarism [evidently between 1006/1599–1600 and 1015/1606: see under no. 23 infra], he had to leave Isfahān for Kāshān, but he returned to Isfahān after Taqī Aḥwadī’s departure for India. Pietro della Valle saw him there in 1032/1622. He subsequently went to India, and was at Lahore in 1036/1626 (assuming that the autograph note at the end of the B.M. MSS. of the Majma‘ al-Furs is genuine). In that case he must have reached India towards the end of Jahāngir’s reign (1014–37/1605–28), not in that of Shāh-Jahān (1037/69/1628–58), as is usually stated. He died on the way from India to Mecca.

[Taqī Kāshī (Spranger p. 26); Taqī Aḥwadī ‘Arafāt al-‘ādīqīn (cf. Bānkipūr IX p. 22); Mīrāt al-‘ālam, khātimāt (passage quoted in Blochmann p. 17); Taḏkhirah i Naṣīḥātān p. 291 (Spranger p. 94); Safināt i Khwāshgarī II (Bodleian 376) no. 636; Rūqād al-shu‘ārā‘ no. 2302; Masqūz i shārā‘ī b. 1062; Rieu II p. 4986; Bānkipūr IX pp. 22–3.]

Majma‘ al-Furs, usually called Farhang i Surūrī or Lughat i Surūrī, a dictionary, with examples, of the less common non-Arabic words 1 arranged according to the initial and final letters

1 According to Sipahsāhī II p. 221 the Majma‘ al-Furs [1st edition] contains explanations of six thousand words.
and supplemented with an appendix on metaphorical phrases: II. Kh. V p. 325 (Lughat i Surūrī), Blochmann p. 16, Lagarde p. 56, Salamann pp. 429, 531 no. 67.


2nd Edition (beg. Kitāb i Maʿjma al-Furs i Surūrī wa hava i tabakāt rā darārī. Bar ādār i ʿikbār i tāʾīr i wa suffix ak-hawandagān, after which words follow first the remainder of the short prefect of the 2nd edition (quoted in Bodleian 1732) and then the preface of the original edition), a thoroughly revised recension much enlarged from the Farhang i Jāhāngīrī (cf. no. 24 infra), which reached the author from India in 1028/1619, the Persian-Turkish Shāmīl al-lughah of Qarā-i Ḵīšārī (cf. no. 98 infra) and the Tuhfat al-sāʿādat (cf. no. 12 supra): Blochmann p. 16, Rieu II 499 b (A.H. 1035 [sic. presumably for 1030/1621]), 499b (cirec. A.H. 1038/1626, the date of some autograph verses by Surūrī on the last page), Vatican Pers. 69 (A.H. 1051/1641, Rossi p. 91, Bodleian 1732 (A.H. 1040/1630–1), 1733 (?), Rosen Institit 118 (lacking the later preface. A.H. 1059/1649), 119 (lacking the later preface).

[Horn mentions a number of MSS. in Istanbul, but does not state which edition: Pers. Hss. no. 901. V.S.]

The erroneous belief that the Maʿjma al-Furs was lithographed at Tabriz in 1844 is due to a misprint in Zuncker, II p. 5, where "Mohamed Kasim" should be emendated to Mohammed Karim. The work lithographed at Tabriz in 1844 was the Burhān i jāmī of M. Karim b. Mahdi-Quli Tabrizi.

Abridgment: Ḵubāṣat al-Maʿjma, reduced by omission of the examples and otherwise and containing in its dibāḡah a dedication to ʿIṭīmād al-Daulah Ḥāmil Bāgh: MS. dated 1018/1609–10 in the possession of Āḡā-i Isfandiyārī (see Sipahsālrā II 2221).

23. Taqī aʿūbādi, i.e. Taqī b. Muʿīn al-Dīn M. al-Ḥusaynī al-ʿUyādī al-Daqqīqī al-Balāyūnī al-Isfahānī, who was born at Isfahān in Muḥarram 975/1565, completed his Arofī al-ʿārifīn at

1 According to Salemann "Surūrī is der mer naive pedant. Er kopiert seine mancherlei quellen immer ganz gewissenhaft mit genau angabe der selben, und es stört in weiter gar nicht, wenn seine gewissermänner sich strichte wider-

2 A copy of this dibāḡah occupies both sides of fol. 1 in Browne Coll. 8. 3.

\[\text{A. LEXICOGRAPHY}\]
Ägrah in 1024/1615 and his Ku`bäh i `irfän at Ahmadábād in 1036/1626 (see P.L. I pp. 808–11). It appears from a statement in the former work (cited Bānkīpur IX p. 22) that he wrote the Surmah i Sulaimānī at Isfahān and that “Surūrī” (for whom see no. 22 supra) accused him of plagiarism and complained to the Governor. The Surmah i Sulaimānī must therefore have been written after 1008/1599–1600 (the earliest date at which the Majma` al-Furs can have appeared) and before Rajab 1015/Nov. 1606, when Taqī Aũjādī left for India. The work contains a chronogram, but in the Leningrad MS, it seems to be corrupt.

Surmah i Sulaimānī (beg. Allāhummā ... Buṭtar ma`ā kīh mutakallimān i bādī al-bayān), a dictionary without examples, arranged according to the first and last letters, one of the sources of the Burdān i qīṣḥā 2: BQ, Gh., Blochmann p. 5 no. 24, Lagarde p. 42, Salemman p. 542, no. 83, Leningrad Univ. no. 174 (160 foli. a.h. 1061/1651). See Literatur-Blatt für orient. Philol. II (1884–5) p. 76 and Salem-Becker p. 16).

24. Mir Jamāl al-Dīn Ḥusain b. Fādhr al-Dīn Ḥasan Ḥusain, one of the Injū Sāiyids of Shirāz, went to Deccan (ba-tāwīlayd i Dalān wāsid al-dād, Ma`āthir al-amara) III p. 358 = Blochmann p. 66), evidently quite early in his life. At or soon after the beginning of the reign of Murtaḍā Mīzām-Shāh (who ruled over Ahmadnagar from 972/1565 to 996/1598) he and other Injū Sāiyids held the most influential positions in the state (Fīrūzābād (Lucknow) 1281/1864–5) II p. 134: Murtadā Nizām-Shāh bā-tāwīlayd i Shīk Jamāl al-Dīn Ḥusain i Shīk Ahmad Murtaḍā Khan u dīvar Sādāt i Injū kīh mādār i muhimmār bār iṣrān bād ...). Mir Jamāl al-Dīn Ḥusain himself married into the Royal Family (Burhān i wa`thir p. 492b: Shīk Jamāl al-Dīn Ḥusain Injū kīh ba-sharaf u maṣḥabat u waṣṣabat i ān āhkar ūṣrī lūṭisūs). 3

1 A resemblance to the work of “Surūrī” was noticed also by Salemman, who says (Literatur-Blatt p. 76): Grosse Selbstählichkeit ist, so viel ich sehe, dem Werkehen nicht zuzuwendren! Es stimmt in der Ordnung und Erklärung der Wörter meist zum Majma` al-Furs.

2 Cf. Blochmann p. 19: His sources were the F.I., the first edition of Sur., the Surmah i Sulaimānī and the Gīhād uljamshīd. MS. of the last two are not obtainable here; but they cannot be very valuable, as the Burhān contains nothing which is not in the Farhang or Surūrī.

3 Infuwwiyah az a`rān i Sādāt i Shirāz and (Ma`āthir al-amara) III p. 358 = Blochmann p. 66. Blochmann has mistranslated these words.

yāštah bād), and in the year 977/1569–70(? ) he was appointed ʿUkthār by Murtadā Mīzām-Shāh (Fīrūzābād II p. 133 ult.). Not long afterwards, however, he was superseded, and, migrating to Ḥusain with his children and dependants, he entered the service of Akbar (Burhān i wa`thir p. 456 antepenult.). The precise date of this move seems not to be mentioned, but it cannot have been later than 980/1572–3, since in Ramaḍān of that year (January 1573) he was serving as a military officer under the Khān i Aʿzām (Mirzā ʿĀzīz Kūkāh) at the battle of Pattan (Akkbar-nāmāh tr. Beveridge III p. 333). In Akbar’s thirtieth year (A.H. 999/1589–90) he was promoted to a command of 600 (Akkbar-nāmāh tr. Beveridge III p. 687). In 1009/1601 he was sent to Bijāpur to make arrangements for the marriage of Prince Dāniyāl to the daughter of Ibrāhīm (II) ʿĀdil-Shāh (A.-n. tr. Bev. III pp. 1176, 1239) and after the marriage in 1013–1604 he returned to Īgrah, accompanied by the historian Fīrūzābād, with magnificent presents for Akbar. In 1024/1615 on his return from another mission to Bijāpur he was promoted by Jahangīr to a command of 4000 and in the following year he received the title of ʿĀṣif al-Daulah (Memoirs of Jahangīr I pp. 299, 320 penult.). In 1025/1619 he was appointed tutor to Prince Shāh-Shuja’ī, and in 1030/1621, having become very old and decrepit, he was pensioned (op. cit. II pp. 82, 200). In 1035/1625–6 he died at Īgrah (Ṭūrīk i Muhammad cited by Reu, III p. 1088b).

Farhang i Jahangīrī (beg. Ān-kīh bar laūh i zabānkhā barf i awval nôm i Īstār), a dictionary, with numerous examples, of purely Persian words, “for the pre-classical and classical times of the Persian literature ... the complete dictionary and the richest mine of quotations” (Blochmann), undertaken by order of Akbar in 1005/1596–7 after nearly thirty years of preliminary labour, completed in 1017/1608–9 (but subsequently revised),


Anonymous recension rearranged in the usual alphabetical order with omission of the preliminary matter and the examples from the poet. (beg. Abbī 1 ya-nī bi-ma-nī?) māy [sic] 2 ba-ma-nī 3 ra-wāz 3 ba-ma-nī tars u ra-wūq 4 māh i sīμn i tābīsīn, etc.): *Bölchei II* 993 (A.H. 1042/1632), 994 (lacks the five appendixes, 17th cent.).


**Durr i Dari** 1 (beg. Pīb i wujūd i hamah āyandāpān . . . shukr u sipās bi-bi-bi-bi-udi gīyās Muḥāfīzīn rū . . . fol. 7) Bāb i bi maʿa alif. Afsūlā bi-fa-hi i hamah wa-da-l i wa-sūnān i fa wa-sūnān, a dictionary arranged according to the first and last letters, compiled in 1018/1609–10 and dedicated to Khusrav Khān: *Ivanov* Curzon 525 (foll. 116. A.H. 1233/1818), *Aliqār Subh*. M.S.S. p. 56 no. 23.


**Farhang i Jaʿfari**, a dictionary without examples for the most part but with useful indications of the pronunciation of the less common words, completed in 1040/1630–1, dedicated to a

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1. This list is reproduced in Blochmann pp. 4–7, Lagarde pp. 47–8, and more correctly in *Mélanges IX* pp. 538–40.
2. For the Persian headings see Mehren p. 24. English paraphrases or substitutes for them are given in Blochmann p. 13.
certain Ja'far Khān, arranged according to the initial and final letters (those rarely occurring in Persian words, ḥā, šād, ūd, ‘ain and qāf, being relegated to the end of the work) and containing also an introductory section on Persian Grammar: *Dhārīyāh* VII p. 141 no. 77 (Khātn al-lughah), *Āsftiyāh* II p. 1456 no. 230 (A.H. 1041/1631–2), *Majlis* II 862 (lacking first leaf. A.H. 1049/1639–40).


Editions: *Lucknow* 1294/1877*os,* *Cawnpore* 1905*os.*

28. *Ali M. b. Sh.* ‘Abd al-Ḥaqq Dīlawī. (For Sh. ‘Abd al-Ḥaqq Dīlawī, who was born in 958/1551 and died in 1052/1642, see PL. I pp. 194–5, etc.)


*Kanz al-kanz,* a dictionary of Dari, Arabic, Greek and Itālī words used in Persian, composed by order of Amir ‘Abd al-Raḥmān Atāliq and under the patronage of the Aghtarkhānīd S. Nadir Muhammad Bahādur Khān [when he was ruler of Balkh before his accession to the throne of Transoxiana in 1051/1642]: *Tashkent* Acad. I 462 (ornate MS. 800 foll. A.H. 1049/1639, possibly autograph).


*Farhang i Shamsī,* on Arabic words occurring in Persian, composed in India in 1050/1640: *Tashkent* Acad. I 461 (94 foll. 17th cent.).


*Majma‘ al-lughāt i Khānī* (beg. *Bar damā‘ir i arbāb i dānīg i u bianīg*), composed at Delhi in 1053/1643, the 16th year of Shāh-Jahān’s reign, dedicated to Nawwāb Makramat Khān, and arranged according to the first and last letters: Blochmann p. 18, Ivanov 1425 (18th cent.).


*Būrān i qāfī* (beg. *Ai Rāh-unmā be-yār zabān dar ofvākh*), a dictionary of 19,417 words without examples, completed in 1062/1652, dedicated to Sultan ‘Abd Allāh Qutb-Shāh [who ruled Golconda from 1035/1628 to 1083/1672], arranged, like European dictionaries, according to the first, second and third letters, based on the *Farhang i Jahāngīrī,* the *Majma‘ al-Furs* (1st ed.),

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1 In the 37th regnal year of an unnamed ruler, probably Aurangzeb, Senneviev suggests *Abd Allāh Qutb Shāh* (who reigned 1028–38/1628–72, not 1029–83/1618–22, as might be supposed from a mistake in Lane-Poole’s *Mohammedan dynasties* and Zamboor’s *Manuel,* where his predecessor Sultan Muhammad has been omitted).

2 Mulālī Murgī Shīrāzī, who in 1051/1641 was appointed Governor of the province of Delhi (bāh šāh-‘ubāqi i Dīlī dastāri qāfī). See *Māṭ’hīr al-umur* III pp. 490–2.

3 The author has not specified his sources; but on examination it will be found that the dictionary is almost the same as the second edition of Sururī, somewhat shortened, with a few meanings from the Farhang i Jahāngīrī. The introduction contains a small Persian grammar likewise copied from the Farhang. The book is a fine example of wholesale plagiarism, and is therefore deservedly but little known” (Bloxham p. 18).

4 So Sipahsālār II p. 163.

5 This arrangement is adopted in nearly all dictionaries subsequent to the *Būrān i qāfī*.

Editions: Calcutta 1818 182 183 (Boorhanī Qaṭī, a dictionary of the Persian language explained in Persian; alphabetically arranged according to the system of European lexicographers: comprising the whole of the words, phrases, and metaphors, in the Farhang-i Juhangeeri, the Mūjwood Foors . . . the Soormu, e Soolsemanee, and the Suhāb ol Udeviy . . . with a short grammar prefixed, by Moosmann Hoosuen Ibn Khulus Ogt-Tubeezee . . . to which is added an Appendix, consisting of the Moologaṭ 1 of the Boorhanī Qaṭī, the Khatam or Appendix to the Farhang-i Juhangeeri, together with a collection of words, phrases, metaphors, and proper names extracted from the Buhari Ujum, and . . . other authorities. The whole arranged . . . corrected, revised, and . . . illustrated with Persian notes by T. Roebeck [assisted by Karam Ḥusain Bilġrami, Tīrīn-gharan Mitra, etc.]. Pp. 1099, [Calcutta 1822 182. 2nd edition, 2 vols.]; Calcutta 1834 184* ("Third edition by Huleem Mouliee Abdooll Moujheed." Medical Pr. Pp. 797, 800); 1835 (Afḍal al-majāḥī). See 'Alīgārḫ Subh. p. 54). Bombay 1265-7/1850 185 (2 vols.), [Tīrānī 1] 186-7/1869-70 (2 vols.). Tīrānī 1304 (see Harrassowitz's Bücher-Katalog 430 (1931) p. 28 no. 455), A.H.S. 1317/1928 186 (pp. 1-728; 731-1539, 70, the last 70 being devoted to new words approved by the Farhanggānī to the end of A.H.S. 1317); Tīrānī (ed. M. Mu'in Vol. II Luzac's O.L. LXV/1 (1954), p. 8); [Lucknow] 1288/1871 187* (NK. pp. 376; 536); 1306/1888 (Karatay p. 124); and others.

The Sirāj al-aḥwāl completed in 1147/1734-5 by Sirāj al-Dīn ʿĀli Khān "Ārzā" (cf. no. 40 (1) infrav) was written primarily to correct the mistakes of the Burhān i qāṭī, which "Ārzā" regarded as full of wrong meanings and spellings. According to Blochmann (p. 25) "the critical remarks on the Burhān are so numerous, that the Burhān should never have been printed without the notes of the Sirāj". In the 19th century the Burhān i qāṭī was attacked or defended in a whole series of works, of which the following list may not be complete:

1 See n. 2 on p. 32 above.
2 The present copy is transcribed from the original MS. in the author's own handwriting, with all the additions and amplifications which he himself supplied after having finished his work and which are found here on the margin throughout, always denoted by the word Mulāḥaqāt 1 (Ethis). These Mulāḥaqāt are presumably quite different from the Mulāḥaqāt in Burhān i qāṭī (3717 words and phrases according to Sīpāshāhī II p. 165) appended to the Calcutta edition, which are stated to have been collected from other dictionaries and from some contemporary Persian scholars. See below.

(2) Mu’āyid i Burhān, a reply to the preceding by Āghā Ahmad ‘Ali (for whom see PL. I pp. 905–6): Calcutta (Mazhar al-‘āṣī’īb Press) 1865 (pp. 475. See Blochmann p. 20, Blochmann’s biographical notice prefixed to the Ḩafiṣ asānī p. iii).

(3) Tīgī i tīz, a reply to the preceding by “Ghālibī”: Delhi (Akmal al-maṭāḥī) 1867† (pp. 34. cf. Blochmann p. 20).

(4) Shamshīr i tīzar, a further rejoinder by Āghā Ahmad ‘Ali: Calcutta 1868 (pp. 106. See the above-mentioned biographical notice).

(5) Sātī burhān, by Sh. Rahīm (mentioned in Majlis cat. p. 271).

(6) Dāfī i hadhayān, by Najaf-‘Alī Khān Ja’farī (mentioned ibid.).

Abridgment: Muntakhab i Burhān i qātī’ [Tīrān I] 1291/1874†.

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1 “It has seriously damaged his [i.e. “Ghālibī’s”] reputation as a critical scholar. Throughout the book he is abusive, and even obscene. Burhān . . . is throughout represented as an independent lexicographer, although Burhān in his preface distinctly says Fagīr jumā’ i bughāt u bībī’i arbā’ i bughāt ast nab wālid [written in the Arabic character by Blochmann]. Hence most of Ghālib’s attacks are easily refuted by turning up the Farhang [i Jāhāngīret] or Surūrī. But his book is also full of wilful misstatements, while some of his etymologies are even from a native point of view unscholarly. He has been well taken to task by Āghā Ahmad ‘Ali, of Dacca, . . . .” (Blochmann pp. 19-20).

2 The writer shows a spirit of critical enquiry and scientific truthfulness, which is but rarely met with in native writers. Some of his articles . . . are well worth reading. . . . Future lexicographers will do well to obtain a copy of this book. From a perusal of this reply, it appears that of the four hundred words which Ghālib attacked, about thirty are Burhān’s own blunders, and sixty others must be called doubtful words, because they are given in the Farhang and Surūrī without proof. Several other mistakes have been discovered by the author of the Sīrā: . . . but on the whole, the number of mistakes made by Burhān himself is so small, as not to endanger his reputation of a careful compiler. A few were also corrected by Capt. Keobuck in the footnotes of his printed edition” (Blochmann p. 20).

3 Ghālib’s rejoinder which appeared in 1867 . . . is a mistake. He tries in vain to shift the ground by discussing extraneous matter, and thinks to defeat his opponent by giving on the last page of his books the seals and facsimiles of several influential men, even Nawābah, living at present at Delhi, who, he says, agree with his statements. The Āghā’s second rejoinder, entitled Shamshīr i tīzar, is in the press” (Blochmann p. 20).

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33. Mullā S. ‘Abbād al-Raṣḥid b. ‘Abbād al-‘Aqāfīr al-Ḥusaynī al-Madani (aslım) al-Tattawī (maṣūla), “certainly one of the best scholars Hindīstān has produced” (Blochmann), is one of the poets of Sind to whom ‘Ali Shīr ‘Qānī’ devotes notices in the Maqṣūlāt al-shu’ā’ār. His Arabic-Persian dictionary, the Muntakhab al-lugāhāt i Shāh-Jahānī, was compiled (or completed!) in 1046/1636–7. That he was still alive in 1069/1658–9 is shown by a chronogram composed by him on the second jūlīs of Aurangzēb (cf. Blochmann p. 70). According to Blochmann p. 21, “there exists also a rare Rīśāhī written by ‘Abdurraṣḥīd, entitled Risālah i mu’arrābāt”. This is doubtless the anonymous treatise which follows the Farhang i Raṣḵīfī on fol. 471–85b of Ethē 2501 (cf. Berlin 177, Nadhīr Ahmad 298, where the work is ascribed to ‘Abbād al-Jalīfī Ghulāmīn).

[Hamīsghāh bahār (Sprenger p. 122); ‘Ali Shīr ‘Qānī’ ‘Maqṣūlāt al-shu’ā’ār’; Maqṣūlāt al-ghurarīb no. 819; Rīsa II 50a.]

Farhang i Raṣḵīfī (beg. Stūyāhī khār ‘ārafīh in sar-nāmāh i har sukhān), “the first critical dictionary” and “unsurpassed” in Blochmann’s opinion, completed in 1064/1654, dedicated to Shāh-Jahān, arranged according to the first, second and third letters (with the figurative phrases at the end of each foundation), divided into a muqādāmāt (on grammar), some biḥāb (“chand bāb”) and a khātānām (not extant?), and intended to combine the matter of the Farhang i Jāhāngīret and the Farhang i Surūrī, the most comprehensive dictionaries known to the author, while at the same time remedying their defects, namely (1) proximity of

1 It is described as akmal u osād as Ḫūmad al-Furs i Surūrī u Farhang i Jāhāngīret by Rūd-Qāli Khān in the Farhang i anjuman-i-dāgh-i Nāṣīrī (cf. Melanges IX p. 568†).

2 So Blochmann.
expression and excessive quotation from the poets, (2) inaccuracy in defining the meaning and spelling of words, (3) insertion of Arabic [and Turkish] words without indicating that they are not Persian; 

34. **Mahmūd b. M. Amin Lāḥijānī.**

**Lubb al-lughah** (beg. *Anmā ba’d ma’rūd i rā’ y i muṣīr i suḥān-gustārīn i nūķāt-shinās*), a glossary of Arabic and Persian words compiled in 1076/1665–6 about the time of Shūlān Sulaīmān’s accession [which took place actually on 3 Rabi’ II 1077/3 October 1666]: *Majlis* 478 (foll. 175. a.h. 1251/1835–6).

1 According to Rieu, one of ‘Abd al-Raḥmān’s objects was to eliminate non-Persian words.

35. **Ghūlām Allāh Bhikān** 1 Șīdīqī Hānsawī Ghaznawī. 

**Ashkar al-lughāt** (beg. H. i bī-h. u th. i bī-ṣūd mar Khā♭īg al-Ḳhā♭īgī rā kī ṭuğād i būghār rā), a large dictionary of Persian and Arabic words arranged according to the first and last letters, completed in 1082/1671–2 2 and dedicated to Auranṣāb: *Ivanow* 1433 (a.h. 1105/1693–4), *Tashkent* 1466 (a.h. 1140/1727), 467 (a.h. 1158/1745), *Bodleian* III 2768 (a.h. 1189/1775), *Bānkīpūr* IX 805 (a.h. 1224/1809).


**Farhang i Qūṭbī** (beg. H. u sp. i bī-q. u minnat u sitāgyīh i bādī-azādī kī būghān i kāfisayd u kāmīnayd) a dictionary of Persian, and more especially Arabic, words and phrases used by Persian authors, dedicated to ‘Alamgrīr [1068/1118/1658–70] and arranged according to the first and last letter: *Bodleian* 1754.

37. Abū ‘l-Najīb M. Jawānūrī, 3 who describes himself as a pupil of the judge (aṣqālī ‘l-qūdūt) Rastam Kāshānī, but who, according to the cataloguer, was a man of little learning, wrote probably in the 11th/17th century.

**Zawādīr al-lughāt** (beg. H. u sp. i bī-q. mar Khā♭īg-rū-ʾı kī nīḵrāndand [sic, apparently for nīḵrāndand] i sāmū-i), a glossary to the Gulistān, the Bāstān and the Yūnūf u Zādaķā giving explanations not only in Persian (and sometimes in Arabic too) but often also in Kurdish: *Majlis* II 857 (64 foll. a.h. 1201/1786–7).

38. Amān Allāh wrote in 1120/1708.

**Dāfī’ al-aghāzī** a metrical work on the orthoepy of certain common words wrongly pronounced: *Alīgāh* Subh. MSS. p. 55 no. 3 (a.h. 1244/1828–9).

1 cf. P.L. I p. 1036 n.1. The word is spelt Bhik‘ān in Ivanow 1433. In the Tashkent Acad. cat. the author is called Ghūlām Allāh (Gul Muhammad) Șīdīqī al-Hānsawī al-Ghaznawī but this is probably due to an erroneous supposition that the copyist of Tashkent Acad. I 466, M. Rīḍā wālid i Gul M. Șīdīqī Hānsawī Ghaznawī, was the author’s son. Hānsawī is in the Ḥīḍār district of the Panjībā.

2 In the Bānkīpūr MS. this date is given in words, but the chronogram (different from that quoted by Ivanow) indicates 1113/1701–2, possibly the date of a revised edition.

3 According to the cataloguer Jawānūrī is in the Mābdašt some leagues from Kirmānghān (cf. *Farhang i jughisti‘i* i Iran V p. 100).
Editions: [Lucknow?] 1263/1847* (pp. 49. Edited by 'Abd al-'Ali Nagrāmī 1 and 'Abd al-Raḥīm ‘Āṣūf’), Cawnpore 1898* (pp. 50).

39. 'Abd al-Jallī M. Jamāl Badakhshān.  
Farhang i Jamāli (beg. (of Maqālah I): Āghāz mī-kunam tā rastān bā-intaḥā * * * Hamad[i] kih sazičār i dīwāt i U ta’ālā ast), a comprehensive dictionary containing a prefixed 2 section dated 1134/1721-2 (fol. 1b-7a, on Hindī or Sanskritīc words sometimes used in Persian as well as some old Persian words occurring in the Shāh-nāma), four maqālahs (1 dated 1133 (like Maqālah II and III), all the usual Persian words except the monosyllables arranged alphabetically in the European manner, fol. 8a, (2) monosyllables (luḥāt i dā-ḥafī), fol. 346b, (3) metaphorical expressions (dar kīnāyāt), fol. 374a, followed, on fol. 424b-426a, by a short glossary of Urdu words sometimes used in Persian, (4) dated 1134, the Arabic words used in Persian, fol. 428b, followed, on fol. 444b-451b, by the Greek names of drugs): Bodleian 1755.

40. Sirāj al-Dīn ‘Alī Khān “Ārzū” Akbarbādī was born at Gwalior or Āgra in 1699/1689-90 and died at Lucknow on 23 Rabi‘ I 1169/26 January 1756 (see PL I p. 834).

(1) Sirāj al-luḥāt 2 (beg. Bihārīn i luḥāt), a dictionary of non-Arabic words occurring in the old poets (muṭaqaddimīn), completed in 1147/1734-5, arranged in the European fashion, and intended primarily to correct the mistakes of the Burhān i gūṭī (which, according to “Ārzū”, is full of wrong meanings and spellings) and to a much smaller extent those of the Farhang i Rashīdī, 3 “rather voluminous, as it contains the words of the

1 For whom see Rahmān ‘Alī p. 124. Nāgrām (bā-ri-n i maqāhāh u kāf i fārišā i sānā n rā-ye mahākalāh i maqāhāh u alif u mīn m naqāf). Rahmān ‘Alī P. 124* is a village near Lucknow.

2 Probably misplaced or independent of the dictionary.

3 or Sirāj al-luḥāt. The form Sirāj al-luḥāt (with the last word in the plural) seems to be incorrect.

4 “The chief importance of the Sirāj lies in this, that it is a commentary on the Burhān and Rashīdī. Rashīdī is occasionally, though not always convincingly, checked, when he doubts the correctness of a quotation, whilst the critical remarks on the Burhān are so numerous, that the Burhān should never have been printed without the notes of the Sirāj” (Blochmann p. 29).


(2) Chirāgh i hidāyat (beg. Amanā bād i hamād i Wāldī i jamāt i luḥāt . . . mī-gūtāj ḥafīj . . . Sirāj al-Dīn ‘Alī . . . ki kā ādārt i dīwān ast az kītāb i Sirāj al-luḥāt dar bāyān i luḥāt i gūṭīhāt i gūṭīhāt i gūṭīhāt i gūṭīhāt . . . niṣṭ), a dictionary of words and expressions used by modern poets but not explained in previous dictionaries (like the Farhang i Jalāngīrī, Šurūrī, the Burhān i gūṭī, etc.), forming the second and much the smaller volume of the Sirāj al-luḥāt: Blochmann p. 25, Lagarde p. 35, Salemann p. 556 no. 122, l.o. D.P. 516B (A.H. 1164/1750-1), 516C (A.H. 1190/1776-7), 516D, 516A, Ethé 2514, Rieu III 5997a (A.H. 1173/1759), 1070b (18th cent.), II 501b (late 18th cent.), Browne Supp. 375 (King’s 125), Pers. Cat. 147 I, Ivanov 1435 (late 18th cent.), 1436, Ivanov Curzon 526, Bāṃkīpūr IX 807 (A.D. 1240/1824), 808-9 (both 19th cent.), Berlin 120 (1) (defective at both ends), Lahore Panjāb Univ. (2 copies. See OCM. VII/2 (Feb. 1932) p. 71).


(3) Zā’id al-fawā’id (beg. Naḥlādū lāhā tā’ālā wa-taqaddūm . . . amūnā bād i risālah i dar bāyān i maqāhāh), a dictionary of Persian verbs and the abstract nouns derived from them: Ivanov 2nd Supp. 969 (11) (early 19th cent.).

41. Lālah, or Rāy, Tēk-Chand “Bahār” K’hātrī Dīhlawī was a student of Persian poetry from childhood and he owed much of his knowledge to Maulānāk Sh. Abū ’l-Khāir Khaṣr Allāh 1 and Sirāj al-Dīn ‘Alī Khān “Ārzū” (cf. PL I p. 834 and no. 40.

1 He has already been mentioned in this work. Cf. PL II p. 15 n. 2.
supra). In the preface 1 to his Bahār i ‘Ajām he describes himself as having reached his fifty-third year, i.e. apparently in 1152/1739–40, when the first edition was completed. He was still alive in 1180/1766–7, since the last draft of his preface mentions as one of his new sources “Wā-rastah’s” Muṣṭalabāt al-aḥwār, which was written in that year (see no. 46 infra). In 1182/1768–9 he was dead, since Indarman’s preface to his abridgment made in that year 2 speaks of the rough copy left by the author at his death (see Rieu II p. 503a).

In addition to the works described below he wrote (1) Bahār i Būstān, a commentary on Sa’dī’s Būstān (Edition: Delhi 1301/1884*), (2) Iḥāl i dārārāt, on “the modifications which both Arabic and Persian words have undergone in Persia during the last ten centuries” written with the object of showing “that in good Persian poetry, there is no license, but that every peculiar expression is either based upon sufficient authority, or is wrong.” (Edition: Delhi 1268/1851–2. See Blochmann p. 29. MS.: Bānkūpūr XVII 1667 (transcribed from the lithograph), (3) Jowāsh i kuriqf in two chapters (a) dar baqarin i kuriqf i usufar, “on the interchange of letters”, (b) dar bayyīn i kuriqf i wūl i ṣalāh wa-ṣalāhar, on the syntax of particles (see PL. III no. 196 infra), (4) Shāh i Nīqāb i šahī, a commentary on a metrical Arabic-Persian glossary (PL. III no. 154 (11) (b) infra).

{Takhcīrah i ‘Alī i Ḥusainī i Gārdēz; Gulsar i Ibrāhīm; Majnūn i naqīz] pp. 114–15; Subh i gulsarī p. 69; Sprenger p. 211; Garcin de Tassy I pp. 281–2.}


Editions (of the original or of Indarman’s abridgment?): Maṭba’ al-ʿulīm [Delhi] 1269/1853* 5 (Muṣṭalabāt i Bahār i ‘Ajām. 2 vols. Pp. 817; 803); Delhi 1283/1866–7 (Sirājī Pr. See ‘Aligarh Subhī, ptd. bks. p. 54, where Vol. II is entered); Lucknow 1879* (2 pts. Pp. 480; 512). An abridgment of this work with the poetical quotations was published on the margins of “Wā-rastah’s” Muṣṭalabāt al-aḥwār at Lucknow in 1270/1854* and 1280/1863–4 and at Cawnpore in 1898*. Abridgment: Muṣtalabāb i Bahār i ‘Ajām (beg. Bahār-āfrīnī kikh gil-barg i zabān i insān rī) 6 “a slightly abbreviated version” (Ivanow) prepared in 1182 7/1768–9 by Tēk-Chand’s pupil Indarman from the seventh and last draft 7 of his master’s work: Bānkūpūr IX 814 (A.H. 1184/1771, autograph or partly so (??))

1 Cf. n. 1 on p. 40.
2 U ’ISLAM i ṣar i ṣafar i baqarin i dān dān mālāh i sīl i tābīqī i ṣafar i īsāt (see Faṅkang i Nīzām, bīdāzhah, p. 179, Bodleian 1756 and Bānkūpūr IX p. 34 penult.). Mālāh appears corruptly as dān dān in the Bānkūpūr MS, and as īsāt īsāt in the B.M. MS. The latter mislead Rieu into supposing that the date was 1162. Blochmann has inadvertently given A.H. 1152 instead of A.H. 1153 as the date of the first edition and A.D. 1782 instead of A.H. 1182 as the date of the last (or rather of Indarman’s abridgment).
3 This appears from Indarman’s statement that his abridged edition was made from the seventh and last draft of his master’s work.
4 Apparently S. ‘Ali Hussain Bilgrami’s private library at Haidarābād (not Lucknow) is meant.
5 According to Blochmann this edition “is so full of typographical errors, as to be almost useless.” Blochmann’s statement that “the Delhi lithographed edition of 1853 is taken from the author’s last M.S., which he completed in 1782” [sic] suggests that it is Indarman’s abridgment or at least that it contains Indarman’s preface.
6 See n. 2 on p. 40.
7 This reference to the seventh and last draft is mentioned in the Bānkūpūr catalogue (cf. Blochmann p. 29) as occurring in Indarman’s preface: Rieu and Ivanow say nothing about it.
42. Anand 1 Rām "Mukhlīs" K’hatrī Lāhaurī died at Delhi in 1164/1751 (see P.L. I pp. 612–14, 1319–21).

Mir’āt al-isṭilāḥ (beg. Rabbanā dar maqāmī kīh Karrābīyān), a dictionary of poetical phrases and proverbs completed on 9 Rabī’ I 1157/22 April 1744 (though a chronogram at the beginning indicates 1158) and containing numerous illustrative quotations, various incidental references to the author’s contemporaries and the court of Delhi and at the end explanations of words indicating Indian flowers and fruit: Lagarde p. 62, Salemann p. 558 no. 127, Bānkīpūr IX 810 (a.d. 1820), Rieu III 997a (a.d. 1850), Lahore Panjab Univ. (v.s. 1914/a.d. 1857. See OCM. VIII/2 p. 71).

Description: OCM. V/2 pp. 53–61 (in S.M. ‘Abd Allāh’s article on “Mukhlīs” (cf. P.L. I p. 614–9)).

43. ‘Āṭā’ Allāh “Nudrat”, entitled Dānishwar Khān, has already been mentioned (P.L. I p. 828) as the author of the Taḍābīrah i Nudrat, which he completed in Muhammad Shāh’s 19th regnal year, 1149–50/1737.

‘Āin i ‘Āṭā (beg. Sīpās i naraḍat-asās), a “most valuable and comprehensive” dictionary completed after twenty years of labour in 1162/1749, based largely on the Bahār i ‘Ājam (cf. no. 41 (1) supra), the Sīnā‘ī al-muḥkam (cf. no. 40 (1) supra) and the Farhang i Majd al-Dīn i Qerā, arranged according to the first and second letters, divided into thirty maqṣūṣ and containing elaborate explanations of metonymical and figurative expressions, difficult phrases and allusions which occur in ancient and modern poets and prose writers: Ethé 2515 (apparently autograph), possibly also Bānkīpūr IX 806 (defective, beginning in ṣīn and ending in īm. Autograph 1).

44. ‘Abd al-Nabī b. ‘Abd al-Rasūl Almādānagārī (cf. P.L. I pp. 741–2, where the Munṭakabāh i tawārīkh i Bahārī is an extract (evidently corresponding more or less to pp. 13–49).

Dustūr al-ulāmā jāmī al-’ilm al-naqūṭiyah ḥāwī ‘l-furū’ wa-l-uṣūl al-naqūṭiyah, an Arabic dictionary of technical terms completed in 1173/1759 and published in four volumes at Ḩaḍirābād in 1381 (Brockelmann Špdt. II p. 628) but perhaps deserving mention here since the fourth volume of the printed edition (called al-fann al-thānī on the title-page, but Dīnāmāh i D. al-’u. in the page headings) is largely (mainly?) in Persian. [Cf. P.L. II p. xxiii. V.S.]


Farhang i Khānī (beg. . . . ammā ba’d kātib i in kātib i mukhāṣṣarāh . . . ad of . . . Khān M. wālūd i Sh. Khān M.), a concise dictionary with numerous examples from the poets compiled in 1174/1760–1 and arranged according to the first and second letters: Ivanow Curzon 527 (aseptic and breaking off in mīm. 19th cent.).

46. Siyākōtī Mal 1 “Wā-rastah”, evidently from his name a native of Sialkot, indicates in the Maṣla’ al-sa’latīn and the Muṣṭalābāt 2 that he was a pupil of Mir M. ‘Ali “Rā’ī” Siyākōtī (d. 1150/1737: see Kā’inārah i ‘āmirah p. 244). As he is sometimes called “Wā-rastah” Lāhaurī (e.g. in the colophon of Browne Pers. Cat. 147 (2)), it may be inferred that Lahore was for some considerable time his place of residence. In 1165/1750, when Ḥākim Bég “Ḥākim” (cf. P.L. I p. 829) went to Lahore from


2 See OCM. V/3 p. 43, where these works are cited without reference to particular passages.
Delhi, "Wā-rastah", an old friend (bi-ḥukm i diwān mabhābthaḥ), called upon him and at his request undertook to answer [in the Jawāb i ḥāfji mentioned below] some unfriendly criticisms written by "Arzū" (cf. PL I pp. 834-40) on the margins of a copy of "Ḥākim’s" diwān. According to the Ṣul i ra’ānā he settled finally at Deraf Ghāzī Khān and died there in 1180/1176-7.

Works written by him were Ra‘īm al-iṣṭilāḥi (no copies recorded), a defence of "Ḥāzin" against the strictures contained in "Arzū’s" Tanbīh al-ḥāfjīn (for which see PL I p. 837 (24)), Jawāb i ḥāfji, the defence of "Ḥākmī" referred to above (MSS. Browne Pers. Cat. 147 (2), Ivanov-Curzon 180 (1)), Maṭla‘ al-salābādīn, a tract written in 1168/1754-5 on composition in verse and prose (Edition: Cawnpore 1889), Sīfāt i kā‘īnāt, or ‘Ajā‘b u ‘āvārā‘ib, a collection of pieces of descriptive ornate prose (Edition: Lucknow 1878). MSS.: Bānkūpīr IX 902-3, Ivanov-Curzon 715, Rieu III 1006b, and Jung i rangārāngh, a poetical anthology (Sprenger p. 146).

[Gul i ra’ānā (Bānkūpīr VIII p. 133); Subḥ i gūdhōn p. 580; Sīfāt al-Mal Wārastah, by S. M. ‘Abd Allāh (in OCM. V/3 pp. 43-63).]

Muṣṭalabat al-ṣu‘ārā‘ (a chronogram = 1180/1176-7). Beg. "Bismi lāhī majrāhā" mī-khūshamna, a valuable glossary, with numerous examples, of phrases used by the poets, especially the moderns ("much smaller than the Bahār, because the quotations are not so numerous") BL., based largely on information obtained orally during fifteen years from Persians 1 (zabāndānīn i Irān-diyārī, i.e. doubtless Persian residents and visitors at Lahore): BL., Gh., Blochmann p. 30, Lagarde p. 62, Salemann p. 560 no. 137, Calcutta Madrasah 152 (late 18th cent.), Lahore Panjāb Univ. (a.h. 1225/1810. See OCM. VIII/2 (Feb. 1932) p. 72). Ivanov 2nd Suppl. 791 (a.h. 1242/1827), Ivanov Curzon 528 (a.d. 1840), I.O. D.P. 552 (a.h. 1244/1828), Rieu II 503a (a.h. 1245/1829), Bānkūpīr IX 812-13 (both 19th cent.).

Editions: Lucknow 1370/1854 (M. al-ḥāk maḥbadshā bi-khulāsah

1 Presumably this largely oral basis of the Muṣṭalabat al-ṣu‘ārā‘ is Blochmann’s reason for saying that "it has the merit of being entirely [1] an original work."
50. M. Šadr al-Din (or Šadr al-Din M.) b. M. Ridā Tabrizi is presumed identical with Šadr al-Din M. "Šadrā" Tabrizi who is described in the Nāqṣīrātān i Dārā as the son of Mullā Īdī "Šīfā" Qādī-i-askar and is there said to have had an excellent knowledge of the 'ālām i şahr-iyāh, the funūn i adab-iyyāh and the lughāt i 'Arab, and to have been the pupil first of his father and later in 'Irāq (dar 'Atabāt-i 'Alīyāt) of S. Mahdī Burūjirdī, S. All the Mujtabīd and others. The Nāqṣīrātān i Dārā, however, says nothing about a dictionary compiled by him.

[Nāqṣīrātān i Dārā (passage quoted in Sipahsālār II p. 224); Dānīghmandān i 'Ādharbājyān p. 370 (no information beyond that given in the preface to the dictionary).]

Farhang i 'Abbāsī (beg. 'Arājāh i guşār i dānīghvarān), a dictionary without poetical quotations begun in 1225/1810 by desire of 'Abbās Mirzā b. Fath- ʿAli Shāh Qājār who regarded the existing dictionaries as ill arranged, redundant in some respects and defective in others, divided into bāds according to the last letter "for the convenience of poets looking for rhymes" and into fāsls according to the initial letter, based on the Burūhān i qūțī (the metaphors, however, and words containing any of the eight peculiarly Arabic letters being relegated to a fāštā bah), and introduced with a muqaddimah in six numāyish (1) superiority of the Persian language, (2) character of the language, distinction between dāl and dhāl, grammatical forms, (3) pronouns, (4) servile letters, (5) suffixes, (6) permutations of letters: Sipahsālār II p. 224 (a.h. 1230/1815), Rieu Suppt. 170 (lacks fāštā bah). Before 1281/1864.

54. Khwājāh Amir.

Lubb-ilubāb (beg. Baʿd az hamd i Khudāwānd i zaman u āsmān), a glossary of the names applied to God, the prophets, the Imāms, the angels, kings, ornaments, perfumes, etc., etc., in thirty fāsla, abridged in 1234/1818-19 from two works written by the author in 1293/1817-18: Bānkīpūr IX 816 (a.h. 1243/1828).

1 A biography of "Šīfā" from the Nāqṣīrātān i Dārā is given in the Dānīghmandān i 'Ādharbājyān p. 196.
2 Storey supplies [author of the Rigīd].
55. ‘Anbar Shâh Khân “Aghutah” died at Murâdhâb after 1237/1821–2 according to Naṣīr Ahmad, who cites “Amr” Minâ’s, Intikhâb i ‘Allâmâ, p. 4, as an authority for his life and works. For his Bahâr i ‘Anbar and Panj gani see PL. III no. 595 infra.

Mirât al-îstilâhât (beg. Aghrâf i akhlâqi i jaliyyah), a dictionary of phrases with examples, composed in 1234/1818–19: Râmâpur (extending to sîrân. See Naṣīr Ahmad 301).


Farhang i Husainî (beg. Sp. i bâq. mar hadrât i ‘A‘lam al-ghâbî râsî, a dictionary written in 1237/1821–2, and arranged according to the first and second letters: Ethê 2517 (A.H. 1238/1823).


Ghirâ‘î al-lughât (beg. ‘Arâfât i la‘âlî–bâyânî, a “student’s dictionary” (Blochmann) of all necessary Arabic, Persian and Turkish words as well as metaphorical phrases and scientific terms occurring in the standard works of Persian literature commonly read in India, completed in 1242/1826–7 after fourteen years’ labour 1: Blochmann p. 30, Lagarde p. 45, Salemman p. 562 no. 145, Rieu II 504a (A.H. 1258/1842), Aṣâfiyâh II 1544 no. 271 (A.H. 1258/1842).

Editions: [Lucknow?] Mir Hâsân 1847 (from a MS. corrected by the compiler. See Blochmann p. 32’, where 1847 may be a misprint or a lapsus calami for 1849, in which case this edition and the next would doubtless be identical), [Lucknow] Hâsân Press 1265/1849* (pp. 569), [Lucknow] 1280/1863–4* (2 vols, pp. 258, 260), Lucknow 1296/1879* (with Chiragh i hidâyat on margin. Pp. 518); Lucknow [1903]* (Fakhr al-Maṭâ‘î, 626 pp.; 1332/1914* (Pp. 629); Lucknow 1330/1912*, N.K. (with Muntazhab al-lughât in parallel columns. Pp. 769); Cawnpore 1866*, N.K. (with Chiragh i hidâyat on margin. Pp. 516); N.K., 1870* (with Chiragh. Pp. 518); 1307/1890* (Nizâmî Pr. with Chiragh and Muntazhab (p. 649) on margin. Pp. 504); Bombay 1880–1* (with Chiragh. Pp. 519); and others.


58. Mullâ-bâshî Mirzâ M. Karîm b. Mahâl-Qu’llar Sârâbî Ta’rîkh was preceptor to Bahman Mirzâ b. ‘Abbâs Mirzâ b. Fâth-‘Ali Shâh Qâjâr, who, while composing his Tawâkîr in Muhammed-Shâhî (in 1247–9/1831–4); see PL. I p. 594, requested him to write a book also for presentation to Muhammad Mirzâ [his eldest brother, who succeeded to the throne in 1250/1834 as Muhammad Shâh].

[Danishmandîn i Ādâr-bâqîkân p. 358.]

Farhang i Muhammed-Shâhî (beg. al-H. ‘l. ‘l. Khañam [‘l-tenrâ:] a dictionary with marginal illustrations from the poets,

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1: No Persian dictionary sought to be in future compiled without the words of the practical Ghías; but compilers will do well to remember that Ghíasuddîn is not a native of Persia. Of all Indian dictionaries it contains the largest amount of those peculiarities which belong to the Intînâl i Hind. Hence for the pronunciation of words the Ghías is not always the best authority. Even among the meanings of the words, Ghías enters occasionally an Indian meaning, taking it for Persian “(Blochmann p. 31). “The dictionaries of the present age, with the exception of the Ghías allughât, deserve no notice. The Shâmaal-lughât compiled under the direction of a gentleman whose family is known in Calcutta for their liberality, and the Haft Qulzam of Lucknow are too full of typographical errors, to render their use desirable” (ibid. 2). (For the Shâma al-lughât and the Haft Qulzam see no. 51 supra. V.S.)
abridged from the Farhang-i Jahangiri (whose arrangement it follows) with some additions from the Burhan-i qol-i‘, and introduced with a muqaddimah in ten sections (tirāz): AN 13, Salemman p. 663 no. 148, Rieu Suppl. 171 (a.h. 1275/1841).


59. M. Sālīh.

60. Mir M. Shafi Bāqīrī, a native of Nellore, was the son of Mir ‘Askari, who, according to the Madras catalogue, “was from Astarabad.” In the preface to his Jāmī al-‘istārāt he praises the Nawwāb of the Carnatic ‘Agīnā-‘Jāh and Ghulām-Ghautā Khān.

Jāmī al-‘istārāt (beg. Ba’d i ḫand i ‘āqīr u thārā-yi muntakāhhār i Ustād i ḥabūk-dastāt kih), a dictionary of Persian idioms, phrases and figures of speech completed in 1257/1841: Madrasah 405.

61. Muhammad (properly Ghulām-Muhammad) Mahdi “Wāsif,” b. M. ‘Arif al-Dīn Khān is the antepenultimate poet dealt with in the Iṣkārāt i Bīnīg (Ivanow Curzon 61 no. 66) and was apparently living in or near Madras at the time of composition, 1265/1849. Among his works are (1) Dalī i ‘ātī, an Urdu-Persian dictionary (P.L. III no. 169 infra), (2) Hikāyat-i dill-pasand (P.L. III no. 788 infra), (3) Muntakhab i Diečn i Wāsif ([Madrasah] 1264/1844*), (4) Shami i parvezhah (P.L. III no. 618 (2 infra) and (5) Shari‘it i ta’āl-likelihood-dārā (Madrasah 1277/1861*).

1 This description, based on Rieu’s, doubtless represents correctly the author’s statements in the earlier preface. That the Burhan-i qol-i‘, rather than the Farhang-i Jahangiri, is the main source seems to be suggested by the words quoted by Salemman (Melanges IX p. 563) from the later preface: majmū‘ i lugūt-i masūmatāh i Burhan-rā mubākkāhā u mūkhtāsrār u qadri az shahābāh i Farhang-i Jahangiri dar barūkhīāh u kānīgāh i har laqī ‘rā dar ghnī i ān darjummādāh ... dūn hāuy i Burhan u Farhang bād ki-khiyāl mawwamā gārdānādām bi-Burhan i jāmī.”

Dalī al-ṣul‘ārā’ (beg. Sp. i biyār u st. i bī-ṣumār mar Kalīmī rā sa‘ād), a dictionary of Persian idioms and phrases: Madrasah I 408.

62. M. Husain “Rāqim,” Qādirī Madrasah, entitled Shārin-suḥān Khān has already been mentioned in this work (P.L. I p. 989*).

[Iskārāt i bīnīg.]

Bāhār i ‘Ajam (beg. Allāhumma ṣallī ‘alā Sayyidinā ... ammā ba’d ba-khitimat i gīrāmā-marbakāt i sukhan-fahmān), a dictionary without examples, completed in 1272/1856-5 dedicated to Nawwāb M. Ghautā Khān “A’jam”, of the Carnatic, (cf. P.L. I p. 897) and arranged in the European manner: Ivanow Curzon 530 (a.h. 1274/1858, autograph)

63. Maulavi M. Hīdāyat ‘Allī was translator of the Rōhilkhand Literary Society.

Muṣṭalaḥāt i Farsi a dictionary of metaphorical and idiomatic expressions, without preface or conclusion: Barēlī (“Bareilly”) 1868* (Rohilkhand Literary Society. 336 pp.).

64. Rīdā-Quli Khān “Hīdāyat” Tabaristānī, who was born at Tbran in 1215/1800 and died there on 10 Rabī‘ II 1288/29 June 1871, has already been mentioned as the author of the Majma‘ al-fuṣūlāh and other works (see P.L. I pp. 906-13, etc.).

(1) Farhang-i anjamān-ārāy i Nāṣiri, a dictionary of which the introductory remarks were written in 1286/1869-70 and which is devoted mainly to words used by the poets: Tbran 1288/1871* (fol. 421).

Descriptions: (1) JRAS. 1886 pp. 200–3 (by S. Churchill), (2) Salemman pp. 564-73 (where a long passage from the preface is quoted), (3) Schefer, Relation de l’ambassade au Kharezm, introduction pp. xxii–xxiii.

(2) Madārij al-balāghah, see P.L. I p. 910.

(Ḥall i lughāt i Farsi u ‘Arabī), an untitled glossary of
rare Persian and Arabic words explained partly in Arabic (in the case of Arabic words), partly in Persian and rarely in Uzbek: Tashkent Acad. I 479 (75 foll. Apparently autographed).

66. M. Zahir Aḥsan "Shauq" Nimawi ‘Azim-bādi was still living when M. Idris wrote his Tatwīb al-šāhīn which was completed in 1313/1895 and in which the titles of eleven works by him are mentioned. 


67. M. Ṣādiq Ḥusayn Khān b. Nītar ‘Ali Kambōh.1 Arwāḥ i thalātah, three tracts, namely (1) Risālah i manqūṭ musammā bi-'Irām, a list of words consisting entirely of dotted letters, (2) Risālah i ghair i manqūṭ musammā bi-'Irām, a list of words containing no dotted letters, (3) Risālah i mašāfī musammā bi-Qāb al-lughāt, a list of words conveying a meaning whether read backwards or forwards: Bareilly 1885 (pp. 176).

68. Mūsā M. Bāḏghāš2 "Şāh" b. Ghulām-Muhīy i i-Dīn commonly known as "(urf) Kamān Shāb" was Mīr Mūsājī to Ānand Ḡaḍarī Rāj Mahārājāh of Vizianagram, who encouraged his project of compiling a comprehensive Persian dictionary. 

(1) Farhang i Anānd-Rāj, a large pronouncing dictionary based mainly on the Muntahā i-arāb (A.), Bahār i ‘Ajam (B.), Mu‘āṣirāt al-fudlat (D.), Farhang i Farang (Fr.), Ghurāb al-lughāt (Gh.), Hafẓ qulūm (H.), Koshf al-lughāt (K.), Muntahāb al-lughāt (N.), Muṣṭalḥāt i Wārastah (Mz.), Maqāla i-nīšāb (Mz.), Farhang i anjuman-arāy i Nāṣir (N.), Burhān i qālī (R.), Ṣurūh (S.), and the Sams al-lughāt (Sh.),3 completed in 1306/1888 (according to the preface) or 1307/1889 (according to the author’s colophon): Lucknow, N.K., 1889♀ (Vol. I, pp. 1081, roy. 4to), 1892♀ (Vol. III, pp. 854 (1) 9), 1894♀ (Vol. II, pp. 1170).

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1 For this caste name see Pl. I p. 124 n.
2 Spell Bāḏghāš on the three title-pages and elsewhere, but Pāḏghāš in several places (e.g. I p. 1681, II p. 1170, III p. 302).
3 This surname belongs apparently to M. Bāḏghāš’s father.
4 It will be noticed that the Farhang i Anānd-Rāj and “Arāz’s” works are not mentioned.
5 P. 892 is the last in my copy, but certainly one leaf is missing and probably not more than one, since pp. 851–2 are devoted to final tārīḵa etc.


70. Ahmad ʿAbd al-ʿAzīz “Wilā” Nāṭi Madhrāsī, entitled Nawwāb ‘Azīz-Jang, was born at Nellore in 1855 and died in 1342/1924 and has already been mentioned (see Pl. I pp. 758, 1332) as the author of the Makhbāb al-siyār. Aṣaf al-lughāt, an enormous unfinished dictionary of Persian words and phrases explained both in Persian and Urdu: Haidarābād 1323–40/1905–22♀ (seventeen volumes extending to the word jarrīr).


73. S. Mūḥammad ‘Alī Da‘ī l-Īlām Lārjīnī (A.H. 1295–1370/1878–1951) was Professor of Persian in Nisām College, Haidarābād, Deccan.

[S. Mūṣālīd-al-Dīn Mūḥammad Tashkīrāh iṣṭafārī nī mu‘āṣir i Iṣfāhān pp. 185–9; M. Ṣadīq Hāḏimī Tārīḵ i jarrīd u maṣliḥāt i Irān I p. 238 (portrait); ‘Abbās Shāyān Māzandarānī II pp. 21–3 (portrait); Nūr Allāh Dānīḵwār ‘Alawī Tārīḵ i maṣliḥāt i Irān pp. 195–6 (portrait facing p. 32); Raḥīmat al-adab II p. 9 (portrait); Browne Press and Poetry pp. 41, 85 (1 S. M. ‘A. Iṣpahānī).]

(2) Farhang-nāvīst-i Fārsī: Haïdarābād 1347/1928-9 (pp. 44 Mušār I 1178).


Maṭvarīd al-maṣādir, described by Mušār as dastīr-i zabān u bedr-i: Āghā (640 pp. Mušār I 1527).

75. M. ‘Ali “Mudarris” b. M. Ťahir Khiyābānī Tabrīzī was born in 1296/1879.

[Dhīr’ah III p. 474 ult.: PL II p. vi.]

(1) Farhang-i bahārīstān: (pp. 340. Mušār I 1172).


(3) Farhang-i nigārīstān.

76. Sh. M. ‘Ali b. Ḥasan Kāṭūzīyān Tīhrānī is the author of numerous works (for which see Mušār, index).1


Kalimāt u istilāḥāt u jadidah: Tīhrān A.H.S. 1317/1938-9 Mušār I 1273.

78. ‘Ali Akbar Nafisī “Naẓīm al-ʾAtibbā‘”, who died in 1342/1924, has already been mentioned as the father of Ša‘īd Nafisī (PL I p. 918) and as the author of the Pizhūkīnāmah, a work on matūra medica and therapeutics (PL II pp. 307-8).


79. Farhangistān-i Īrān.

(1) Lughāt-i tāzah i Farhangistān: Tīhrān A.H.S. 1315/1936-7 (pp. 190 + 17 + 53. Appended to the Sāl-nāmah i Dabristān-i Pahlavī Mušār I 1340).


80. Yusuf Rahmati.


81. Senator Ḥabīb Allāh Amūdīzgār, formerly Director of Education in Fārs, is the author of numerous works.

[‘Ali Naqī Bihrūzī Shīrāzī yā khāl-i rūk-i haft kīhwar (cf. PL II p. 190 p. 174 (porte duog).]


Corrections: Ghulatū-yi faṭāh in farhanghā-yi Fārsī ... by Ḥasan ‘Āmid (cf. no. 82 (2) infra), pp. 7-110.

82. Ḥasan ʿĀmid.

[Portrait as frontispiece to the Farhang-i nau.]

(1) Farhang-i nau, ḥāmil i kulliyāt-i lugḥat-i alfāz i kalimāt khār dar zabān-i Fārsī i imrāz mutadāvā ast ... Tīhrān A.H.S. 1308/1929-30 (vol. i alfāz only). 88 pp. Mušār I 1178, where Farīdūn Shādmān is mentioned as joint author. Cf. Mušār I 1178.

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1 Mušār treats this man as the same as the author of the Aṣnār al-Muḥāʃebe (whose father’s name, however, seems to have been Ḥusain or M. Ḥusain).
85. ‘Ali Akbar “Dikh-khudah” was the founder of the *Lughat-namah*. [Adab-i-ghuy, pp. 50–52.]


88. S. Fakhr al-Din Tabātābā’ī


87. Jamshīd Surūsh Surūšīyān.


89. Sargurd Murād Aurang.

Farhang i Aurang, *a list of Arabic or quasi-Arabic words used in Persian with the pure-Persian words which could be substituted for them: *Tehrān*? A.H.S. 1337/1958/ (428 pp. Chāp i Rāstī).

90. Appendix

(1) Anīs al-muttaḫaiyīrīn (so Cairo), or Rivāšā i al-fāzī i mushkarah (so Arberry) (beg. Pālā Yaqūnā’ī kh gerd i ša’ārīnk i thanaḵwāy rūḥ), a dictionary of Persian homonyms, by Yāsuf Harawi, who wrote also a short tract on the art of writing:

1 Yāsuf al-Mawī according to the Cairo catalogue.


(11) *Īṣṭilāḥāt i ʿshūrārā*, by Ṭahān al-Dīn: *ʿAṣafīyah* II p. 1430 no. 238 (defective at end).


(13) *Īṣṭilāḥāt i ʿSīfīyah* (beg. al-H. l. wa-l-sālām ‘alā ‘ibādihi ‘l-ladhihi ‘ṣṭafā annā ba’d bi-dān-khū nazd i ahl i kashf i ʿshūrārā: *Boedlein* 1298 (23).

(14) *Īṣṭilāḥāt i ʿSīfīyah* (beg. Bīb al-dīfī fī ‘l-īṣṭilāḥāt i ʿSīfīyah ‘l-n kh dar Kalām i Mājīd), a glossary arranged according to the first letter with illustrations chiefly from Ḥāfīz and the Gušān i rāz: *Rieu* III 997 b (cfr. a.d. 1856).

(15) *Īṣṭilāḥāt i ʿSīfīyah*: *ʿAṣafīyah* I p. 398 no. 308.

(16) *Īṣṭilāḥāt i ʿSīfīyah*: *Rehetseh* p. 196 ll. 2–6 (a.h. 1131/1719).

(17) *Īṣṭilāḥāt i ʿSīfīyah*, explanations of such terms as Bait al-mawdūd ("the heart which is pure from any other connections"), Bait al-harīm ("the heart of the perfect man"), jaqdhaḥ, jaqāl, jumʿiyya, etc.: *Rehetseh* p. 196 no. 42 (2).

(18) *Īṣṭilāḥāt i ʿSīfīyan andar maʿālūtāt*, a short list of metaphorical expressions relating to food, e.g. biʿāṣ al-rakāmah = sufrak, muṣtabkār i basār = ʿordand i sufrak, ʿahnoq i maʿāshiq = ʿasal i raugān, qurrat al-ʿuṣayn = ʿaḥdāṣki-yi gūnāgān: *Berlin* 9 (2).


(20) *Lisān al-ʿAjām*, a vocabulary of foreign and unfamiliar

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words arranged alphabetically under subjects, by M. Sâbir Ḥusain. 

(21) Lišān al-shu‘āra wa-bayān al-fuḍalā’ (2) (beg. Ḥanîî kih zabān i šu‘āra u fushā az tagvarr [tagyr?] i ân ārastagī gīrād), a glossary of poetical words: Cataqghi III p. 311 no. 18 (47 foll. Bibl. Medicea Laurentiana, Florence).

(22) Lughāt i Fīrōzī. Lughat-i-Ferozi. A Persian dictionary, containing the meanings of words from the Arabic, Persian, Turkish, and other languages used in Urdu . . . , by M. Fīrōz al-Dīn, Mumtāz Fādīl, and Maulawī ‘Alī Muḥammad: Lahore 1890. (pp. 1054).


(27) Miṣṭān al-kanz, by Qādī Ḥasan b. Muḥammad: Ṭani iṣṭilāḥāt 1456 no. 278 (Farhang i M. al-k.).


(30) Naubahar i ‘Ajam, a dictionary of phrases, etc.: R.A.S. P. 221 (378 foll.).


(32) Taṣḥīḥ al-lughāt, a glossary of Persian and Arabic words commonly mispronounced in Urdu with directions in Persian for their correct pronunciation, by Maulawī Ḥasan ‘Alī Khān Khurjāvi: Dehband [1914*] (Qāsīmī Pr. 28 pp.).

(34) Unidentified: Ameer 290 (beg. Ḥamīd i fāṣīrīn maw Khudāwāndī rā sazāt kih zamān i insān-rā), a dictionary arranged according to the first and last letters with many illustrations from the poets.

A. LEXICOGRAPHY: (b) PERSIAN-ARABIC

91. The title of the Persian-Arabic vocabulary mentioned below and the name of its author do not occur in the body of the work but have been "rétablis" by a former owner of the MS., a Turk, "qui était très au courant de la littérature arabe " and who calls the work al-Miqâṭ fi ‘l-lughat al-Fārisīyah and ascribes it to Badi’ al-Zamān Ḥusain b. Ibrāhīm al-Nājavī (for whom see no. 116 infra). Both the authorship and the title must for the present be regarded as doubtful.


92. S. Abū al-Wahhāb al-Sharaffī. Dictionary of Persian and Ottoman Turkish words with explanations in Arabic (beg. . . . wa-ba’d fa-haddihī risālah)

1 For Khurjāvi see PL. I p. 796, n. 5.
A. LEXICOGRAPHY: (c) PERSIAN-TURKISH

93. Ahmad b. Ishāq al-Baqqāl al-Qasāri does not mention the date at which he composed the Tāj al-ruʿās, but it must be among the earliest Persian-Turkish vocabularies, since its author claims that no such work had previously been written, though similar aids to the study of Arabic already existed.

Tāj al-ruʿās wa-ghurrat al-nūfūs, a meagre Persian-Turkish vocabulary consisting of a sketch of Persian grammar and five short chapters ((1) the asmaʿ i dāhāt, or concrete nouns, (2) the asmaʿ, (3) on ishīs, or conjugation, (4) the maṣlaš, a list of infinitives, (5) dar qaʿaʿid i ĥurūf): Blochet II 1010 (2) (foll. 138–143a apparently. A.H. 953/1546), Leipzig Fleischer 31 (defective at end).

94. For Uqūm i ʿAjam, an old vocabulary of Persian infinitives with explanations in Persian and Turkish, of unknown authorship and date, see no. 8 supra.

96. According to the information obtained by Rieu (Turk. Cat. p. 137b) from Qālib-zāda Ḥasan Chelebi’s Taḏḥīrat al-shūʿarāʾ (completed in 994/1586) Lutf Allah b. Abī Yūsuf al-Ḥalimi, one of the Qādis of the time of Muhammad II, enjoyed the patronage of Mahmūd Pāsha [who was Grand Vizier from 887/1483 to 882/1497 and again from 877/1477 to 878/1477: see Encyl. Isl. under Mahmūd Pāsha] and wrote in addition to the Bahār al-gharāb “now better known as Laghat al-Ḥalimi” a text-book and commentary on the law of inheritance, in which he was deeply versed [cf. II. Kh. IV p. 398 under Farāʾīd al-Ḥalimi]. Ḥajjī Khalīfah says in the place just referred to that he died in the reign of Sulṭān Bāyazid b. M. [A.H. 886/1481–918/1512].

Bahār al-gharāb, an exhaustive work for the fixation of the elegant language (see Rieu Turk. Cat. p. 138a), evidently soon superseded by the Nīthār al-Malik and the Qasimiyya (if that was its title) which were written by the author for the elucidation of its difficulties: possibly extant in Turkey.1

“Commentaries”: (1) Nīthār al-Malik (a chronogram = 872/1467–8. Beg. Ḥamd u sipās i bi-hadd u qiyās mar ‘Alīn al-sirr wa-l-khaṣṣyāt), a dictionary without examples from the poets, shorter (and probably also earlier) than the Qasimiyya, dedicated to the Shāh-zāda Bāyazid b. M. Khan (who is not mentioned in the preface to the Qasimiyya) and ending (in some MSS. at any rate) with a fasıl dar ʿismāl i amthīlāt i muḥkamāt: H. Kh. VI p. 299 (Nīthār al-muluk. No description), Breslau p. 24 no. 23 (2) (1) (A.H. 889/1484). Probably the N. al-M., but the opening words are not quoted), Blochet II 1011 (A.H. 896/1490). Part of preface quoted), 1012 (transcribed from the preceding), 1014–13 (both abridged, the second dated 911/1505), IV 2432 (A.H. 911/1505), 2158, Animer 301 (A.H. 918/1512), Vatican Borg. Pers. 2 (A.H. 938/1532), Rossi p. 161, Bodleian 1691 (A.H. 945/1538), Berlin 143.

(2) Laghat i Ḥalimi, as it is usually called, or Qasimiyya i Lutf Allāh i Ḥalimi, as it is called by Ni‘mat Allāh b. Abī Ḥabīb al-Rūmī, or Qasimiyya Lutf Allāh . . . al-Ḥalimi, as H. Kh. calls it, (beg. Ḥamd i ḥaliliq), a dictionary of Persian words explained in Turkish 4 with copious examples from the old poets,

1 According to Salemann (p. 515) the Paris MS. Suppl. pers. 433 (i.e. Blochet II 1014) is the Bahār al-gharāb. Blochet describes it as an abridgment of the Nīthār al-Malik.

2 LE Niṣār al-melik contient la substance du premier livre de la Kasimiyya avec quelques abréviations; les vers persans qui sont annoncés dans la préface de Lutf Allah ne se trouvent dans aucun des exemplaires " (Blochet II p. 290). According to Pertech (Berlin 143) there are some poetical examples in the Persian (not Turkish) observations at the beginning of each letter concerning the use of that letter in inflexion and word-formation.

3 In the list of authorities given in the preface to the Majmu‘ al-laghith (see Berlin pp. 202, 203 n), the Paris MSS. of the Majmu‘ al-laghith (Blochet II 1020–5) all call the work Qasimiyyah (not Qasimiyyah as in Rieu II p. 515, nor Qasimiyya, as in H. Kh.).

4 Ḥalimi ist der kirischen kőf, und jeden fals der bedeutendste, unter den älteren lexicographen, die ich kenne. Wenn er fremde ansichten an fürt, so beprischt er das für und wider, wagt die ab weichenden aassagen gegen einander ab, und gibt dem ausschlag nach messgabe seiner eigenen höchst gründlichen kensins der sprache und literatur " (Wielang. IX p. 429).
arranged (in most MSS. apparently) ¹ in the now usual alphabetical order and divided into two daftars (1) dar bay'īn i lughāt ba-ta'āyid i abiyāt i šiqqit murattab ba-tartib i hurūf i hājī, (2) [absent from most MSS. including all those mentioned below, unless the contrary is stated] dar bay'īn i lughāt i gair i zāhirah u qawā'id i mut'tabarah, a comparatively short appendix (in Turkisi) dealing, according to Flügel (I p. 128), with obscure expressions and the more important grammatical rules, or, according to Blochtmann (II p. 2254²), with grammatical questions, verification and prosody, or, according to Aumer, with metaphors, riddles, etc.²: H. Kh. II p. 19 (Bahar al-gharā'ib), IV p. 503 (Qā'imah i Lutf Allah), Sur. 15, Blochtmann p. 6 no. 45, Lagarde pp. 17–24, Salammann p. 515 no. 22 (preface quoted), Breslau p. 24 no. 23 (2) (†) (A.H. 889/1484. Although assumed by Brockelmann, who does not quote the opening words, to be a copy of the “Qā'imah”, this MS. is probably the Nīf'ār al-Malik, Blochtmann II 1007 (both daftars. A.H. 911/1505–6), 1008–1010 (1), Flügel I 124 (1) (abridged. A.H. 915/1509), 122 (both daftars), 123 (both daftars), 125–6, Majlis II 861 (early 16th cent.), Leningrad Pub. Lib. (A.H. 930/ 1523–4. See Dorn 496), Mus. Asiat. 474 (see Literatur-Blatt für orient. Philol. II p. 75), Upsala p. 13 nos. 23–26 (23 dated 933/ 1527. Preface quoted), Leyden I p. 98 no. 181 (A.H. 942/1535–6), 182 (abridged and defective), Berlin 141–2, Aumer 302 (both daftars. Not the usual edition), Masqhad II, fol. 11, MSS., no. 36, Rieu Suppt. 164–5 (fuller description in Rieu Turk. Cat. p. 137), Bodleian 1688 (both daftars), 1689 (both daftars), 1690, Browne Suppt. 283 (?) (Tuḥfat al-Qasimiyah. Fol. 42b–65, 1106, Dresden 90, 199, Escurial 609, Kraft 21, Ma'ārīt I 168, as well as many copies in Istanbul (see Horn Pers. Hss. p. 493). ²

96. Mahmūd b. Adham.

Miftāḥ al-lughah (beg. Ḥamd i nā-ma'dūd u thamā'ī nā-ma'dūd ʾal Wājib al-aqṣā' uš-dīn), a Persian-Turkish glossary

¹ In Aumer 302 the arrangement is according to the last letters. In that MS. the first daftar is divided into two qismān devoted respectively to nouns and verbs (cf. Blochtmann II 1009).

² This second daftar, evidently of rather miscellaneous contents, is described by H. Kh., in one place (II p. 19) as fi 'l-arūd wa-'l-qawā'id wa-'l-badi' and in another (IV p. 503) as fi l-vačā' išārāt.
qiens (1) Persian nouns arranged in bābs and nau’s according to the final and initial letters and grouped further according to the first vowel, (2) (a) Persian infinitives arranged according to the first letter, (b) a short Persian grammar in Persian: Sur. 38, Lagarde p. 49, Salemman p. 518 no. 27, Cairo (A.H. 1474/1580–1). See Spitta in ZDMG. 30 (1876) p. 318, Rieu II 313a = Turk. Cat. 139a (Geum I only. 17th cent.), Browne Supp. 784 (Trinity. See Palmer p. 39), Ameer 310 (late 18th cent.), Áyá Şöfyah 4606, Kámán-kash 663, possibly also Browne Pers. Cat. 163 (1) (A.H. 907/1501).

99. Khástîb Rūstam al-Maulawī


100 Ibrāhīm “Shāhīd” Dadah 1 b. “Khadahi” Dadah, born at Muğlah, 2 in the province of Maŋtaqah was, like his father, a Maulawi (Mevlevi) dervish, and died in 957/1550. He completed in 937/1530–1 his Gulshan i tawḥīd, a five-fold amplification of six hundred select verses from Rūmī’s Mathnawī (Edition: Istanbul 1298/1881 cf. Browne Coll. E. 18 (6)). MSS.: Blochet III 1350–2, Rosen Institut 42, Rieu II 592, Bombay Univ. p. 167, Browne Pers. Cat. 229, Leyden II p. 112, Flügel III 1590, Leningrad Univ. 1040. [Biography prefixed to the Muṣīl al-khadż]. Rieu Turk. Cat. p. 139, where references are given to the Turkish tadkhīrāb of Latif, Qanîlāz-dād and ‘Ali and to Hammer’s Gesch. der Osm. Dichtkunst II p. 258; Flügel I p. 142 n.]


Commentaries: (1) Tuhfat al-muluk (beg. Sūpās i bā-qiyās i shakr i bā-maqāṣid), a Turkish commentary completed in 1063/1653 by ‘Abd al-Rahmān b. ‘Abd Allāh al-Quddūs; H. Kh.

1 Or Ibrāhīm Dīdah “Shāhīd”
2 [i.e. Muğlah, now in the province of Mugla. V.S.]
(Hanif Zadah) VI p. 599 no. 1815, Lagarde p. 31, Salemman p. 546 no. 93, Dorn p. 430 no. 494, Kraft 23 (small fragment), Baysid 3111, Kamankash 648, Khusrau Pasha 727, Lelah II 3564.

(2) Shari'i Manzimah i Shahidi (beg. al-H. l. R. al-'a. wa-l-s. wa-l-s. 'ala khari khaqan M.), an enormous Turkish commentary completed (1) after twenty years' labour in 1078/1667-8 by 'Abd al-Qadir b. 'Umar al-Baghdadi (for whom see no. 106 infra): Lagarde p. 31, Salemman p. 553 no. 107, Flügel I 139 (2) (commentary on first q'lah only).

(3) Shari'i al-Tufahat al-Shahidiyyah (beg. al-H. l. R. al-'a. wa-l-s. wa-l-s. 'ala Sayyid al-awwalin), an Arabic commentary translated for the most part from his vastly larger Turkish commentary by the same 'Abd al-Qadir b. 'Umar al-Baghdadi: Lagarde p. 32, Salemman p. 553 no. 111, Flügel I 133 (A.H. 1093/1682).


(5) Faqih al-Hasid bi- [or bi-?] hall mussikilat al-Shahidi (beg. Farsiin i tag-l-teh i masi'an i hadar), a Turkish commentary written in 1112/1700-1 by M. Jamat b. Ibrahim known as (al-shahid bi) Haiji Chelebi: H. Kh. (Hanif-zadeh) VI p. 598, Salemman p. 553 no. 113, Asad 3248, Qtil 'Ali 1067.


(7) Hadisat al-mufti dar Tufahat i Shahidi (beg. Hadis u 'in 'in Mubdi' i bi-nathat), a Turkish commentary by Halimi known as Qarah 'Ali Aga-zadeh 'Uthman: Lagarde p. 31, Salemman p. 558 no. 125, Ameen 308.


(9) (Shari'i Tufahat i Shahidi) (beg. Har kah nah goyga ba-Tu khwmish bih), a Turkish commentary by Mullah 'Ali Pur-qusar Karshabi Baktash: Berlin 147 (A.H. 1245/1829), 147* (p. 1650).


101. Shams al-Din Ahmad b. Sulaiman [Pasha] b. Kamal Pasha, known as Kamal-Pasha-zadeh or Ibn Kamal Pasha, a Turkish historian and poet and a prolific author in Arabic, was born at Adrianople and died on 2 Shawwali 941 /6 April 1355 at Istanbul.2

[al-Shaqqiy i al-Nu'man]yay, Cairo 1310, I pp. 420-4, Rescher's translation pp. 243-5; [al-Fawzi id al-bahiyah] pp. 21-2; Zaidan Ta'rikh i yadd al-nughat al-Arabiyah III pp. 327-8; Enc. Isl. under Kemal-Pasha-zade; Babinger Geschichtsschreiber der Osmanen pp. 61-3; Brockelmann II pp. 449-53, Spohr II pp. 668-73, etc., etc.]


1 M. Murad, Sekelik of the Naqshbandi community near the mosque of Sultan Salm, wrote several works for students of Persian, e.g. (1) Mi bodar, a Turkish commentary on 'Attar's Fasad-namah (Istanbul 1252/1360); 1250/1844), (2) Shari'i quvvi i Mawlana Shukat, another Turkish commentary [Istanbul, n.d.], (3) Mofattah al-Daragh, (4) Quw'vi al-Farsiyah [sic?], (see Journal Asiatique 1846 Aug.-Sept. p. 279 (in Hammer-Purgat's Liste des ouvrages imprimés à Constantinople dans le cours des années 1843 et 1844, where the information is derived from the biography of Shukat prefixed to the Muzil al-hakim), Edwards coll. 411, 692).

2 According to Babinger this is the date inscribed on his tomb.

3 He has already been mentioned in the medical section of this survey (P.H. II p. 294, V.S.)
no. 176a (defective at both ends), Majlis II 856 (16th cent.), Rieu II 514a (17th cent.), Leyden I p. 99 nos. 188, 184, Marsigli 444 (2), Salemann-Rosen p. 14 no. 123b, and others in Istanbul (see Horn Pers. Hss. p. 496 no. 878).


102. Ni‘mat Allāh b. Ahmad b. Qādī Mubāraq al-Rāmī was born at Sofia and followed the craft of an enameller. Moving to Istanbul he entered the Naqšbandī order and became a collector of books and curiosities. He died in 969/1561–2 and was buried in the Naqšbandī monastery near the Adrianople Gate. [‘Atā‘ī Dhai al-Shaqtīq al-Nu‘mānīyāh II p. 75 (summarised by Blau, ZDMG. 31 (1877) p. 486); Encyc. Isl. under Ni‘mat Allāh b. Ahmad.]

Lughat i Ni‘mat Allāh 1 (beg. Hand i bī-qiyās u shukr i bā-ṣipās ān Mālik i bī-hamātγ rā, a comprehensive 2 and valuable Persian-Turkish dictionary with numerous examples from the poets (especially Shams i Fakhrī) and explanations of even the most usual words (bātī yī anwānī nūs), divided into three qismā (1) verbs in alphabetical order, (2) on the particles and the rules of inflexion (Qawā‘id al-Furs), (3) nouns arranged in bābīs according to the initial letter with a further grouping according to the first vowel): H. Kh. VI p. 362 (under Ni‘mat Allāh), AN. 32, Lagarde p. 53, Salemann p. 526 no. 54 (preface quoted), Blochet II 1020 (a.h. 947/1541, autograph (?). 15 ll. quoted from preface), 1022 (a.h. 979/1571), 1023–5, Browne Pers. Cat. 161 (? (a.h. 966/1559), 162 (a.h. 974/1567), Flügel I 134 (a.h. 966/1558–9), 135, Leyden I p. 101 nos. 190 (a.h. 966/1558–9), 191 (a.h. 967/1579), 192, Leningrad Pub. Lib. (= Dorn p. 426, nos. 401, 462, the former dated 969/1561–2), Mus. Asiat. 175 (a.h. 996/1588. See Literatur-Blatt für orient. Philol. II (1884–5) p. 77, Mus. Asiat. Funtot Coll. II (a.h. 1037/1627. The MS. described by Blau), Āsafīyah II p. 1490 no. 108 (a.h. 995/1585), Bodleian 1697–9, Sipahsālī II p. 263, Berlin 135–7, Rieu II 514b, Lindesiana p. 203 no. 884, Breslau p. 38 no. 34, Cataloghi p. 38 no. 4 (Hebrew

1 This title is formally given to the work by the author (cf. Flügel I p. 137a., Salemann p. 629, Blochet II p. 239).

2 It contains 15,839 words according to a note at the end of Flügel 134.


Abridgment by the author himself: Majma‘ al-lughāt (beg. as in the unabridged work): Blochet II 1021 (?) (a.h. 957/1556, autograph), Rieu II 515a (17th cent.), 515b, Flügel I 128 (2) (much abridged), Berlin 134.


al-Tuhfat al-sāniyāh ilā l-hadrat al-Hasanīyah, often called al-Danšīhil 1 or Lughat i Danšīhil, (beg. ?), a once well-known Persian-Turkish dictionary with numerous examples from the poets, dedicated in 988/1580 to Hasan Pāshā, Amīr al-umārī bi-Mūsī (H. Kh.), and arranged according to the last and first letters: H. Kh. II p. 229, Lagarde p. 28, Salemann p. 531 no. 65, Flügel I 136 (partly a.h. 1036/1626–7), Auner 303 (a.h. 1145/1732–3), and many others in Istanbul (see Horn Pers. Hss. p. 494 no. 863).

104. Muḥāyyi l-Dīn M. “Muṣṭi” b. Badr al-Dīn An-Ḥisārī Šārākhānī began in 981/1573 at his birthplace, Aq Ḥisār, 2 a concise Arabic commentary on the Qur‘ān which he completed in 999/1591 and which al-Mujībī describes as muṣṭi (see H. Kh. VI p. 339 under Naṣīr al-Ṭanṣīl, Brockelmann II 439, Spol. II p. 652). In 982/1574 he was appointed Ṣalāḥ al-Ḥarām al-Nabawi at al-Madinah and he died at Mecca in 1000/1592 or 1001/1592–3.

[称号 al-at-thar III pp. 400–1; Rieu Turk. Cat. p. 159a; Encyc. Isl. under Aq Ḥisār; Brockelmann II 439, Spol. II p. 651; etc.]

1 Muthallatha (beg. Sp. u st. i khusṣus-numāyāh), a vocabulary of Persian words composed of the same consonants but

1 For danšīhil, a porridge made of pounded wheat, see Dozy, Hava etc.

2 The beginning quoted by Flügel (H. bī-ṣūn u shukr i bā-ṣipās ān Mālik i bī-hamātγ rā etc.) agrees with that of the Lughāt i Ni‘mat Allāh and is probably spurious. Auner does not quote the opening words.

3 [Ah Hisar, now in the province of Manisa in Western Anatolia. V.S.]
differing in vocalisation, completed in 991/1583: Blochet II 1026 (1) (Mecca, A.H. 994/1586, probably autograph).

(2) al-Muthanna, explanations of 775 Persian words: see Brockelmann Spbd. II p. 622.

(3) Jinân al-janân, a concise Persian-Turkish dictionary with examples from the poets including “Munshi” himself, completed in 993/1585: Blochet II 1026 (2) (Mecca, A.H. 994/1586, probably autograph).

105. M. “Riyâd” b. Mušafa, Qâdi of Aleppo, author of the Riyâd al-shu’â’arâ’, a Turkish biographical dictionary of poets, and Turkish translator of Ibn Khallikân’s Waṣf al-dîn al-arba’in, was born in 980/1572–3 and died in 1054/1644 (see Enyc. Isl. under Riyâd, Babinger Geschichtsschreiber der Osmanen p. 177).


106. ‘Abd al-Qâdir b. ‘Umar al-Baghdadî, one of the most learned of the later Arabic philologists, was born at Baghdad in 1030/1621. After a year’s stay at Damascus he reached Cairo in 1060/1650–1 and studied at al-Azhar under various scholars, especially al-Khafjî. Most of the remainder of his life was spent in Cairo, where he died in 1093/1682. Of his works, seven of which are enumerated by Brockelmann (Spbd. II p. 397), the best known is the Khânâmät al-adab, an Arabic commentary completed in 1073–9/1663–8 on the verses quoted in the commentary of Radî al-Din al-Astarâbâdî on Ibn al-Hâjî’s Kâfîyah. For his commentaries on the Tuhfah i Shâhîdî see nos. 100 (2) and (3) supra. [Khûlûqat al-‘âshar II pp. 451–4; Enyc. Isl. under ‘Abd al-Kâdir; Brockelmann II p. 286, Spbd. II p. 397.]


107. Hasan Efendi “Shu’uri,” who died in 1130/1718–18 according to Hanîf-zâdah (H. Kh. VI p. 555), wrote in addition to his dictionary three Turkish works mentioned by the same authority, namely (1) Tu’dîl i amsiha, a medical work dedicated to the Grand Vizier Mušafa Pâshâ (H. Kh. VI pp. 533, 563), (2) Lughat i aqîd ’ar wa-l-turîb wa-l-‘ilmîhâb i Shu’urî, written in, or about, 1120/1709–9 and alphabetically arranged I (H. Kh. VI p. 626) and (3) Shâhî i Pand i ‘Attar, a commentary written in, or about, 1125/1713.

Lisân al-‘Ajam, or Farhang i Shu’urî, (beg. al-‘H. l.‘alama l-‘insâna lâ man yu’lam), a dictionary completed after twelve years’ labour in 1075/1664–5 and arranged like the Lughat i Nîmât Allâh: H. Kh. (Hanîf-zâdah) VI pp. 555, Tarjumah i lughât in Farhang I bammûn Lişân al-‘Ajam li-mutarjim (in-mutarjîmînihi?) Hasan Efendi al-Qâdir bi-Shu’ûrî etc.), Lagarde p. 50, Salemmann p. 548 no. 106 (list of authorities quoted from the preface), Tashkent Univ. 28 (= pp. 218–451

2 So in the printed text according to Mélange IX p. 549, n., but Shûhîma man according to Hanîf-zâdah.
3 “Shu’ûrî celebrated sein wörterbuch ja erst 1075” (Mélange IX p. 560)*.
4 So according to Semenov (Tashkent Univ. Cat. p. 24).
5 Salemmann makes no comment on this description of Shu’urî’s dictionary as a translation. Presumably the suggestion is that it was translated (mainly) from the Farhang i Jâhângîrî (sometimes called simply the Farhang), which is indeed the first of the numerous authorities mentioned in the preface.
(the second half) of Vol. II in the printed edition, from which it was transcribed in 1721/1854–5).


108. Sunbul-zâdah M. “Wahhi” b. Râshîd was born at Marâş [Maras], where the Sunbul-zâdahs were a prominent family. In 1190/1776 at the beginning of the reign of ʿAbd al-Ḥamîd I [1187–1203] he went on a diplomatic mission to Karîm Khân Zand, in the course of which he visited Erivan, İsfahân, Karîm Khân’s capital, the language of which he calls Dari, Nîhâwân and Shîrâz. At the last place, the language of which he calls Pahlawi, he made a long stay, associating with the poets and mastering their idioms. The Tuhfah i Wahhi was one outcome of this visit to Persia, another being the frequent references to his journey in his subsequent poetry. On his return he was appointed Qâdî of Eski Zagra in Eastern Rumelia and subsequently of Rhodes. In the reign of Sultan Süleyman III [1203–39/1789–1807] he lived at Istanbul, “versifying and merrymaking”, and richly rewarded for his poetry by the Sultan, to whom he dedicated his Divânh. He died at Istanbul on 14 Rabî’ I 1224/29 April 1809 after a dissolve life of more than ninety years.

[RIEN Turk. cat. p. 144; Gibb Ottoman poetry IV pp. 242–65; Ency. Isl. under Sunbulzade Wehbi (Björkman).]

Tuhfah i Wahhi (beg. Hamîd bî bâdd Kâram-farnâ-yâh *), a metrical Persian-Turkish vocabulary completed in 1196/1782 for the author’s son Lutf Allâh, dedicated to the Grand Vizier Hamîd Khâlîf, consisting of fifty-seven qî’tân and a mathnawî, and evidently modelled on the Tuhfah i Shâhidî, which it superseded: Lagarde p. 33, Salenmann p. 501 no. 139, Gibb Ottoman poetry IV pp. 257–8, Rieu II 515b = Turk. Cat. p. 144 (19th cent.), Flügel 141 (1), Breslau Richter 151.

Editions: Istanbul 1218/1798 (Zenker I p. 7, Flügel I p. 143, RAS, cat. p. 440), 1223/1808 (Flügel I p. 143), 1230/1815 (Zenker I p. 7), 1232/1817 (Flügel I p. 143), 1252/1842 (Flügel I p. 143, Karatay p. 189), 1268/1852 (Flügel I p. 143, Karatay p. 189), and others (for which see Karatay pp. 189–90); Bûlûq 1242/1826–7 (Flügel I p. 143); 1245/1829–30 (Zenker I p. 7, Flügel I p. 143); 1247/1831–2 (Flügel I p. 143); 1254/1838 (Zenker I p. 7).


Commentaries: (1) Sharh al-Tuhfah al-manṣūmat al-durriyyah fi lughat [sic!] al-Fâristiyah wa’l-Darîiyah; a Turkish commentary written in 1206/1791–2 by Ḥâjjî ‘Alî Ahmad “Hayâtî”; an excellent commentary . . . which is still highly esteemed for the valuable information it contains on points connected with the Persian language” (E. J. W. Gibb, IV p. 258).


109. Appendix

(1) Aṣl al-jawāb (beg. Ḥurûf al-alif. Abû jami’i ab. Atâshdîn u Atâsh-kadîh ûjâg), an anonymous dictionary of Arabic and Persian words with Turkish explanations: Leyden I p. 109 no. 211.

(2) Jami’ al-Fâristi fi īlm al-lughah (beg. H. u sp. u thenâ-yi bîg. mar ûn Khudây i āfâmûnîr râ kih masyâd kard)
an anonymous Persian-Turkish dictionary divided into five parts
(1) dar asmâ, (2) dar afâd, (3) dar harâf, (4) dar asmâ' i meshâkâr
azzâr Türkîâ-i Sûrîyanî u mütâlîqâtâh, (5) dar qevâ'î'dî shâ'irî'iyâh.
Leiden I p. 100 no. 185.

(3) Lughât i Âmîr Husain al-Âyâsî (?) [beg. Âbî awardan
ba-ma'nî t'îlâtî kih bar sunî sîdîr pâdîr annâd], a Persian-
Turkish dictionary containing about 12,000 verbs followed by
about 10,000 nouns: Leiden I p. 101 no. 193, Flügel I 144 (A.H.
1023/1614, transcribed from the preceding MS), apparently also
Hamburg 219.

(4) Lughât i Lutf Allâh [beg. İltî'î tî ŋalâk bâqî u 'arsh u
forsh oltâ g'î'mî], a metrical Persian-Turkish vocabulary in
qî'ahs of different metres: Auner 304 (6).

(5) Lughât i šihâh [beg. Âb, Âbîd, Âbâddîn, Âbâddân, Âb i
yâhî], a vocabulary of about 6000 Persian words with Turkish
equivalents: Salemann p. 521 no. 41, Flügel I 120 (2) (A.H.
922/1516).

(6) Mushkilât i Şâhâ-nâmâh (?) [beg. Şukrî u sp. tî bî-qâ-
mân an Qâdistî-ri kih ba-yak naqar], a glossary in four chapters
(1) Persian infinitives glossed in Turkish, (2) rules of Persian
grammar in Persian, (3) miscellaneous examples, (4) Persian nouns
glossed in Turkish]: Browne Pers. Cat. 163 (2) (not later than A.H.
995/1585), Vatican Pers. 54 (104 17th cent. Rossî p. 81),
Chanykov 34.

(7) Qâdim al-Furs tâlî ushâb Qânûn al-adâb (1) [beg. Bâb
al-alîf. Nâvî awwalahu 'l-affâ al-maftûhah. Ayyâ, Abîsî, Abîkhalîs, Abûrîzâf, Aqâ, Arastîkîlîyi etc.], a Persian-Turkish glossary
[agreeing in arrangement with the first qism of the Şâhâl al-lugbâh
tf. no. 98 aynî)],: Browne Pers. Cat. 163 (1) (A.H. 907/1501).

(8) Tûfâfat al-qâshâq [beg. Ba-nâmî i Khudây 'azza va-jalla
âqîâtî kartam], a small anonymous vocabulary of Persian
expressions with interlinear Turkish translation: Lagarde p. 52,
Salemann p. 524 no. 53 (beginning quoted from a MS. belonging
to V. Rosen), Flügel I 140 (16 foll. A.H. 958/1551).

1 This attribution, of doubtful authority, comes from the Vienna MS., and is
perhaps due to the dragoon who transcribed it for Tengnagel. The Leyden and
Hamburg MSS. contain no mention of author or title.
2 This title comes from the title-page, not from the work itself.

A. LEIXCOGRAPHY: (d) PERSIAN-URDU

(9) Zubdat al-lugbâh, a dictionary in two parts, Arabic-
Turkish and Persian-Turkish, by Ahmad Nâshîd: [Istanbul]
1283/1866" (pp. 304; 160).

A. LEIXCOGRAPHY: (d) PERSIAN-URDU

For Persian-Urdu nişâb see an article entitled “Bahshûn kê
taľîn nişâb” by Hâfiz Mahmûd Khan Shîrâyî in the Proceedings of
the Idrâs-i-Muârif-Islâmîa, first session, held at Lahore, 15th
and 16th April 1933, Lahore 1935 pp. 51–139.

110. M. Sa'id, Râ's of Mîrâspûr.
Lughât al-Sa'id, a metrical vocabulary of Arabic, Persian
and Urdu: [Lucknow] 1264/1848* (Masihâ'i Pr. Followed (pp.
16–18) by Jâmî's Tajûn al-lugbâh and accompanied on the margin
by Âmî-î Fâris, 18 pp.); Lucknow 1874* (Shigûlâ i gulzâr Pr.
Followed by Jâmî's Tajûn al-lugbâh (pp. 13–17) and the Nishâb
i muthallath, a metrical vocabulary of Arabic, Persian and Urdu,
and accompanied on the margin by Âmî-î Fâris. 20 pp.);
Delhi 1285/1868° (Hindî Pr. 12 pp.); (1876°) (Brahmî Pr.
12 pp.); Cawnpore [1871°] (Ma'shî'î nur Pr. Followed (pp. 13–17)
by Jâmî's Tajûn al-lugbâh and the Nishâb i muthallath and
accompanied, on the margin, by the Âmî-î Fâris. 30 pp.);
and others.

111. Muftî M. Ghulâm-Sarwar b. Muftî Ghulâm-Muhammâd
Quraishî Asûdî Hâshimî Lâbaurî has already been mentioned
(PL. I p. 104) as the author of the Khaṣīnâl as-gişîsî (a chronon
gram = 1280/1863–4).
Zubdat al-lugbâh, or Lughât i Sarwarî, (Z. al. l. al-
muârif tab l. i. S.), a dictionary of Arabic, Persian and other
words explained in Urdu: Lucknow 1294/1877** (pp. 594).

112. Wajhâd Husain "Andalîb" Shâdânî Ph.D., London,
1933–4, is the author of an Urdu commentary on the rûbâ'îyât of
Bâbî Tâhir (Lahore 1924*) and of articles in the JRSB.
Naqsh i bâdi', a glossary of poetical terms explained in
Urdu: Lahore 1923* (pp. 216).
113. APPENDIX

(1) Khalilq Bari (beg. Khaliq Bari Sarjtan-har Wahiid e barz Kartar = Isma’ul tibb Khudah k a nanoo Garma d hop Saiyad chahank), a ryhmed vocabulary of Arabic and Persian words used in Urdu with their Hindi equivalents, commonly ascribed to “Khusraw” Dihlawi (for whom see PL 1 pp. 495–505): M. Vaftid Mirza Jih and works of Amir Khusraw pp. 231–2, Ethed 2448 (A.H. 1134/1722), 2447 (with a Persian preface in which the work is called Mafiq al-shibiyin), 2449, Rieu II 5146 (17th cent.), 797a (18th cent.), Browne Pers. Cat. 320 (2) (A.H. 1197/1783), Ivanow 1743 (1), Curzon 733 (1), Bodleian II 2338.


Discussion: Khalilq Bari, by Mahommed Shereen (in OCM. III/1 (Nov. 1926) pp. 48–64.)

At least a dozen similar vocabularies are in existence (see a list in Blumhardt’s Catalogue of the Hindustani MSS. in the Library of the India Office p. 132b). Of these it will suffice to mention one composed by the poet “Ghulam” (see PL. I pp. 325–7) under the title Qadir-namah (Editions: [Delhi][1870*], 1873*, 1291/1874*, etc.).

A. LEXICOGRAPHY: (c) ARABIC-PERSIAN

See also Darhang-namah-ha-yi ‘Arabi ba-Farsi (Silsilah in Intisharat i Dahnaghat 513. Cf. Luqhat-namah i Dilkud, muqaddimah, p. 265 seq.).

114. Abu Nasr Isma’il b. Hammad al-Jauhari, born at or near Farah, received his early education from his maternal uncle Isaq b. Ibrahimi al-Farabi, the author of the Dusin ad-ab (for which see Brockelmann I 128, Spbd. I 195) and subsequently studied at Baghdad under al-Sirafi (al-Hasan b. ‘Abd Allahu) and


[Ency. Isl. under Djuhari; Brockelmann I 128, Spbd. I 196.]

Taj al-aqal wa-shah (or sahak) al-Aribiyah, commonly called al-Shah or al-Sahak, a celebrated Arabic dictionary (for which see Brockelmann, op. cit., and Lane Arabic-English Lexicon, 4th ed., p. xiv).


Editions: Calcutta 1812 (The Soarah. A dictionary of Arabic words, explained in Persian, by Abul Fazl Moinuddin bin Omr bin Khalid, commonly called Jamali, being a translation of the Soarah ... Revised and corrected ... by Musswees Durvesh Ulee, Jan Ulee, Meer Ghulam Husain and Ubdoor-Raheman. 2 vols. Pp. 648–649/1395), 1815 (The Soarah, etc. 2 vols.), Tibrhan 1286/1869–70 (see Sipahisalat II p. 201, Lucknow 1289/1872.
(Ṣuṣārā). Followed by the Qarāb, a glossary of Persian words occurring in the Suṣarā, with explanations in Persian, by Ḥakīm ʿAbd al-Majīd Khān. 2 vols.), 1853* (Ṣuṣarā . . . maʿa farhang i munāmmā baḥ Qarāb. 2 vols.), Cawnpore 1910† (1st qr. 1911) (Ṣuṣarā maʿa ʿalāfāt i munāmmā baḥ Qarāb. Pp. 602. Presumably this is the edition, India 1228, mentioned by Sarkis, col. 707, in which case it contains also the Nār al-ṣabāh, for which see below.

 Corrections: Nār al-ṣabāh fī qūlāt al-Ṣuṣarā, by M. Saʿd Allāh Murādābādī (for whom see PL I p. 44, 1222): Calkutta 1812 (appended to the Suṣarā. Mushār I 1606; Lucknow 1293/1876 (ʿAlawi Pr. See ‘Alīgarh Subh. ptd. bks. p. 52); Lucknow 1311/1893 (in a volume containing six of M. Saʿd Allāh’s works, the first being Navādār al-vaṣūl [al-ṣaḥīḥ] fī sharḥ al-Ṣuṣarā, which gives its title to the volume); Cawnpore 1343/1924−5 (appended to the Suṣarā. Mushār I 1606).

 Supplement: Šāmīnām i laṭfāf, by Ḥakīm ʿAbd al-Majīd Khān (author of the Qarāb mentioned above and editor of the 1854 edition of the Burḥān i qūṭi‘ and of other works), Calkutta 1301* (186 p.); possibly also Cawnpore 1332/1914* (Lugāt al-Ṣuṣarā bi-l-taṣriḥ wa-l-ʿalāfāt wa-l-ṭārīkh, additional explanations in Persian and Urdu, by M. ʿAbd al-Majīd Islāmābādī. Majdī Pr. 511 pp.).

 For the author’s own supplement, Muhāqāt al-Ṣuṣarā, which is in Arabic, see Barthold Turkistan, London 1928, pp. 51–2; Brockelmann Spbd. I p. 196, and Barthold Turkistan i epokhu mongol’skogo nashestviya Teksty, pp. 128−52, where some extracts are printed.


 117. Abū ʿAbd Allāh al-Ḥusain b. Ibrāhīm al-Ṣaḥīḥ, surnamed Dīn i l-isnān, died in 497/1103 or 499/1106. For al-Muṣīrī, a Persian-Arabic glossary ascribed to him on doubtful authority, see no. 91 supra.

 [Samānī fol. 564a; Bushyat al-vaṣūl p. 231; Brockelmann I p. 288, Spbd. I p. 505.]


 119. Abū ʿAbd Allāh b. M. al-Maidānī, who died at Nishāpūr in 518/1124, wrote the well-known dictionary of Arabic proverbs entitled Majmaʿ al-anwār and several other works.

 [Ency. Isl. under Maidānī (Brockelmann); Brockelmann I 289, Spbd. I p. 506.]

 al-Sāmī fi l-asāmī (beg. al-H. l. ʿalā l-ṣāmī fī yātimmā mmrā dīnā hamshīh), a classified Arabic vocabulary with short Persian explanations (which seem, however, to be absent from some of the MSS.) completed in 497/1104 and divided into four qismā: (1) fī l-sharīʿāt, (2) fī l-hayawānīt, (3) fī l-ʿalāwīt, (4) fī

Editions: Tibrân 1265/1848–9; 1287/1860–1; 1272/1855–6; date? (109 pp.) and others (see Muşāf 1931–2).

118. Abū l-Qāsim Maḥmūd b. ʿUmar al-Zamakhšāri, author of the Khawāṣṣ ʿan baqēʿīq al-tanzil and several other well-known Arabic works, was born in 467/1075 at Zamakhshār, between Nūzar and al-Jurjānīyah (Jurgān) in the province of Khwārizm, and died in 538/1144 at al-Jurjānīyah (see Brodellmann I pp. 289–93, SpbdL I pp. 507–13; Ency. Isl. under Zamakhshārī; etc.).


Rearranged and amplified Persian translation of Qism I–II

1"The work is not a mere translation but rather an elaboration of Zamakhshāri’s Muqaddamah... the Arabic words explained in it are arranged alphabetically."
written by an anonymous author for his son Abū ʻl-Ṣafāʾ Burhān al-Dīn Yaḥyā (beg. al-H. I. 1. 'l. ja‘ala ʻilma ʻl-adabī dharī‘atīn’) : 
Manchester Mingana 755 (defective at end. Circa A.D. 1700).

Arabic commentaries: (1) [on Qūṣūm III /IV - V] Ťībat al-ʻṣūfīt ʻalī sharh al-tasaarruḥfīt (beg. al-H. I. 1. ajzala ʻanā min ṣaydātī ʻl-muṭaṣāḥātīn), by an anonymous author: Eṣfārānī 167 (3) (a.h. 707/1307).

(2) [on Qūṣūm III - IV (V)] Sharḥ Risālat al-tasaarruḍfīt (beg. Ham-da`l li-Man ǧatihā abwāba ʻl-ʻalāmīn), by M. ʻIṣan Allāh b. Māḥmūd ʿIbn Allāh ʻAbū al-Bukār, who completed it in 945/1338: Leningrad Asiat. Mus. Bukhārā Coll. 189-96 (of which 194 and 192 are dated 940 (sic) and 945 respectively), Loth 989, 990 (2).

(3) Anonymous glosses on the same Risālat al-tasaarruḍfīt: Loth 990 (1).

Turkish translation: see Brockelmann.

119. Abū Ja‘far Ahmad b. ʻAli al-Muqri’ al-Baihaqī [known as Bit Ja‘far according to Irshād al-arib I p. 414, not Ja‘far as Ḥ. Kh. says] was born in or about 470/1077-8 and died in 544/1150. He was ʿImām of the Old Mosque at Nishāpūr and wrote works entitled Yanābī’ al-ʻulajah, an Arabic dictionary almost as large as the Sihāb on which it is chiefly based (MS. of Vol. II: Mashhad II, fol. 11, MSS., no. 61), al-Muḥīṭ bi-l-ʻulajbat al-Qarān and al-Muḥīṭ bi-l-ʻilm al-Qarān.

[Irshād al-arib I pp. 414-16; Bugḫat al-wa‘āḥ p. 150; Brockelmann I p. 293, Spābd. I p. 513.]


no. 136, Bodleian 1635 (fullest description), Edinburgh 61, Leningrad Univ 1022* (Romanskewicz p. 4), and others at Istanbul (cf. Horn Pers. Hss. p. 494 no. 860) and elsewhere (cf. Brockelmann).


The statements of Ḥājjī Khālid and the Maṣḥūfūd catalogues concerning the vocabulary known as Ḥam-d wa ṣanā‘ and its metrical version, the ‘Uqūd al-jawāḥir, are as follows:


This word does not occur in the Istanbul edition of 1311.
yūdūd al-jawnah (beg. al-Ḥ. Ḥ. Mubāʾiʾ al-badāʾiʾ wa-
Munṣāḥiʾ al-ṣanāʾiʾ... amma b'd dīnīn gūyad... al-Watūṭi...),
Ibnīdī a yūthāh u fāṭāhāh āḥāzī i kār *
Istīmālāt il-khwāsī dādan Munāwīfījīmī ṣūzākīm,
a a metrical Aribic-Persian vocabulary "arranged, like the Niṣāb uṣ-Ṣūbāyān, by order of subjects" (Rieu), and consisting of fifty or fifty-one sections (qūšās) introduced with a prose preface, in which Abū al-Jalīl b. Rashīd al-Dīn Umar al-Watūṭi (Ivanov), or Rashīd al-Dīn al-Qawī[fīsī?] Abū al-Jalīl b. Umar al-Watūṭi 3
(Rieu), or, according to some MSS., Ahmad "Dāʾi," speaks as the author, and Sulṭān Murād b. M. (A.H. 824/1421/51) or Mīrzā Uḥūd Bēg Chelābī, son of Sulṭān M. b. Bāyāzīd b. Murād (i.e. Sulṭān M. I., who reigned 816-1413/21) is mentioned as the dedicatee: H. Kh. IV p. 239, Ivanov Curzon 540 (A.H. 1088/1678), 1st Suppt. 886 (mid 18th cent.), Rieu II 507b (17th cent.), Brownse Suppt. 871 (Abū Dāʾī named as author. A.H. 1184/1770-1), Bodleian 1676 (lacks preface), Ethis 2391 (lacks preface), Rehatseki p. 155 no. 102, Mashhad II, fsl. 11, MSS., no. 59 (title given as Nyūdūd al-jawnah and author, or editor, as M. Munṣī 4), Ḫusāsia 15 (1) (beg. al-Ḥ. l. M. al-b. w-m. al–s... ammā b’d dīnīn gūyad mu’alīf i sāʾī Ahmad i Dāʾī. Scriptor porrō annuntiat, se vocabularium Reschēd-el-dīni Watūṭi hic in aliām formam redigisse. Dedication to M. b. Bāyāzīd, reigned 816-25/1413-21), Meherji Rana p. 81 no. 13.


1 (Qānun i adab) (beg. Sīpās Khudāy-rah ki Qādir i barmāl-ast), an Arabic-Persian dictionary designed especially to help Persian poets in search of rhymes and Persian men of letters wishing to resolve ambiguities 2 based on fifty-one works (of which the list is quoted by Rieu and Blochet), and divided according to the final letter into kitābās, which are subdivided firstly into nine nau's according to the nature of the vowel preceding the last letter (a, u, ū, ā, ā, a, u, i followed by a quiescent consonant) and secondly into groups of words containing two, three, four, five and six letters respectively, the whole concluded with three short fuṣūl: Ahmad Ārā, "Hicī VI-IX. (XI-XIV.) asarlarda Anadolu'da faršça eserler" (in Turkiyett mecmuası VII-VIII [?], misprinted VII-VII in Orşus 1/2 (1948) p. 361, whence this reference is taken), Cīzī II, 1945, pp. 100-1, Ḫ. Kh. IV p. 494, Blochet II 949 (lacks preface. Mid 15th cent.), 948 (A.H. 990/1582), Vatican Pers. 83 (1) (A.H. 866/1462. Rieu p. 101), Rieu Suppt. 425 (A.H. 893/1487), Ameur 295 (A.H. 950/1543-4), 296, Ṣui p. 228 no. 1064 (A.H. 922/1516), Simātqāl II p. 249 nos. 876 (A.H. 968/1500-1), 875 (17th cent.), Mashhad II, fsl. 11, MSS., no. 35 (A.H. 969/1561-2), Catalogu III p. 312 no. 21 (1).

3 The fullest quotation of the preface is in Brownse Pers. Cat. 169 (1).

2 According to Ḫ. Kh. (see above) the ūfānd u ṣaḥāṣ ascribed to Rashīd al-Dīn Watūṭi was a muntazim, but he does not quote the opening words and probably therefore had not seen the work.

3 A name bearing a suspicious resemblance to that of the celebrated poet Rashīd ud-Dīn M.B. Abū al-Jalīl Watūṭī, who died A.H. 578" (Rieu II p. 507b). Acceding to Ḫ. Kh. (as quoted above) the ūfānd u ṣaḥāṣ was ascribed to Rashīd al-Dīn Watūṭī.

4 For Ahmad "Dāʾī" see Gibb Ottoman poetry I pp. 206-9. In some manuscripts and in the printed edition of Lāṭif it is said that Ahmad Dāʾī wrote further a work dealing with Persian and Arabic lexicography, which he called 'Uqūd-ul-Jawāhir or 'The Strings of Gems' " (Gibb loc. cit.).
122. Ismai'il b. 'Ali b. Ishâq is of uncertain date.

al-Tâhil (beg. al-H. l. 'l. zaïyana 'l-'alamâ bi-'l-'alamâ'), an Arabic-Persian vocabulary (with interlinear Turkish glosses in the recorded MS.) divided into three qisâms (1) infinitives arranged in 28 bols according to the first radical, (2) nouns arranged under the five heads (a) parts of the body, (b) crafts and tools, (c) food and drink, (d) animals, (e) heaven and earth, (3) a few particles): Ameer 300 (A.H. 815/1412–13), Rieu II 506s (16th cent.).

123 Abû Naṣr al-Farâhî, the author of the Niṣâb al-ṣibāyn, whose name is variously given as Maṣ'ûd b. Ḥusain (Bodleian 1636), Badr al-Din Abû Naṣr Muhammad (Bânkîpûr IX 825), Maṣ'ûd b. Aḥâr b. Ḥusain (Qanûn 650), etc., seems to be identical with Badr al-Din Abû Naṣr Mahmûd b. Abû Bakr al-Farâhî (or, according to al-Djawârî al-muqâlî II p. 172 and Ibn Qûtîlûhûsh p. 56, Maṣ'ûd b. Abû Bakr b. Ḥusain al-Farâhî), who in Jumâdâ II 617/July 1220 completed his Lâmât al-badr (H. Kh. II p. 559), Cairo Arabic cat. III p. 107, de Slane 823), a versification of al-Shâhâni's al-Jâmi al-sughûr (Broekelmann I p. 172, Spâdîl. I p. 290). It is stated by Browne, Lit. Hist. II p. 488, that "he died in a.d. 1242", but no authority is given for this statement.


Discussion: by 'Abbas Iqâbâl âshiyâni in the periodical Amârîsh u parvârîsh a.h.s. 1318, pt. 3 (this reference comes from the Majlis catalogue II p. 122 n. 1).

Commentaries: (a) al-Nuskhat al-ilâhiyât (beg. Sipâs i bî-qâ’i ’u mar Qâ’i ’u kîh asâs), a detailed commentary completed in Rabi’ II 790/3 April 1388 by Niqâm [al-Din] b. Kâmal.

1 The rhyming words are grouped according to the number of letters (from two to seven) that they contain. After the preface the work begins thus: Qawâfî i k:b i awwal. Ya, ar; Li, suh; Ma, sah; Mx, sh; Dã, ã; Dãl, dãr; Dãh, ân.

2 For Abû Shâhâni the Vatican MS. appertently substitutes Abûl-Muzaffar.

3 These words do not occur in the preface as quoted in Sipahsâh II p. 250.

4 For the numerous niqâfâ of this kind see an article entitled Bedelcîn kâ bârîmâ niqâf by Mâhû Muhammad Kâmûs Şehrâni in the Proceedings of the Iârâ-mîrî-îsâlîmî-Ishânî, first session, held at Lahore 18th and 18th April, 1932, Lahore 1935, pp. 51–139.

5 This title and the date of completion are given on the penultimate leaf of Ivanov 1st Suppt. 882, but apparently not in other MSS.

(b) Ṣāḥib al-fīṭyān, by “Yūsuf”: Ellis Coll. M428 (224 foll. A.H. 1017/1608).


Editions: Thirān 1275/1858–9 (149 pp. Muṣāh I 1029); (Persia) 1283–4/18666; Lucknow 18786 (Shahr I N. al-ṣ. . . . mushtahār bah Shahr i Dașt-i Bayāti).


(k) Šahr-i Nišāb al-šīyān (beg. al-H. I. . . a. b. awčal gīyād dānīstān kī Ḵārā i nītāb rā N. al-ṣ. nām kard), an unidentified commentary: Bodleian 1644 (a fragment of 21 foll.).

(l) Šahr-i Nišāb al-šīyān (beg. “Bād az shahr i nišāb i Khudā kih”), a brief anonymous commentary dealing chiefly with matters of prosody: Ivanov 1412 (27 foll. Early 18th cent.).

(m) Šahr-i Nišāb al-šīyān, unidentified: Cambridge 2nd Suppt. 406 (18th cent.).

(n) al-Durrat al-thaminah, completed in 1292/1876 by ‘All Akbar b. M. Ja’far al-Ḵūṣūndi al-Luẓiwi al-Yazdi: Dhari‘ah VIII p. 96 no. 358, Muṣāh I 663, printed Thirān 1295/1878 (both Dh. and Muṣāh); 1306/1885–6 (Muṣāh); 1312/1894–5 (Dh.); 1313/1895–6 (Muṣāh); 1316/1898–9 (Muṣāh).


(2) Nasīb i iḵwān, an Arabic-Persian vocabulary in a gašīdah of 191 verses, at the beginning of which the anonymous author mentions an earlier vocabulary composed by him under the title of Nišāb al-šīyān: Blochet IV 2414 (a.h. 1104/1692), possibly also Bodleian 1650 (3) and Lahore Panjāb Univ. (see OCM. VIII/2 p. 67, where a.H. 776 is given as the date of composition). [Cf. no. 130 infra.]

124. The Majlis MS. of the Maṣla‘ maqāsid al-lugah has lost its first leaf and therewith any information that the author may o
have given concerning his name and date, but the cataloguer infers from the style of composition (az tarz i inshā') that the work was probably written in the 7th/13th century.

**Maṭla' maqāṣid al-lughah** (beginning of the explanations: Kūṭb al-ālifāt Bāb al-ālif al-maṣūfatāh “al-ʿAbīd” kār i ghiyfī u kār i pāy-dārē, divided, after an Arabic preface, into two parts (1) nouns arranged according to the initial letter in kūṭbās each of which is subdivided into three bābās (maṣūfat, maḍūmīm and māsārīr), (2) verbs, first the strong and then the weak): **Majlis II** 870 (lacking foll. 1 and 71–127. 14th cent.).


**Muhaddhīb al-ʿasrī’ fi murattab al-ḥurūf wa-l-ʿashāyā’** (beg. al-Ḥ. l. ‘l. khalaqa ‘l-ʿasrī’u bi-qudrat-hā), a vocabulary of Arabic nouns with Persian explanations but without examples, based on a number of works which the author enumerates in the preface,3 and divided according to the initial letter into twenty-eight kūṭbās (so Bānkīpūr), each of which is subdivided into three bābās (maṣūfat, maḍūmīm and māsārīr): 4 J. Kh. VI p. 273, Tīrān ‘Ali Akbar “Dīkhudūdā’s” private library (2 copies, 1 “very old.” See Sīpahšālīr II p. 294 penult.), Sīpahšālīr II p. 294 (a.h. 1087/1676–7), Ivanow Curzon 542 (18th cent.), Bānkīpūr IX 829–4 (both 19th cent.), L.O. D.P. 556 (defective at end).

126. Muṣṭafā b. Qubād al-Lādīqī died in 722/1322 according to H. Kh.

**Mishkāt al-maṣābīḥ** (beg. al-Ḥ. l. ‘l. ammaṣa [sic] khaladatā [sic] xalāṭuhi ‘l-ʿulamā’i bi-l-dhim wa-l-mār), an Arabic-Persian vocabulary arranged according to the first letter, the words under

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1 Possibly al-Rādiqānī, as suggested by ‘Ali Akbar “Dīkhudūdā” (Sīpahšālīr II p. 295).
2 Possibly al-Sīdāj, as suggested by the same.
3 Unfortunately, without the authors’ names. The latest of those certainly identifiable seems to be al-ʿAbīd fi “l-ʿasrī’ by Maḍīrī’s son Sa’d (d. 539/1144–5). The *Ṭrjānūn al-Qurūs* referred to may be that of Jurjānī (see PL. I p. 37) or that of Zaurānī (see PL. I p. 38), but there were other works of this title (cf. PL. I p. 39). Among the other sources were the *Kanz al-asmā’i* and *al-Būdūs*.
4 According to Ivanow the work is arranged according to the first and last letters.

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A. LEXICOGRAPHY

127. In 725/1324–5 was composed:

(Muqaddamāt al-lughah), 1 in three gīms (1) nouns, (2) verbs, (3) particles: **Tāshkent** Acad. I 441 (128 foll. a.h. 730/1330).

128. M. b. Qiwām b. Rustam b. Ahmad b. Maḥmūd Badr i Khūnān (12) al-Balkhī known as (al-ma’rūf bi-) Karkhī (13) is an author whose date has been regarded as fixed by a chronogram for the year 1091/1680, which according to Sprenger (p. 522*) occurs at the end of his commentary on the **Muḥkman al-asrār** 4 and indicates the date of its composition. This chronogram runs as follows:

Ba-fīk r inārā ṣhidāt al-bāh i tārīkh *

Dīlam gaftā zihī sharh al-Gulāštān.

As one of the British Museum MSS. of M. b. Qiwām’s commentary bears a note of purchase dated 1089/1678, Rieu was led to suppose that 1091 was the date of a later recension, but it may be conjectured that the MS. seen by Sprenger 6 contained not only M. b. Qiwām’s commentary on the **Muḥkman al-asrār** but also a commentary on the **Gulāštān** and that the chronogram refers to the latter. The earliest of the recorded MSS. of M. b. Qiwām’s commentary on the **Muḥkman al-asrār** seems to be that dated 1069/1658–9 in the Asfāfīyah Library (Cat. III p. 528), but a more precise indication of the date of the work may eventually be found in the fact that the author “quotes a poetical extract on Nizāmī’s

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1 Apparently a title given arbitrarily by an owner.
2 Variants of B i Kh are BDR KHĀNAYA (Blechot III 960) and BN KHRĀH (Blechot III 1267).
3 This word appears in various forms in the MSS.—Karījī (Rieu II p. 573, Ethé 2312), Bakrā (Sprenger p. 321, Ethé 988), Kamar (Blechot II 900), Nikī (Ethé 967). One or two of these readings seem to treat the preposition bi- as part of the following word.
5 This MS. belonged to the College of Fort William, but it does not appear in any of the catalogues of the Asiatic Society of Bengal and the India Office, where most of the College of Fort William MSS. now are.
writing from the Badi’ al-Hikayat by Mughāl ud-Din Hānsavi, whom he calls the most eminent man of the ‘age’ (Rieu II p. 573b). A certain Maulānā Mughāl is mentioned under Hānsi in the Haft iqlām (no. 379) as a celebrated poet, but apparently his date is not given.

No catalogue has yet discovered the date of the Bahr al-fadā’il, but there is at least a possibility that it will be found in the fourth bīb of Qism II. At any rate such a date occurs in that bīb of the Mangar al-fadā’il fi ma‘nāf al-fadā’il (Ivanow 1st Suppt. 883), which seems to be the Bahr al-fadā’il masquerading under a slightly incorrect title and with a spurious beginning (the first eight leaves being more modern than the rest). According to Ivanow a.H. 737/1336-7 is there mentioned as the current year. These matters need further investigation, but provisionally we may treat the Bahr al-fadā’il as a production of the fourteenth century.

Bahr al-fadā’il fi ma‘nāf al-fadā’il (beg. Hamd u sipās mar Khudāy-rā kih mabī ikhā u unās dar lughat i pāk), a “Persian dictionary,” embracing the most common phraseology met with in Persian prose and poetry, including Arabic, Pahlavi, Greek, and Turkish words” (Ethè, divided into two qimsa, “the first of which forms the real dictionary, arranged alphabetically in European manner, in twenty-eight bābs” (dar lughat i ahl i faṣl u ikhtiyār kih i qism ba-tarīb u īrāf i takājī), while “the second, on miscellaneous matters, contains fourteen bābs and thirty-seven suqals” (the bābs being 1 (1) dar asāni i ba’di az ahl u anlōd u kārīrān u ghazwāt u asbān u asbāb i Pātshambil ‘m, (2) dar alfīz i ala’vīt u ghāir i dīn, (3) dar kunyāt, (4) dar asāni i mōhkā u ayyān u bar millāt, (5) dar asāni i īrāf u kawākīb u . . . , (6) dar asāni i ikhtiyār vāshār u ba’di shahādāt, (7) dar kalīyā i ādamīyān, (8) dar wazn i dīrām u dīmār u rīf u sā’ . . . ,”

1 Of no importance according to Bocchet. “Les explications très résumées, et souvent insuffisantes, montrent assez l’ignorance de l’auteur.”
2 Predominantly Arabic words, it would seem, to judge from the somewhat discrepant accounts of the work, which is variously described as a “Dictionary, Arabic-Persian” (Lindesiana), a “dictionnaire arabe et persan” (Bocchet) and a “Persian dictionary” (Ethè).
3 The headings are quoted here from Ethè 2512. The subjects of these chapters are given briefly in English by Ivanow in his description of the “Mangar al-fadā’il.”

95
A. Lexicography


Silk al-jawāhir (beg. al-Ḥ. l. ‘zīyātān i-insa‘ī bi-l-rū‘a‘i), a metric Arabic-Persian glossary composed in 757/1356 on the model of the glossaries of Abū Naṣr al-Farāhī and Hūsām al-Dīn 1 and containing about three thousand Arabic words in 550 verses, which form 35 qita’ in various metres: Flügel I 104 (a.H. 902/1496-7), 103 (2).

130. In 776/1374-5 was composed

Naṣīb i ikhwān 2 (beg. Nānāh bār rām i Kirdār i jahān u kāst Allāk u Rāhīm u Raḥmān), a metric Arabic-Persian glossary: Bodleian 1650 (3), Lahore Panjab Univ. (see OCM. VIII/2 p. 67). Possibly also Bocchet IV 2141 (cf. no. 123 (2) supra).

Prose version: Bodleian 1651 (4) (beg. ‘Aql bharad Lubb ba-damm i awwal bharad).

131. “Ahmādi”, who wrote the Mīrḡāt al-adab and whose takharīs occurs in a line quoted by Persch from that work, is called “al-Ahmādi al-Kirmānī” by Hājī Khalīfah, who gives 815/1412-13 as the date of his death. The person intended is

1 i.e., according to Flügel, Hūsām al-Dīn Hasan b. ‘Abd al-Mu‘min al-Khuwayjī who wrote a glossary entitled Naṣīb al-jawāhir wa-naṣīb al-ṭabīyān in 350 verses (cf. H. Kh. VII p. 290).
2 This title is from the Bodleian MS.
evidently the celebrated Turkish poet “Ahmadi” Garmiyanî (for whom see Ghibb’s *Ottoman poetry* I pp. 260–93; Enc. Isl. [1st ed.] under Ahmedî [2nd ed. under Ahmadi]. V.S.); *Isâm Ansiklopedisi* under Ahmedî (M. F. Köprüli); etc.

*Mürgâti ad-abâd* (beg. *Dirâzi bismi’llahi l-Rahmâni l-Rahim* *Shukirlâd indi ma’âzâr in dâr i Hâkim. Ba’d i ha.” in *Fadâhâ tâ Li-yazîl* *An-kâ muluq ilâ ma’sûn shukr az zavîll*), a metrical Arabic-Persian glossary in a series of poems of different metres: Î. Kh. V p. 496, *Berlin* 159 (32 foll., apparently defective at end).

132. Majd al-Dîn M. b. Ya’qûb al-Ýarûzabdî, who has already been mentioned (PL I p. 180) as the author of the Sufar al-salâ’âdah, was born in 729/1329 at Kâzârân and died in 817/1414–15 at Zâbid.

*al-Qâmûs*, a celebrated Arabic lexicon (for which see Brockelmann II 183, *Spelâl. II* 234, Lane’s *Arabic-English lexicon*, p. xxvi, etc.).

Persian translations: (1) [apparently only the *dibâjâ* and the *harmazâ*] *Tarjamat al-Qâmûs* (beginning, without preface, al-Hamdu li-llâhî Jami’i ma’âzâmî mar Khu’dâ-y-râst ‘azza wa-jalla’), by ‘Abî al-Ra’âmân b. Ha-san, who died in 1028/1619 according to a chronogram on fol. 1a of the I.O. MS.: *Èthb* 2397.


Editions: *Tâhirân* 1273/1857** (with many additions from other works), and on the margin of the Qâmûtus lithographed at [Tâhirân?] in 1277/1860.

(3) *Qâbitâs* (beg. *Hamd u niyyâish i günâqân*), a translation completed in 1147/1735 (according to the translator’s own statement, though his chronogram indicates 1149) and dedicated to Muhammad Shâh by M. Ha’aib Allâh [b. Shâhî Jahnân Akhbarabdî Dihlavi], who has already been mentioned (PL I p. 933, 1017): *Rieu* II 511a (18th cent.), 511b (Vol. I, ending with *zâ*. 18th cent.), *Majlis II* 866 (18th cent.), *Calcutta Madrasah* 157–60 (18th cent.). *Bodelian* 1674 (breaks off in the root *râq*), *Aşaîfiyâ* III p. 618 nos. 573–4, *Bûhâr* 253–4.

(1) “Tâj allughâh, an Arabic Dictionary explained in Persian, in seven volumes, large folio, only four volumes have been printed in types, S.A. the remaining three have been lithographed, Vol. I. 725 pp.; Vol. II. 624 pp.; Vol. III. 252 pp.; Vol. IV. 176 pp.; Vol. V. 594 pp.; Vol. VI. 408 pp.; Vol. VII. 138 pp.” (Sprenger, preface v, in a list of works printed at Lucknow. The Tâj al-lyughâh has already been mentioned in this work, Vol. I p. 44, where it is described on the authority of Ra’hanî ‘Ali as a translation of the Qâmûtus, in the production of which Mufîd Sâ’d Allâh collaborated. See also *Nûjâm al-samâ’* p. 391, *Dhârî’ah* III p. 207 and Ellis col. 573 (where Gha’zi al-Dîn Hâjdar is given as the author).

133. Qâdi Khân Badr al-Dîn M. i D’hâr has already been mentioned (no. 7 supra) as the author of the Persian vocabulary *Adâl al-faṣâ’il*, which he wrote in or about 812/1409–10 or 822/1419 and in which he calls himself Qâdi Khân Badr M. Dihlavi al-ma’tûf bi-‘D’hâr-wâl.

*Dâstûr al-ikhwân* (beg. *Hamd u bî-hadd Mubâcî i dâh i-kamal râ ... annâ ba’du mual”if i in tughâh ... alif al-‘âbâd al-ryâjî bi-ha’-crât al-hiffâr Q. Kh. B. M. i D’hâr qanûn q”anûd*), an Arabic-Persian dictionary for beginners arranged according to the first, second and final letters without regard to the roots: *Dhârî’ah* VIII p. 150 no. 594 (MS. dated 827/1424 in possession of ‘Ali Akbar “Dih-khudâ”), *Rieu* Arab. Suppt. 877 (foll. 257. 16th cent.).


137. M. b. 'Abd al-Khâliq b. Ma'rûf.

139. In 896/1490-1 was composed

Niṣāb ʿi ḫusnā (beg. Naḥmād biḥān ʿi fi ḥudūd ʿi bandagān), a metrical Arabic-Persian vocabulary: Bodleian 1650 (4).


140. Tāhir M. (or M. Tāhir) b. al-Ḥasan ʿal ʿSabzawārī has already been mentioned (PL. I p. 122) as the author of the general history Rusdāt al-ṭāhirīn, which was completed in 1014/1605-6. Zubdaṭ al-lughāt: Browne Suppt. 736 (A.H. 1049/1639-40, King’s 215. Palmer’s catalogue p. 15).

141. Amān Allāh, entitled (muḥkāṭ bi-) Khānān-zād Khān Frīz-Jang, walad i Mahābāt Khān, entitled (al-muḥkāṭ bi-) Khān-i Khānān Sipahsālār, b. Mīr M. Ghayyūr died in 1046/1637 (see PL. I p. 812 n.1). Chahār ʿunṣur ʿi dānṣār (beg. Naṣān shāhīdī kih an ḥalawat-kadhā i qade), a lexicographical work written in the time of Jahānghīr (A.H. 1014-37/1605-28) (evidently (so far at least as the preface is concerned) not earlier than his seventeenth regnal year (a.h. 1031-2), since the author appends to his name the title Khānān-zād Khān conferred upon him in that year) and divided into four ʿunṣurs (11) (perhaps the only ʿunṣur ever completed) a large Arabic-Persian pronouncing dictionary based mainly on the Qāmūs, the Šurāh, the Kaws al-lughāt and the Kaws al-lughāt and divided into būbs and fāṣls according to the initial and final letters, (2) a Persian dictionary, (3) [Persian] metaphorical phrases, Zend and Pāzand words as well as some Türkī and Hindī words, (4) medical terms: Rieu II 509a (preface, statement of contents and ʿUnṣur I only. 1st half of 17th cent.).

142. Mīr M. ‘Ali b. Nūr Allāh al-Ḥusainī al-Marʿāṣī al-Šīrāzī, whose father’s Muḥīt al-maʿmūnīn has already been mentioned (PL. I p. 1129), was the author of a divān (Divān-i ʿūdūb al-anmī) dated 1035/1625-6 (Bodleian 1089 (8)) and of some other works including Risalāt i miḥṭāratāh (Bodleian 1089 (9)), Munḥakāt i Mīr M. ‘Ali (Bodleian 1089 (7)), and Sharḥ ʿi Duʿāʾ i mustajāb (Bodleian 1089 (9)).

al-Baḥr al-mawwāf wa-l-barr al-wahāḥ (1) (beg. Qāmūs i muḥīt kih qhavārāyan i khānawādah i inkān), an Arabic-Persian dictionary divided into būbs and fāṣls according to the first and last letters respectively: Bodleian 1089 (1) (breaks off with the word ḥughtāb).

143. S. ‘Abd al-Rāṣid b. ‘Abd al-Qāsim al-Ḥusainī al-Madāni al-Tattawi has already been mentioned (no. 33 supra) as the author of the Farhang i Rāshīdī, completed in 1064/1654 and dedicated to Shāh-Jahān.

Muntakhab al-lughāt i Shāh-Jahānī (beg. Siṭāqīgh u siqās i Mālīh al-malak kih ṫahārāh), a dictionary of Arabic words in common use, described by Bohman (p. 20 penult.) as “the most popular Arabic dictionary in India”, compiled mainly from the Qāmūs, the Ṣīrāt and the Šurāh, completed in 1046/1636-7, arranged according to the initial and final letters (without regard to the roots), and, according to the author, exempt from nine blemishes noticeable in earlier dictionaries: Leyden V p. 149 no. 2527 (believed by de Goeje to be an autograph, but for a reason which does not warrant this conclusion), Rehatsch p. 57 no. 37 (A.H. 1046-1636-7), Lahore Panjāb Univ. (3 copies, one dated 1087/1677. See OCM. VIII/2 p. 70), Rieu II 510a-510b (3 copies, two of 17th cent.), Blochet II 556 (17th cent. Large part of preface summarised in French), 697-8, Calcuttā Madrasah 156, Ethê 2386-2403, I.O. D.P. 551, Majlis 488, Ivanov 1st Suppt. 891-2, Curzon 543-4, Manchester Mingana 761, Edinburgh 141, Browne Pers. Cat. 158-9, Sipahsālār II p. 293

1 So according to Browne (cf. Bodleian 100).
2 al-Ḥusain according to Palmer (and Browne).
146. S. Nūr al-Dīn b. Nīimat Allāh Jazāʿīrī Shūshṭari was born at Shūshṭar in 1088/1677 and died there in 1185/1774.

[Tabkheţ eh Shūshṭariyeh p. 59; Tuhfat al-alām; Nujām al-samā' pp. 238-41.]

Purāq al-lughāt, in Arabic, on the discrimination of Arabic synonyms like jūlaq and qūʿād: [Tabkheţ] 1275/1859 (appended to al-Madīnī’s al-Samā‘ fi l-asāmī. Cf. Broekelman Spécul. II p. 586, where, however, as in Rasūl al-jannāt IV p. 220 penult., the work is included among the writings of the author’s more celebrated father).

Persian translation: Maʿārif I 163 (with the Arabic text).

147. M. Rūdā. Muntakhab al-lughāt, composed at Khiwah in 1213/1798-9 and divided into a very brief muqaddamah, two maqālaḥa (1) Arabic words, (2) Persian and Chaghātāy words, occurring in the works of Nawā’ī and other Old Turkī poets) and a Ḳulūmāmah (on the works of poetry): Tashkheţ Acad. I 477 (Maqālaḥ I only. 86 foll. a.h. 1254/1839), 478 (Maqālaḥ I only? Early 19th cent.), 476 (Maqālaḥ I only? a.h. 1270/1854).

148. Maḥmūd Mīrzā b. Fath-ʿAlī Shāh Qājār, Governor of Nīhāwān, who was born in 1214/1799-1800 and died at Tabrīz in 1852 or 1853, has already been mentioned as the author of the Tāriḵ-i šahīb-qiṣṣā (PL I pp. 336, 1255), the Gulsān-i Maḥmūd (PL I p. 887) and the Safīnāt al-maḥmūd (PL I p. 888). Having long desired an Arabic dictionary similar to the Sangālāk (see no. 162 infra) and the Burhān i qīṣa (see no. 32 supra), he obtained from the royal library a dictionary of unknown authorship and, “after supplying some of its deficiencies and correcting some of the vocables”, he gave it the title Maḥmūd al-lughāh and supplied it with a preface dated Nīhāwān a.h. 1241/1825-6. As this dictionary is not to any substantial degree the work of Maḥmūd Mīrzā, it is placed here only for the sake of provisional convenience.

(Maḥmūd al-lughāh) (beg. Ba-fath Bīb al-ʿalī fī l-ʿalāfīz al-ʿArabī fī yakh-horfi A maṭāf baṛāy i chand chīzā mī ʿayd awoval baṛāy i ʿistīfāmā i ʿistīmālā i hamsāh i ʿistīfāmā ba-dā namʾ ast), an

1. So Edwards, but a work of this title (doubtless the same work). Editions: Lucknow 1783 (pp. 16), 1784 (pp. 13), 1786 (pp. 16) is described in Bumbard’s L.O. Hindustani catalogue as “a rhymed vocabulary of Persian and Urdu words”.

unidentified dictionary of Arabic words arranged under the first letter (without regard to the roots) and grouped further in bâbs according to the last letter and within the bâbs according to the number of letters (words of one letter coming first, then words of two letters and so on): **Rieu Arabic Supp.** 881 (599 foll., bearing an owner’s seal dated 1131/1719. 18th cent.).

149. Maulawi ‘Abd al-Rahîm b. ‘Abd al-Karîm Şafîpûrî published a number of grammatical and other works at Calcutta in the first quarter of the nineteenth century (see **PL. I** pp. 202–3).

**Muntahâ ’l-arab fi lughât al-’Arab**, an Arabic-Persian dictionary: **Lucknow** 1824 (so Harrassowitz’s Bücher-Katalog 352 (1912) no. 1600); **Calcutta** 1292–7/1836–41** (4 vols.); **Lahore** 1871** (4 vols.).

150. Maulawi M. ‘Ali “Muḥammad” is described in **Sh. M. Nawzî’s** khotîmah i šab at the end of the 1267 edition of the *Gauhar i manzîm* (p. 28*) as a resident of the village (maudî) of Šadîpûr in the parganah of Malâjîbâd near Lucknow.

(1) **Gauhar i manzîm** (a chronogram = 1267/1851, the date of completion: see p. 217). First verse: *Bârî inom i Kūrîgîr u naubet u dukht i šaqrä u Sûs makh u sâmîr u khâk makh râd gîr*, a metrical Arabic-Persian glossary completed in the time of Nawzî Walî al-Daulah Amîr al-Mulk M. Zâwî Khân Nuṣrat-Jang [ruler of Tonk after his father’s death in 1834: cf. **PL. I** p. 690 ult.] and consisting of a series of mauthwâs and qî’âhs, in each of which the Arabic words and their Persian (occasionally also Hindi) equivalents exemplify a particular rhetorical artifice or figure (the first verse, for example, providing an instance of the *sân’at i dhû ‘l-ḥalālâh*, since the words bârî and sâs have a meaning in the three languages, Arabic, Persian and Hindi): *Cawnpore* 1267/1851* (pp. 28).

(2) **Khîyâbân i gûlshan** described by Edwards as “a metrical Persian vocabulary, with Persian and Hindustani marginal notes”: *Cawnpore* 1867* (pp. 71); 1878* (pp. 71).

151. **M. Linjâni** 1 Isâfânî.

1 According to the *Majlis* catalogue Linjâni ("bi-kus i lâm u subûn i wîn . . .") is a bulûk to the south of Isâfânî.

**Miftâh al-lughah** (beg. al-H. I. ’l arâla kulla rasûlîn ‘alî qaumûhî), a glossary in 3120 verses modelled on the *Niẓâb al-sibûyân* (cf. no. 123 (1) *supra*: **Majlis** II 872 (A.H. 1272/1855–6, autograph).

152. M. Sa’d Allâh Murâdîbâdî died in 1294/1877 (see **PL. I** pp. 44, 1222).

**Nûr al-šabâh fi aqlâçât al-Surâh** see under no. 114 *supra*.

153. **Dhabîh [Allâh]** Bîrûz [cf. **PL. II** p. xlv].


154. **Appendix**

(1) **Dastûr i ażâr u dastûr i ansâr** (beg. *Naḥmad u ’lâba wa-naṣṣu’nu bihi wa-ma’ lahân an lá natawakkala ’lāb ‘l-hâhê*), a large Arabic-Persian dictionary (of mašâlars apparently), based on the *Tâj al-masâdir* (see no. 119 *supra*) and the *Šayh* (see no. 114 *supra*) and arranged according to the first, last and middle letters by Bahâ’i i ’Abbâs Ahmad Ḥusaini ‘Alawi (so Ethe), or ‘Abbâs Ahmad DBWKî (so ‘Âṣâfîyah): *Ethe* 2963 (A.H. 1176/1702–3), *Âṣâfîyah* II p. 1451 no. 84.


(3) **Iṣâl al-’lâmî** (beg. al-H. I. ’l khâlaq vejiyânâ min al-adâm . . .) (fol. 4b) *Abînîya i ismihâ nûzûh ast az muthal u Hâst sîh nau avvaluha gåšt ba-sîh hof hâl*, a metrical Arabic-Persian vocabulary arranged according to subjects and consisting of a prose preface, an introduction in five qî’âhs on the formation of Arabic nouns, and four qism (1) dar sharîyât, (2) dar ḫâyāvanînât, (3) dar ‘ulâmâyât, (4) dar suf’yât, these qism being further subdivided into bâbs and qî’âhs varying in metre and rhyme), by Muṭṭâhâr b. Abî Ṭâlib, doubtless identical with M. b. A. Ṭ. al-Lâbîqî, whose *Miftâh al-adâb fi lughat al-Furs* is mentioned without date or other particulars by H. Kh. (VI p. 8): *Berlin* 160 (foll. 153).
(4) Kanz al-funūn (beg. Shukr i Khudā kāz kāram u lutf i ān), an anonymous metrical Arabic and Persian [i.e. Arabic-Persian?] vocabulary: Rāmpūr (Naqīb Ahmad 300).

(5) Khāzinat al-lughāt (beg. H. u thabā-yi furāzān u shukr u sp. i bī-pāyān mar Āfrīdūr i bi-chān), an anonymous Arabic-Persian glossary divided into bābūs and fasāls according to the first and last letters: Ethē 2404 (extends only to Bāb 8, fasp 1. A.H. 1183/1769–70).

(6) Khūlāsāt al-lughāt wa-taftsar al-mushkilāt (beg. al-H. I. l. anzala 'l-Qur'āna 'l-Ārabiyya anadaba 'l-ḥiyaj wa-l-bayāni), a vocabulary of Arabic words used in Persian composition but not generally understood, arranged according to the initial letter in twenty-eight kitābs, each subdivided into three bābūs according to the initial vowel, by Ismā‘īl b. Luṭf Allāh ibn Bahkharzī, who wrote also the Khūlāsāt al-Islāmī, a short Ḥanafī treatise on religious duties and observances (Rieu I 807b, Bihār 123, Princeton 401): Rieu 508b (A.H. 1076/1666), 503a (18th cent.), Bodlein 1671 (?) (accents and very defective. A.H. 1116/1705), Leningrad Mus. Asiat. (see Mélanges asiatiques III (1859) p. 493), Tashkent Acad. I 480.


(8) Lughat i 'Arab, an Arabic-Persian dictionary by M. Nizām al-Dīn: Aṣaṣīyah II p. 1490 no. 245 (defective at end).

(9) Manṭiq al-sibyān (beg. Bu’d i taḥfūd i Khālīq i bi-chān * kāz ‘adām kār khalq i gīnāyān), a metrical Arabic-Persian vocabulary in eighteen qīfāhūs prefixed by ten maṭhānawī verses: Ethē 2568 (3).

1 Possibly identical with the Khišāy mentioned among the sources of the Tashqat al-sa‘īdāt.
2 Ethē’s description of the arrangement (“the first letter constitutes the kitāb, the second the bāb”) does not tally with Rieu’s, on which that given above is based.

(10) Mukhtaṣar 1 (beg. Sī. u sp. i bi-hadd u qiyās Khudāy rā khā ‘ugāl dar isrāʿi ‘l-haqqat i ḍāhīt i ʿālām wa ... amma ba’d i mukhtaṣar mushtamīlāt bar al-fāsī), a glossary of Arabic words used in Persian correspondence with their Persian and (at least in the Vienna MSS.) their Turkish equivalents, arranged according to their initial consonants in twenty-nine bābūs each subdivided into three parts according to the initial vowel: Flügel I 119 (A.H. 947/1540), 120 (1), Leyden I p. 90 no. 161.

(11) Niṣāb i bādi’ 1 (beg. Miṣr i ṣuhr u ṣuhr māh u na‘ al u khwaj sahm u sahm fūr u ajwāh akh bāl bāshad bāl jān), a metrical Arabic-Persian vocabulary in a series of qīfāhūs, each based on a different figure of rhetoric, the first qīfāh exemplifying al-ta‘līf al-tāmm wa-l-nāqi (cf. Berlin p. 216) 2 explaining each Arabic word usually by a Persian word identical or almost identical in pronounciation with another Arabic word, which is then explained on similar lines: Ethē 2386 (A.H. 1122/1710–11), 2958 (1), Majlis 615 (1), Lahore Panjab Univ. (see OCM. VIII/2 p. 57), Bānkīpur XVII 1607 (with an introduction beginning Sp. i bi-q. mar Sāmī in ḥaqqat rā khā zāfat by M. Sharīf b. Sh. Shāh Aṣghar b. Sh. Bahārwurdār mutawāfīn i qāṣabāh i Bahālī tābī i sarkār i Lakhnāwī, who has prefixed to each qīfāh of the original a qīfāh of his own 4 and has apparently given to the whole the new title Bādī’ al-Niṣābūn 19th cent.).

_Doubtless similar to this work, and in some cases perhaps identical with it, are Niṣāb i bādi’, “vocabulary arabe-persan, en vers meenewin,” par Émir Khooraw” (Blochet IV 2414 fol. 132a), Niṣāb ascribed to Khurasan Dihlawī (“Allargar Subh. MSS. p. 30 no. 5 A.H. 1819), Farhang i Niṣāb i Bādī’ al-a‘jā’īb, ascribed to Khurasan (“Allargar Subh. MSS. p. 55 no. 1. A.H. 1247/1831–2). _

Commentaries: (a) (Sharīf i Niṣāb i bādi’) (beg. Bu’d i taḥfūd i ḍāhīt i ʿalām), by M. Sa’d 5: Berlin 157 (2) (A.H. 1129/1130).
(b) Sharh i Niṣāb i Badi' (beg. Chunāfar az tasvīr i in hurfā tabaqā i al-fāzū i halā i ma'ānī i tawīlā i sanā'ī), by Liála Ték Chand "Bahār", the author of the Bahār i 'Ajam (for which see no. 41 supra), Bānkīpūr IX 835 (A.H. 1244/1828–9).
(12) Niṣāb i Badi', or (Niṣāb i Mathallath), or (Mathallath al-lughāt), or (Naṣīm i Mathallath) (beg. Az pas i āmm i Khudāwānd i zamān u āsman āsman ... [1, 3] Rabb dān Parvardāgūr i ribb dān āmāt i khāliq Rabb āb i khāliq az angār ā sāf u nārdān). A qāṣīdah of 98 verses containing Persian explanations of Arabic words identical in their consonantal spelling but differing in vocalisation (1) maṣūh, (2) māksūr, (3) maḥmūm) and meaning, by "Badi'": Bolelian 1759 (7) (A.H. 1079/1669) 2008, 1650 (1), Sipasālār II p. 271 (Mathallath i manẓūm. A.H. 1109/1697–8), Berlin 157 (3) (A.H. 1129/1716–17), Blochet IV 2414 fol. 125b (?) (A.H. 1138/1726), II 968 (late 18th cent.), Mehran p. 64 no. 3 (5), Ivanov 1st Suppt. 888 (mid 18th cent.), 889 (late 18th cent.), Curzon 539, Ethé 2383 fol. 109–12, 2384–5, 'Alīgarh Sub. MSS. p. 30 nos. 4, 7, Lahore Panjāb Univ. (see OCM, VIII/2 p. 67), Lindesiana p. 125 no. 485b, Bānkīpūr IX p. 38, probably also Browne Suppt. 1315 (Corpus 2217 (2)).

Editions: according to Sipasālār II p. 271 this work, which is there called Mathallath i manẓūm, has been published repeatedly (mukarrar) with the Niṣāb al-ṣibyān and in 1265 with the Niṣāb i Mathallath. The last is perhaps the Lucknow edition of 1265 by Zunker (II p. 3). Arberry (p. 61) mentions an edition (Muḥammadi Press [Lucknow] 1261/1845) of the Niṣāb i Badi' al-'ajāb, "a poem on the elements of prosody", by Ibn i Ḥasan, followed (pp. 17–26) by a similar work [on prosody?], Niṣāb i Mathallath.

Prose version: Luḥāt i Niṣāb i Badi', Bolelian 1651 (1).

1 This title, sometimes applied to the Niṣāb i Badi', is used also of other niṣāb.
2 This tashkīl occurs at the end (at any rate in some MSS. See Bānkīpūr IX p. 38). In the Lindesiana catalogue the author is Yūsuf Badi' and the date of his death is given as 867 on unspecified authority. Bolekhan II p. 286 mentions a Yūsuf al-Badi'i al-Dimūq̄i who died in 1076/1662 [sic].
3 See above note on this title.
4 Doubtless M. Sa'd 'Aṣīmābādī, for whom see note on P.L. III no. 426 (2) infra.
5 See above note on the title Niṣāb i Mathallath.
6 Read Niṣāb i Awa?n.
7 One of the sources of the Madār al-ulūd (See Rieu II 496).
to Sultan Murad (which?) by M. ‘Ali al-Din b. al-Bawwab (so Hamidiyah) or M. known under the name Ibn i Bawwab (so Pertsch); H. Kh. II p. 233, Berlin 158, Hamidiyah p. 135 no. 644.

A. LEXICOGRAPHY: (f) TURKISH-PERSIAN

See also the subsection LEXICOGRAPHY: (e) MIXED

155. Ibrahim Waddi.
Javahir al-alsinah (beg. H. u st. u afrin o1 Afrudgor), 4200 Turkish words with their Arabic and Persian equivalents, completed in 1182/1768-9: Majlis II 854.

156. APPENDIX

(1) Mīrāt al-lughāt, a vocabulary of Turkish words, explained in Arabic and Persian, by M. Rifat, of Gallipoli: Istanbul 1293/1876? (pp. 225).

(2) Ta'lim i siyān (beg. Hamd u bi-ḥadd u thanā-yi bi-'adad mar Khaliq i Ahad), an anonymous Turkish-Persian vocabulary: Flügel III 2006 (1) (circ. a.h. 997/1588-9).

A. LEXICOGRAPHY:

(g) ĀDHBĀYJĀNĪ TURKISH-PERSIAN

(Risālāh i lughāt i Turkī) (beg. Hamd u sipās i bi-ḥadd u qiyaṣ Mutakallimi vā sayād), a copious vocabulary and a short grammar of the Turkish dialect spoken in Irān and Ādharbāyjān written for S. Ahmad Khān Bahadur, at whose residence in Jalāngimgar (i.e. Dacca) the author had been kindly received at the close of 1198/1784: ‘Alīgarh Subh. MSS. p. 56 no. 20 (a.h. 1209/1794-5), Rieu III 998a (circ. a.d. 1850).

A. LEXICOGRAPHY:

(4) TURKİ (CHAGHATĀY)-PERSIAN

158. Imānī mutakallīs bah ‘Tili’, as he calls himself, wrote his Badā’i’ al-lughāh in the time of Sultan Ḥusayn [the Timurid ruler of Khurāsān, who reigned at Herat from 873/1469 to 911/1506]. He must therefore have been a contemporary of Mir ‘Ali-Shīr “Nawā’ī” (for whom see Pl. I pp. 789-95, etc.). In the preface to his Sanglāk (no. 162 infra) Mirzā Mahdī Khān refers to ‘Tili’ Harawi’s work without mentioning its title.

Badā’i’ al-lughāh (beg. Ṭāḥi i shirin-maqqāl), a glossary of Turki and Mongol words occurring in the poems of Mir ‘Ali-Shīr “Nawā’ī”: Sipahsālār II p. 160, Chanykov 35.

159. Fadl Allāh Khān, as he calls himself in the preface to his vocabulary, or Fadl Allāh Khān Barlās, as he seems to be called in the printed edition, describes himself as a cousin (‘amā-sādāh) of Saif Khān3 and as one whose ancestors for fourteen generations had served the house of Timūr.

(Lughāt i Turkī) (beg. Subhān i llāh Har-gāh az afsā i ‘Arab u ‘Ajam), a vocabulary of Eastern-Turkish words with Persian explanations written by order of the reigning king [presumably Aurangzēb] for the use of the shāh-zādah and divided into an introduction (on Turki suffixes) and three books (1) verbs arranged according to the first letters, (2) nouns arranged according to the initial and final letters, (3) miscellaneous words (mutafarrīqt), e.g. numerals, parts of the body, names of animals, Turkish tribes, pronouns, particles, etc.: Rieu II 511b (52 foll. 18th cent.), Ethb 2437 (160 foll. 18th cent.), 2438 (41 foll., much shorter than Ethb 2437. A.h. 1208/1793-4), Bodleian III 2770 (A.H. 1246/1830), Bantikpur IX 836 (92 foll. 19th cent.), Buhār 255 (128 foll., lacking Bāb III. 19th cent.), possibly also ‘Alīgarh Subh. MSS. p. 56 no. 22 (“Risālāh dar lugḥāt i Turkī”, composed in 1690/1679, asepculous).

1 Saif al-Din Mahmūd muʾāf bi - Faqir Allāh, whose father, Tarbiyat Khān, had migrated from Fārs to India in 1665/1664 as Governor of Ahmadabad (see ‘Alīshīr al-warāj II pp. 479-85). He completed in 1670/1658-6 a Persian translation of the Indian musical work Rāgh-darpān (cf. Bodleian 1647, Browne Supp. 640 (King’s), Eton 212, Ivanov-Curzon 639, Ross-Browne 71, etc.).


Farhang i Turkī, composed in 1140/1727–8: *Āṣafiyāh II* p. 1456 no. 89 (A.H. 1140/1717–8).


Ālfāz i jāhty āt bayān i lughāt i Turkīyāh (beg. Ḥamūdi kīh asrār i ʾalbāq i basārīr), a Turkī vocabulary and grammar explained in Persian, dedicated to Nāṣir al-Dīn Muhammad Shāh Pādshāh Ghāzī [the Indian Thūrūd, A.H. 1131–61/1719–48], and divided into fifty *faṣls* (the first twenty-five containing Turkī words classed according to subject with Persian equivalents, the second twenty-five treating of Turkī grammar) and a *khāṭarah* (a hundred moral sentences ascribed to Turkish *shāīkh* with Persian translations): *Rieu* II 512a (18th cent.).

162. Mirzā M. Mahdī Khān "Kaukab" b. M. Naṣīr Astarābādī has already been mentioned (*P.L.* I pp. 322–5) as the author of the *Ṭarīkh i Nādirī* and the *Durrah i naḏīrah*.

*Sanglākh* 1 (beg. al-H. I. 'l. lā yuṭyāqī ḥamūṣu ... annā ba’d ṣāḥib i ṣāḥib M. Mahdī ḥusnīra ḥamūṣu ez māhīs dī hāl ba-ḥ焖dāndān i nāḏār i amīr i nāḏār al-amīr), a Turkī-Persian dictionary with numerous examples from the works of Mir ‘Ali-Shāh “Nawā’ī” (cf. *P.L.* I pp. 789–96, etc.), Būbūr and other writers, begun in the reign of ‘Abd al-Sirāj (A.H. 1147/1736–1160/1747), completed in 1173/1759–90 or 1173/1759–60, divided according to the initial letters into *kitāb* and according to the initial vowels into *baḥīs*, with a *muqaddimāt* entitled *Mabānī i lughāh*; which is a short Turkī grammar, and an appendix containing Arabic and Persian words and metaphorical phrases used by "Nawā’ī": *Bolādī* 1760 (beg. *Āmmā ba’d ṣāḥib* etc. A.H. 1189/1772–3), *Rieu* Supp. 176 = Turk. Cat. p. 264 (19th cent.), *Sipahsālīr* II p. 268 (Mābānī i lughāh only), *Majlis* II 869 (transcribed from an autograph. Cf. *Sipahsālīr* II pp. 161, 268*). 1

* On an account of the hardness and stiffness of the words it contained, he had called it Sanglākh, or stone-field *"* (Rieu Turk. Cat. p. 266a).

2 Not Mābānī i lughāh.

A. Lexicography


Farhang i Azfār, or *Mārīf al-lughāt*, a dictionary in two parts, (1) Persian-Quhāṧī, (2) Quhāṧī-Persian, arranged in *baḥīs* according to the first letter and in *faṣls* according to the last, each *faṣl* containing first the verbs and then the nouns: *Rehatse* p. 54 no. 27, *Ī śī* 2439 (Qimr II only, beginning Ḥūḏā ḫāq al-qim al-thā’īn min Farhang i Azfār al-musammā bi-Mārīf al-lughah awrakūha Turki wa-ʿdharūha Pārīs iā raʿem al-faṭfāfī al-mashāhīrī. Bāb al-alīf maʾas fas al-alīf fi ʾl-ʿālīf).
164. APPENDIX


(3) Vocabulary of the language of the Āimaqs and Turkmāns arranged according to the final letters (beg. Ḥand u ṣi ṣr u ni ṣr wārān Ma‘буд rā), by Ahī i Dīn Turkamān b. Bairam ‘Alī Bi Aghur: **Rieu III 998b** (cira. A.D. 1850).

(4) **Zubdat asma‘ al-Turkiyyah** (beg. Bābī baybūn aṣmā‘ al-aṣkūyī al-muqtabisfah fi ṣūsān al-Atrakī), a Turki-Persian vocabulary divided into nine fasils (1) heaven and earth, (2) state, (3) arts and trades, and so on): **Rieu II 513a** (foll. 80–92. A.H. 1253/1837).

For Qatīl’s **Chār sharbat**, the fourth sharbat of which consists of a short Turki grammar and vocabulary, see **PL. III no. 310 infra**.

A. LEXICOGRAPHY: (f) URDU-PERSIAN

See also the subsection Lexicography: (a) Mixed

165. Mirzā M. Ismā‘īl, commonly called (urf) Mirzā Jān, “Tapīsh” Dihlawī b. Mirzā Yusuf Bāq Khan Bukhārī, a descendant of S. Jalāl al-Dīn Bukhārī (cf. **PL. I** p. 944), was a soldier by profession. As a young man he served for a time under Jalāndār Shāh (cf. **PL. I** p. 624) and accompanied him to Benares, where he was seen in 1198/1784 by ‘Alī Ibrāhīm Khan (cf. **PL. I** p. 700). Subsequently he went to Bengal and was at Calcutta in 1812. He was the author of an Urdu mathnawī entitled Bahār i dināgh, a translation of the Persian tales of ‘Ināyat Allāh. (Editions: Calcutta 1255/1839–40, Bombay 1284/1867*; Lucknow 1872*.)

[Rieu II 516a: Spranger p. 297; de Tassy III pp. 219–21.]

Shams al-bayān fi mustalāhāt i Hindūstān, an alphabetically arranged glossary of Urdu idioms, explained in Persian, with quotations from the poets: **Rieu II 516a** (foll. 71. A.H. 1215/1800).

Edition: **Murshidābād 1849** (pp. 73).


167. **Aḥud al-Dīn** [Aḥmad?] Bilgrāmi studied Arabic literature and composition under Sh. Ahmad al-Yamani al-Shirwāni, who died in 1256/1840 (see **PL. I** p. 226 n.1). He is doubtless the same person as Aḥud b. Ahmad Bilgrāmi, who translated one hundred tales from the Arabian Nights (**PL. III no. 808** 12) (c) infra.

[ṣRaḥmān ‘Alī p. 30.]

Nafṣīs al-lughāt, an Urdu-Persian dictionary completed on 7 Rajab 1253/7 October 1837 in the reign of M. ‘Alī Shāh, King of Oudh: **Lucknow 1257/1841** (2 vols. ʿAsafīyah III p. 620); 1281/1864–5 (ʿAsaf. ibid.); 1884* (pp. 636); **Cawnpore 1863* (pp. 460); 1878* (pp. 636); 1905* (pp. 636).

168. **Muntakhab al-nafṣīs**, a vocabulary of Urdu words with their equivalents in Persian and Arabic, based on the Nafṣīs al-lughāt of Aḥud al-Dīn Bilgrāmi, by Maḥbūb ‘Alī Rāmpūrī: [India] 1264/1848* (pp. 172); **Cawnpore 1286/1869* (Niẓāmī Pr. pp. 129); 1291/1874* (Niẓāmī Pr. pp. 172); **Lucknow 1303/1885–6** (ʿAsafīyah II p. 1462, Karatay p. 29).

169. **Muḥammad** (properly Ghułām-Muḥammad) Maḥdī “Wāṣif” b. M. ʿArif al-Dīn Khān has already been mentioned (no. 61 suṣra) as the author of the Persian dictionary Dalīl al-shu‘ārā‘.

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1 For the meaning of Ṣadr Amin see **PL. I** p. 484 n. 2.

2 ṢRaḥmān ‘Alī’s account of this work suggests that the Arabic equivalents are also given.
Dahl i sāḥi a an Urdu-Persian dictionary: Madrās II 669.1 Edition: Madrās 1268-77/1851-60a (pp. 454).

170. Ḥakim S. Dāmin 'Ali "Jalāl" b. Ḥakim Agghar 'Ali, an Urdu poet, who was born in 1250/1834 at Lucknow and who died in 1909, wrote four Urdu dīvāns and several works relating to Urdu linguistics and other subjects. One of these, entitled Tanqīh al-lughāt (Lucknow 1873), 1875), is a list of popular orthographical mistakes in Persian and Arabic words.

[Garcin de Tsussy II p. 79; Ram Babu Saksena History of Urdu literature pp. 192–5; T. Grahame Bailey History of Urdu literature p. 77.]

Ganjīnah i zabān i Urdū, or Gulshan i fā'id (a chronogram = 1290/1873), an Urdu-Persian dictionary: Lucknow 1297/1880a (pp. 800).

A. LEXICOGRAPHY: (k) HINDI-PERSIAN

171. The precise date of 'Abd al-Wāsi' Hawawí seems not to be recorded, but his Persian grammar, the "Rīsālah i 'Abd al-Wāsi'" (see PL. III no. 194 infra), being based largely on the introduction to the Farkang i Rashidi (cf. Blochmann p. 24, Ivanov p. 693), must be later than 1064/1654 and his commentary on the Bāstān 2 must have been written before 1140/ 1727, the date of the India Office manuscript. Another work of his, the Zā'īd al-fawā'id, a vocabulary of Persian infinitives and mushahhāpāt, is preserved in the Panjāb University Library (see OCM. VIII/2 p. 73).

Ghārā'īb al-lughāt (beg. Subhāná Rabbīka (or Subhānāka) Rabīb 'l-izāzi 'ammā yuṣṣfān ... mī-gūyād gīrīfar u gūfīr u ma'āni u kārdār i tā ya'ni 'Abd al-Wāsi' i Hāwawī kīh), a vocabu-

1In Vol. I of the Madrās catalogue, the index to Part V gives no. 669 as Dahl-i-Sāḥi [sic] by M. Ma'ādī Wāsī, but the actual no. 669 in Vol. II is a different work, and I can find no trace of Dahl i sāḥi amongst the Persian or Urdu MSS. listed in Vols. I–III. V.S.]


3 The Zā'īd al-fawā'id, a dictionary of Persian verbs and the abstract nouns derived from them, by "Arāz" (see no. 40 (3) supra) presumably has some connexion with 'Abd al-Wāsi's work.

lary of unusual Hindi, or, according to some catalogues, Urdu, words arranged according to the first letter only with Persian explanations: Eton 107 (before A.D. 1788), Ivanov Curzon 547 (late 18th cent.), 548 (defective at end. Early 19th cent.), Bānkāpūr IX 837 (19th cent.), 840 (3) (19th cent.), possibly also Āṣafīyah II p. 1456 no. 267 (Farkang i shahīr al-asmā').


172. Mirzā Muḥammad b. Fakhr al-Dīn M. is mentioned, according to Rieu, in the Gul i ra'mā (cf. PL. I p. 867), where he is called Mirzā Khan b. F. al-D. M. (and so in some of the MSS., but in Berlin 34 (1) Mirzā Jān).

Tuḥfat al-Hīnd (beg. al-H. l. R. al-ā. . . . a. b. chunīn gūyād mast i bādāh i haqāyīn i bī-hādd), on some Hindi arts and sciences composed in 'Ālamgīr's reign [1069–1110/1659–1707] 3 by desire of Kōkūtākhā Khan 4 for the use of Prince Mū'izz al-Dīn Jalālādur Shāh 5 and divided into a muqaddamah (on the Hindi alphabet and the principles of Bhākā (i.e. Hindi) grammar), seven bāhs (1) prosody (pīngal), (2) rhyme (tuk), (3) rhetoric

1 The date 1150 is assigned to this work in OCM. VIII/2 p. 71, but not in any of the other descriptions.

2 So, according to 'Ālarghar Subb, catalogue.

3 More precisely, in W. Irvine's view (see next note), between 1107/1695-6 and 1118/1706-7.

4 I.e. doubts, as W. Irvine argued (JRAS. 1898 pp. 372–4), 'Ali Murād, Jalālādur Shāh's foster-brother and right-hand man at Multān, entitled first Kōkūtākhā Khan and later Khan i Jalālādur Zafar Jung, who was killed at the Battle of Aghra with 13 Dīn 'l-Hijjah 1124/1 January 1713 (see Mu'āthīr al-umārī I pp. 817–18, Beveridge's trans. 1 p. 196–7), not, as Rieu supposed, the earlier and much more distinguished Kōkūtākhā Khan (Mir Malik Hamza Khwāfī), who likewise received later (in 1088/1675–6) the titles of Khan i Jalālādur Zafar Jung and who died in 1169/1757 (see Mu'āthīr al-umārī I pp. 798–813, Beveridge's trans. 1 p. 733–91).

5 Bahādur Shāh's eldest son, who was born in 1073/1663 and reigned for nine months in 1124/1712–13. In some MSS. (e.g. Bodleian III 2769, Berlin 34 (1) the dedication is to M. 'Āṣafī Shāh, Aurangzib's third son.
(alankār), (4) the theory of love (śingūr ras), (5) music (śaṅgūṭ),
(6) sexual science (kōk), (7) physiognomy (sāmundrīk) and a
khāṭīmah (a Hindi-Persian vocabulary). It is convenient to list
here even the MSS. that do not contain the khāṭīmah: Bilocet I
235 (411 foll. Early 18th cent.), Ross and Browne 78 (431 foll.
MS. notes by Sir W. Jones. A.H. 1182/1778–9), Ethé 2011 (defec-
tive a.h. 1194/1780), 2012 (Bāb V only. 126 foll.), 2013 (preface,
Mugaddamah and Khāṭīmah as far as the letter pā, 2014
(extracts)), 2442 (Khāṭīmah only. 335 foll.), Rieu I 61b (lacks Bāb
VI, VII and Khāṭīmah. 18th cent.), Ivanov 1630 (18th cent.),
Curzon 610, Berlin 34 (1) (lacks Khāṭīmah. A.H. 1209/1975),
1073 (defective at end), 1074 (lacunae), 1075 (Bāb V only. 82 foll.,
Bānkīpūr IX 911–12 (A.H. 1211/1797), Ḡāfiyāh II p. 1766 no. 84,
Bodleian 1763, 2011 (fragments of Bāb V. 18 foll.), III 2769
(breaks off in Bāb VII), Browne Suppt. 288 (King’s 119),
Kapūrṭhalah 271 (see OCM. IV/1 p. 65).

173. Appendix

(1) Lughāt i Hindi: Ḡāfiyāh II p. 1460 no. 286 (A.H.
1045/1635–6).

A. LEXICOGRAPHY: (1) PANJĀBĪ-PERSIAN

Lughāt i Panjābī (beg. Ba’d az ṣāhīr-ṣūhrār i ḍodrat i Bārī
awr máh i Nauvoāb), a dictionary of Panjābī words (in the
Gurmukhī character) with Hindi (Nāgāri character) and Persian
equivalents, compiled in 1815 and dedicated to Lord Moira 1:
Ivanov 1445 (early 19th cent.).

175. Pandit Aj̲ōd̲hār Parshād, a tahṣīldār, or sub-collector of
revenue, in the parganāh of Lahore, wrote his Tuhfah i Panjāb
with the help of Siraj al-Dīn Lāhaurī at the request of Major
George Macgregor, Deputy Commissioner of Lahore.
Tuhfah i Panjāb (beg. Ba’d i adā-yi hasārān hasār ṣāhīr), a
dictionary of Panjābī words with equivalents in Urdu and

1 Governor General and Commander in Chief 1813–23, created Marquess of
Hastings 1817.

A. LEXICOGRAPHY: (p) HEBREW-PERSIAN

180. Solomon ben Samuel, of Gurgânj, lived in the 14th century.
Liqqūṭim min sēfer ham-melisah.
Edition: Ein hebräisch-persisches Wörterbuch aus dem vier-
zehnten Jahrhundert. Von Dr. W. Bocher. Strassburg 1900’
(pp. 135, 76).
185. ‘Uthmân, called (al-mad‘unw bi-) al-Shâkir completed in Râmâdân 1208/April 1794 a short Persian grammar in Arabic entitled al-Masalik al-durrîyâh fî qawâ‘îl al-Fâri‘îyât al-Dariyâh (see no. 205 infra).

Muthallyah-nâmah i Shâkir (beg. Ba-nâm i ‘ân Khudâ Bâkhshandah i hîsh . . .). Izad u Yâzâdân Khudâ Allah Ta‘ârî Kirdârâ * Bad‘ qahîz kardan oldî bashlamâq Lâ fi‘l w kâr), a metrical Arabic-Persian-Turkish glossary composed in 1210/1795–6 and consisting of an introduction (in Persian, Arabic and Turkish verses alternately) and a series of “ghazale” in different metres: Turin 41 (1) (autograph).

186. Nawwâb Shâh-Jâhân Bégam, of Bhûpâl, who was born in 1838, and died in 1901, has already been mentioned (PL. I p. 734) as the authoress of the Tâj al-iqbal, a history of Bhûpâl.

Khizânat al-lughât, a dictionary of select Urdu, Persian, Arabic, Sanskrit, English and Turkish terms, explained in Persian: Bhûpâl 1897/1896–7 (2 vols.).

187. S. Taşaddud Husain Ridjawi Lakhnawî. Lughât i Khishwâr (or Kishwâr?), described in the U.P. Quarterly Catalogue for 1889, 4th quarter, as “A universal dictionary. Persian, Arabic, Turki, Yumani and Urdu”.

Editions: Lucknow (N.K.) 1889†, place! (doubtless Lucknow) 1904 (Âsaflyâh III p. 618 no. 467).

188. Appendix

(1) Nişâb i șîbhîyân (beg. Ba-nâm i Ma‘bûd i bar hâqik bâkhshandah i bâkhshâyandah ast bar hânâh khalîq), a metrical vocabulary of Arabic and Turkish words explained in Persian: Upsala 37.

A. Lexicography: (d) Miscellaneous

189. Appendix of miscellaneous dictionaries, of which the precise nature is not ascertainable from the catalogues, but which are probably in most cases Persian dictionaries with explanations in Persian.
B. GRAMMAR: (a) PERSIAN GRAMMARS

The grammars in this section are mainly in Persian.

See also Dhoro'iyah VIII p. 155 sqq., M. Mu'in's I'läfah (Tihrañ 1332/1953–4) pt. 1, at end, Farhang i Irân-zamin Vol. II p. 19 sqq.

190. Ahmad b. Sulaiman [Pâšâ] b. Kamâl Pâšâ, known as Kamâl-Pâshâ-zâdah or Ibn Kamâl Pâshâ, who died at Istanbul in 941/1535, has already been mentioned (PL. III no. 101 supra) as the author of the Daqa'iq al-ḥaqîq, a Persian-Turkish dictionary of synonyms.

Qâwâdî al-Pûrs (beg. al-Ḥ. l. 'l. manaḥâni min tawâṭuri na'ma'ûni), an anonymous 1 Persian grammar in four chapters (1) fi ahwâl al-ism, (2) fi ahwâl al-fül, (3) fi ahwâl al-ḥurûf (4) fi ta'dîd al-ism wa-tarjamatikhi bi-l-Tûriyâh sawâxh kâna 'ainâni au ma'ânân) of which the first three are in Arabic and the fourth in Turkish: Flügel I 216 (A. H. 937/1530–1) (1). lacks Bâb IV, Bioclet IV 2165 (A. H. 1098/1687), Berlin 104 (3) (before a. D. 1692), 102 (4) (A. H. 1144/1732), 139 (4) (beginning only), Bodleian 1680 (A. H. 1148/1733), Cairo p. 436, 'Amûjâh Hûsîn p. 45 no. 454 (8), Florence Ricc. 13 (see Brockelmann Spbd. II p. 671 no. 108a).

191. For the Farhang i Jahân-gûri, which was completed in 1017/1608–9 by Jamâl al-Dîn Hûsûn Injû and which contains a muqaddimah in twelve āqisn treating mainly of grammatical matters, see PL. III no. 24 supra.

192. For the Burhân i qâlit, which was completed in 1062/1652 by M. Hûsûn 'Abd al-Râdî b. Khalañ Tâbrîzî and which contains nine preliminary fiā'ûlahs dealing mainly with grammatical matters, see PL. III no. 32 supra.

193. For the Farhang i Raqûdî, which was completed in 1064/1654 by S. 'Abd al-Râshî b. 'Abd al-Qâsîf Tattâwî and which contains a muqaddimah dealing mainly with grammatical matters, see PL. III no. 33 supra.

194. 'Abd al-Wâsi Hûsnawî has already been mentioned (PL.

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1 The Cairo catalogue, which quotes the opening words, gives Kamâl-Pâshâ-râdâ as the author. The 'Amûjâh Hûsûn MS. is an Arabic Risâlah fi 'l-qawâdî al-fîrâstâ'îh, by Ibn Kamâl. Although the opening words are not given, it can scarcely be doubted that this is another copy of the same work. The other MSS., except that at Florence, seem to contain none of the author, the.

III no. 171 supra) as the author of the Hindi-Persian glossary entitled Ghara‘ib al-lughat. His “Risālah”, being based largely on the introduction to the Farhang i Rashidi, must be later than 1064/1654, and his commentary on the Bāstān must have been written before 1140/1727, the date of the India Office MS. (Ethis 1150).

(Risālah i ‘Abd al-Wāsī), as it is usually called, or (Qawā'id i zabān i Fārisi) (beg. Rabbi ‘ghīr va‘rham va-Anta khwār al-rāḵimīn ... ammā ba‘d in risālah ixt chand waqā‘ī dawabīt i kultīyā i zabān i Fārisī khī faqīr ... ‘A. al-W. II.), a treatise, without formal title, divided into a mugaddimah, three bābs, and a khaṭīmah and dealing with "syntax, etymology and literary artifices" (Arberry), or "Persian grammar and philology (introduction and ch. i.-ii.) and ... literary terminology (ch. iii.)" (Edwards), or "the art of prose and poetical compositions" (Abū al-Muqtadīr), or simply Persian grammar (Browne, Ivanov): ‘Aliyar Sahib. MSS. p. 46 no. 2 (1) (Risālah dar qawā‘ī d i Fārisī u ‘arād, by Mār ‘Abd al-Wāsī. A.H. 1299/1814), Ivanov 1477 (early 19th cent.), Bānkīpur Suppt. II 2225 (a.H. 1271/1855), Afṣāḥiyā I p. 164 no. 37, Browne Pers. Cat. 75 (8), Suppt. 488 (title given as Dastār i–anāw. Corpus 112).

Editions: Lucknow 1261/1845* (pp. 66); Cawnpore 1267/1851* (pp. 66); 1879* (pp. 84); Lahore 1862* (pp. 66); and others.

Urdu commentary: Hadīyah in Afṣāḥiyā, by Inām Allāh: Cawnpore 1909.


Muṭṭīmīr (beg. Muṭṭīmīr i sa‘ādat u muẓhir i khwārīt sipās i zabān-i afīn-oṣt ... ammā ba‘d in muṣēhāh ixt dar ‘ilm i ʿusul i lughat usammā bi-Muṭṭīmīr), a large work (292 fol.) on Persian grammar, orthography, phonology and style modelled on Suyūṭī’s Muṣāhir (for which see Brockelmann II p. 155, Sptbd. II p. 194) and divided into forty-one aqlās: Ivanov Curzon 550 (early 19th cent.).

196. Tāk-Chand “Bahār” was still alive in 1180/1766–7 (see P.L. III no. 41 supra).

Jawāhir al-ḥurūf, in two chapters ((a) dar bayān i hurūf i mufrad, “on the interchange of letters”, (b) dar bayān i hurūf i šīḥa va-ḥawāfa, “on the syntax of particles”): Cawnpore 1267/1851* (Muhammad Pr. See Blochmann Contributions to Persian lexicography p. 29).


(1) Jawāhir al-tūlūm (beg. al-H. l. l. ‘allama bi-‘l-qalam ... ammā ba‘d mi-giyād bi-‘ajz u kīh-madān maqṣūf Khwājā Ma‘rūf), on Persian grammar, prosody and rhetoric in an introduction, two jauhārs and a conclusion: Rehātāsk p. 50 no. 10 (A.H. 1197/1783), p. 49 no. 9 (n.d.), Ross and Browne 246 (A.H. 1280/1864, transcribed from one or both of the preceding), Bānkīpur Suppt. II 2223 (author’s name given as S. Khwājā Qāsim ‘Ali Khān. 19th cent.).


Mīzān i Fārsī (beg. Huṣain mi-giyād ʿaʃaf al-ibād), a Persian grammar consisting of a preface, five muqaddimāhs and twenty-eight vazans, based partly on the Farhang i Jahangirī and written at ‘Aẓīmābād (i.e. Patna) in 1165/1752 to supersede an unsatisfactory grammar of the same title composed by someone (shakhsī) for the benefit of the people of ‘Aẓīmābād, who enjoyed conversing in Persian: Berlin 106 (foll. 82).

199. Mir Huṣain-Dōst “Huṣain” b. S. Āḥī Tālib Ṣanbhali has already been mentioned as the author of the Tadbīrān i Huṣainī completed in 1168/1749–50 (see P.L. I p. 835) and of a prose abstract of Hāṭifī’s Timūr-nāma written in 1203/1789 (see P.L. I p. 290).

200. Muhammad-Quli Khan “Muhibb”.
Jāmī al-qawā'id (beg. Bahār-i-pāyāt i yulistān i tashrīf), on Persian grammar and prosody, completed in 1174/1760-1, at the beginning of Shāh-ʿAlām’s reign, and divided into six magālahs (1) letters and parts of speech, (2) various forms of the infinitive and formation of the past and future, (3) conjugation, (4) meanings of the detached letters and their permutations, (5) syntax and derivation, (6) in two bāḥs (a) prosody (ʿarāf), (b) rhyme): Rieu II 519b (foll. 94. 16th cent.), 520a (foll. 134. a.h. 1229/1814), Lindesiana p. 194 no. 767 (a.h. 1269/1852-3), ‘Alla’r Subh. MSS. p. 46 no. 3.

201. Raushan ʿAli “Nazmī” b. Nadhir-ʿAli Anşārī Jamāpūrī was a professor at the College of Fort William at Calcutta and died about 1810. According to the Tajālī i nār (the author of which did not know the date of his death) he spent the whole of his life in the sarkhār of the Nawwāb of Murshidābād and was buried at Murshidābād near the Mōtī Jhīl. He was the author of the Persian translation which accompanied the Arabic text of Bahā al-Dīn al-ʿAmlī’s Khulāṣat al-ḥisāb published at Calcutta in 1812 and which was republished separately at the same place in 1261/1845 (see PL. II p. 13). He wrote also two tracts relating to permutations of letters in Arabic, namely (1) Risālah i tālīf i hamzah u i ṭāl u i daghām, pp. 50, [Calcutta 1803] and (2) Taʿlīqāt, Calcutta 1810. According to the Tajālī i nār he wrote a commentary on the Magāmah of ʿAlā-Ḥarīrī.

[Gaylām-Ḥasan Zadī Account of Jamāpūr (Rieu I 311b), immunāt; Wali Allāh Tārīkh i Farrukhābād, Qism II, maqālah 3; Tajālī i nār II p. 105 and p. 19 in the separately paginated lives of poets; Rieu II 857b.]

1 This title is not mentioned by Nadhir Ahmad, who calls the work Tashrīh i nādīr (mentioned as a chronogram, not as a title, in the Calcutta Madrasah catalogue).

Qawā'id i Fārsī (beg. Baʾd i hamd i halvat i Afḡānār u naʿt i jarāb i Rūsūl i muṣkāh ... aŋ-kīh in risālah i manṣūm ba-q. i F. ... mustanbat az musḥahāt i Farhang i Rūsūlī wa-gāharī), a Persian grammar written for the author’s son Afdal ʿAli and his other children and divided into a muqaddimah, eleven bāḥs and a Khāṭīmah: Ethé 2520 (a.h. 1183/1779-80), 2521 (a.h. 1195/1781), Eton 115 (a.h. 1195/1781), Rieu II 857b (a.h. 1224/1809), ‘Alla’r Subh. MSS. p. 45 no. 2, Ivanov 2nd Suppt. 1085 (4), Bānkipūr IX 789-90, Bāhārī 261 (5), Edinburgh 359, Madrās 470.

Editions: Mushārī I 1229; Calcutta 1819* [Perhaps a misprint in Arberry for 1817] (Qawā'id-Farāsi, or Rules on Persian Grammar. Pp. 63); 1820* (2nd ed. Pp. 51); [Calcutta] 1249/1873* (with slightly different prefixes. Pp. 62); [Calcutta], Iṣkāwān al-ṣafī Press, 1263/1847* (pp. 71); Lucknow 1264/1848* (pp. 29); [Lucknow], Muṣṭafā′ Press, 1268/1852* (pp. 28); Lucknow, N.K., 1870* (pp. 20); 1875* (pp. 20); Madrās 1279/1862* (pp. 32), and others.


203. “Afdal” Ilaḥābādī, the author of the Risālah i Fārsīyah, must be a different person from Sh. M. Naṣīr “Afdal” b. Shāh Khāb Allāh” (Sh. M. Yaḥyā) Ilaḥābādī, since the latter “Afdal” was born in 1122/1710 and died in 1163/1750 (see Khāṭīmah fol. 15b, Shāmī i anṣūmān p. 37, etc.).

Risālah i Fārsīyah (beg. Baʾd az hamd i Wāḥib i risālah), a very short work on Persian grammar completed in 1202/1787-8: Ivanov Curzon 552 (foll. 4. a.h. 1242/1827).

204. Mirzā M. Ḥasan “Qatīl”, who died at Lucknow in about 1233/1818, has already been mentioned as the author of the Fārmān i Jaʿfarī (PL. II p. 369) and the Muẓaffar al-ʿaʾūsī (PL. III no. 52 supra).

(1) Shajarat al-amānī (beg. Faṣḥatārīn kalāmī kīh az
205. *Uhmān al-madī‘un bi-l-Shākir* composed his *Mutahhāthnāhah* in *Shākir* in 1210/1796–97 (see *PL* III no. 185 supra).


206. S. Husain Shāh *“Haqiqat”* b. S. ‘Arab-Shāh, born at Bareilly or Delhi, went in early life to Lucknow and seems to have lived there for some considerable time. He died at Madras, whither he had accompanied Colonel Kyd as *Mīr Mumtāz*, not earlier than 1225/1810. In addition to a *dirāsī* (presumably in Urdu) he wrote (1) *Jāhīb i ‘īdāq*, an Urdu narrative written in 1211/1796–7 (MS.: Bodleian II 2317), (2) *Haqīqī gulqāsī*, a Persian prose version of the story of Bahrām and Guldamīn composed in 1215/1800–1 and dedicated to Charles Perron 1 (MS.: Ivanow 315), (3) *Khāzinat al-amthāl*, a collection of proverbs compiled (completed?) in 1215/1800–1 (P.L. III. no. 659 *infra*), (4) *Sanam-kadāh i Chīn*, humorous anecdotes and riddles in Persian, Arabic and Urdu (P.L. III. no. 393 *infra*), (5) *Haqīqī gulqār*, an Urdu narrative on the story of Bahrām and Guldamīn completed at Madras in 1225/1810 (Editions: Lucknow 1267/1851s, Cawnpore 1268/1851–2. Cf. Sprenger p. 608).

[Sprenger p. 232 (from Muṣafī and Tabaqāt i sukhān)] Garec de Tassy I pp. 570–2; Beale *Oral and epigraphical dictionary* under Haqiqat and also under Husain Shal: Rahmān *Al* p. 49; Niẓāmī Badāyūnī *Qāmūs al-masālik* (in Urdu) I p. 208; Blumberg’s *Catalogue of Hindustani MSS. in the ... India Office* p. 42.

*Tulqat al-‘Ajam* (beg. *Arvāstāqī i sukhān ba-hanud in Sūbhān-dārinādī*), a Persian grammar begun in 1212/1797–8, completed in 1213/1798–9, dedicated to John Herbert Harington 3 and divided

1 Charles Byron according to Ivanow.

2 J. H. Harrington, editor of *The Persian and Arabic works of Sūdūr* (2 vols., Calcutta, 1797, 1798), entered the service of the R.I. Co. at Calcutta in 1780. On 15 Feb. 1796 he was appointed Registrar of the *Sudder Dewanny* and *Nizamut Adawab* (Sadr Dīwānī and Niẓāmīn *Aqālat*, i.e. the Supreme Civil and Criminal Court) and on 3 June 1799 he became Fourth Member of the Board of Revenue. In 1825 he was chosen a member of the Supreme Council and President of the Board of Trade and on 9 April 1828 he died in London shortly after his return from India.

3 A Persian grammar and idiom composed in 1206/1791–2 at the request of S. Amān ‘Alī, to whose name the title contains an allusion, and divided into six *fārs* (1) the three classes of words, (2) ellipses of particles, (3) compounds (tarkbih), (4) peculiarities of the Persian of Iran, Tārīḵ and India, (5) elegance of diction, (6) rhetoric: *Riūn* II 858a (a.h. 1229/1814), 795a (foll. 21–34, a.h. 1229/1814), III 1043b (early 19th cent.), *Ivanow* Curzon 181 (early 19th cent.), 2nd Suppt. 972 (mid 19th cent.), *Brown* Pers. Cat. p. xxxvii no. 339 (38), Suppt. 797 (defective. Corpus 67 (1)), 798 (defective. Corpus 137 (1)).

Editions: *Lucknow* 1257/1851* (pp. 30. Muṣṭafā’i Pr. Marginal notes); [Lucknow] Sulṭān al-maṭābih ‘1267/1851* (pp. 20); [Lucknow, 1865*+*] (pp. 20. Marginal notes); [Lucknow] 1872* (pp. 24. Marginal notes); *Cawnpore* 1268/1852* (pp. 20. Muṣṭafā’i Pr.); 1291/1874* (pp. 22. Niẓāmī Pr.).


(2) *Nahr al-faṣāḥah* (beg. Tarānān-sanjī i ‘andālīb i qalam dar bahārīstān), on correct diction in Persian, more especially on the avoidance of ungrammatical and unidiomatic phrases current in the Persian of India, written in 1214/1799–1800 (a fact stated in the author’s preface to his *Chārī sharbāt*, for which see *PL* III no. 310 *infra*) as a complement to the *Shajarat al-‘Aṣrām* at the request of Mir Ḥusayn, the eldest son of his friend, Mir Ḥasan ‘Alī, and divided into ten chapters called *māy*: *Riūn* II 520b (foll. 77. a.h. 1217/1803), 521b (foll. 62. a.h. 1220/1805), 858a (a.h. 1229/1814), 795a III (a.h. 1229/1814), *Princeton* 446 (a.h. 1219/1805), *Lindesiana* p. 173 no. 483 (circ. a.d. 1810), *Ivanow* 2nd Suppt. 973 (1234 Fasāl/1826–7), *Brown* Suppt. 1343 (Corpus 65 (1). a.h. 1258/1843), 1344 (Corpus 67 (2), 1345 (Corpus 174).

Editions: *Calcutta* 1822 (see *Riūn* II p. 560*+*); *Lucknow* 1260/1844 (Ḥaḍārī Pr. See ‘Alīgarh Subs. ptd. bks. p. 52); 1289/1872 (see Āṣafiyyah 1 p. 170 no. 250); 1800 (68 pp. N.K. See Muṣāhr i 1013 ult.); [India] 1280/1844* (Wali M’s Pr. 78 pp.); *Madras* 1265/1848–9 (see Haḍārābād Coll. p. 40); *Cawnpore* 1266/1850* (pp. 55); 1285/1868 (pp. 69); 1292/1875* (pp. 50); 1885* (pp. 68).
into a ādābghāz (dar chīqānāt i zabān i Fārisḵ u faṣlāt i ān bād i ‘Arābī bar aṣīnāh i dīgār u bayān i ištāl i ṣinām i Fārs bar mulk i Īrān . . .), five tufṣāhs ((1) dar bayān i chīqānāt i i zabān . . ., (2) dar bayān i harf . . ., (3) dar bayān i ṣinām . . .) and kāhīnāmā (dar bayān i taṣūf i ištāl u dīgār gawānīn . . .): Ḥasan 1479 (a.h. 1223/1808), Āṣafiyah I p. 162 nos. 152 (a.h. 1232/1817), 141 (a.h. 1242/1826), II p. 908 no. 134, Madras I 521 (pp. 350. a.h. 1254/1838), III 691, probably also Linde‌ṣi‌nā p. 188 no. 501 (“Grammatical rules of the Persian language,” by Mr Ḥusain. Cire. a.d. 1820).

207. Maulawi S. Amīr Ḥaidar “Amīr” b. S. Nūr al-Ḫusair b. Ḥusain-‘Alī “Ṭāṣīd” Ḥusaini Wāṣīṭi Bilgrāmī was born in 1165/1751-2 and died in 1217/1802-3 (see PL I p. 554-5, 1315-16).

Muntakhab al-naḥw (beg. Ḥamd i Fā’l i aṣḵāb), on the application of the rules of Arabic syntax to Persian, written in 1214/1799-1800: Rieu II 857b (a.h. 1224/1809), Āṣafiyah II p. 1666, no. 97 (a.h. 1264/1848), Eṭbē 2965, Madras II 686.2

Editions: place? 1269/1852-3 (see Āṣafiyah II p. 1666 no. 87), Madras I Firdausi Press, 1290/1873, Madras II 1292/1875.

208. “Nīḥār,” author of the Chahār gulsār, is identified by Edwards with Nīḥār ‘Alī b. Aṯam ‘Alī Būgharār Bārēlawi, author of the Inšā ‘i dāl-adāṣāha, which has been published repeatedly in India.

Chahār gulsār (beg. ‘Āb d i Ḥamd i bāḵād i Ḥusayn i Ṣamad), written at the suggestion of Sir Gore Ouseley (who was in India 1788 to 1805) and divided into four gulsārs ((1) grammar in five guls, (2) ornaments of style (ṣamā ‘i) in two guls, (3) the kinds of poetry (Gul 1) and prosody (Gul 2), (4) simile, metaphor and rhyme in three guls): Ḥasan Curzon 183 (a.d. 1844, transcribed from the Calcutta edition of 1240/1825), Īvanow 1483 (Gulsārs III and IV only. Early 19th cent.), Bānktpūr XVIII 1604 (19th cent.), Cambridge 2nd Suppt. 68 (2) (a.h. 1247/1831-2).

1 The subjects of the fourth and fifth tufṣāh are omitted, apparently by oversight, in the Madras catalogue.

2 Storey lists also I.G.D.P. 1800 (b) (a.h. 1238/1821), but such a MS. cannot at present be traced. The catalogue only goes to no. 1435. a.h. 1238 = a.d. 1822-3. V.S.

Editions: Calcutta 1240/1825 (mentioned under Ivanow-Curzon 183); [Calcutta] 1250/1834*; Bombay 1844*; [India] (M. Isma’il) 1268/1851*; Cawnpore 1268/1852*; 1879*; Lahore 1864*; 1868*; Arrah 1284/1867*; and at least ten others.

209. M. Ḥāfiz b. Ḥusain-Ṣaddiqi Ḥakšīnawī, who wrote the Makhzan al-fawāʾid, is identified by Edwards with the author of the Dastūr al-ingāl,2 who calls himself simply Muḥammad Fāʾiq, and who says that he wrote the latter work at the suggestion of Nawwāb Qāsim ‘All Ḵān Bahādūr Qiyām-Jang. Edwards’ identification, whatever the grounds on which it was based, is probably correct. Letters included in the Dastūr al-ingāl have such dates as 1208, 1212, 1213, 1217 (all on p. 25 in the Lucknow edition of 1263) and 1225 (p. 28), and several of them contain references to Lucknow (e.g. p. 24 antepenult., p. 25 ult., p. 31), to other places in Oudh and to persons connected therewith. In the publisher’s colophon the author is called Maulawi M. Fāʾiq marḫūm and it may be surmised that he was the father of ‘Abd al-Aḥad b. Maulawi M. Fāʾiq, whose Wāqīʾ i dīl-pāḏārān, a historical work relating to Oudh, has already been mentioned (PL I p. 708).

Makhzan al-fawāʾid, or, chronogrammatically, Ḳawnaʾat al-usāl, a Persian grammar composed in 1225/1810: [Lucknow], Muṣṭafāʾi Press, 1841?* (pp. 172 (Edwards) or 176 (Arberry)); Lucknow, Muṣṭafāʾi maṭba’a, 1267/1851* (pp. 145).

210. Mughal Shīwāʾ-ḵān “Jawhar” b. Makhān [Lali?] b. Mūṣaf, ‘Alī Lāyāḵšt’s Sibāstāb, a ṣāy-ẓādah of P’hap’hānd (36 miles east of Etawah), was a resident (muṭaṣṣilīn) of Bareilly and Shāhjāhānpur. According to Garecin de Tassy he wrote in Urdu a Persian grammar dedicated to Turner Macan (who died in Bengal on 25 July 1836). A work of his on Persian grammar entitled Dalil al-tarkīb is mentioned by Ḥaidar ‘Alī, who says (Jawhar al-tarkīb, 1262 ed., p. 3) that in the preface Mughal Barakat

1 For editions see PL III no. 586 infra.

2 The identity of this manuscript is made clear by a nawāḥa-nāmā relating to Mīrzā ‘Alī b. Nawwāb Qāsim ‘All Ḵān Bahādūr Qiyām-Jang Bāḵshāl i Nawwāb Muṣṭafā al-Mulk Dīš ‘Ifrāqāt al-Danāh Rakhshān Ḵān Ḵān-i Ḵān-in, Ḵān Bahādūr Sāhār-Jang Bāḵshāl i but at nāmā relating to ‘Umdat al-Mulk Nawwāb M. Isḥāqих Qān Bahādūr (Dastūr al-ingāl p. 31).

2 Or Sewa?
Allāh Bilgrāmī [presumably the editor or commentator] has given a biography of the author. Another work of his was entitled *Jauhar al-tarīk.*

[Garcin de Tassy I p. 88; Nizāmī Badāyūnī *Qāmūs al-maḏāhir* I p. 179.]


Editions: Dāʿīmī Press *[India]* 1362/1846* (Nuvštah i Jauhar [sic] al-tarkīb.* With a commentary by Sh. Ḥaḍīr ‘Ali b. Shujā‘) al-Dīn M. Lāṭīfūr, who had discussed difficulties of the *qasīdah* with the author. Pp. 92; *Āgra 1850* (Qasīdah i Jauhar al-tarkīb dar qaṣīdād i Fārisī. With a glossary. Pp. 99, 23; [Lahore] 1864 (pp. 32); *Lahore* 1865 (pp. 32); *1868* (pp. 32); *Cawnpore* 1868* (pp. 36); *1871* (pp. 36); *Lucknow 1294/1877* (Sharīr i qasīdah i J. al-t. With Ḥaḍīr ‘Ali’s commentary. Pp. 87; 1909* (pp. 30); *Murābdābād* [1884] (Sharīr i J. al-t. With a commentary by ‘Indraṇā). Pp. 250). Commentary: *Sharīr i qasīdah i Jauhar i tarīkīb [sic],* by Sh. Ḥaḍīr ‘Ali: *‘Āliṣaḵt Subbā, MSS. p. 45 no. 4 (A.D. 1835), I.O. D.P. 348 (A. 19th cent.)*

211. ‘Abd al-Rahmān Gūrākhʿpūrī, who called himself ‘Abdū (as, for example, in a letter to Mr. Lumsden, Calcutta Madrasah p. 107) and was known as ‘Abd al-Rahmān Dahrīyāh, i is described by ‘Abd al-Muqtadir (Bānkipūr Suppt. II p. 218) as “a man of great versatility of genius . . . the greatest of the last of the prolific writers of India.” A brief autobiography included in his miscellany entitled *Shiqrāf bayān* (for which see *P.L.* II p. 19) tells of “his birth, education and his travels through Afghanistan with Messrs. Elphinston [sic] and Fraser [doubtless in 1809, when Mountstuart Elphinston, with William Fraser (cf. *P.L.* I p. 646) as his secretary, went on a mission to Shāh Shujā‘ at Kābul] and his stay at Calcutta and other places in India.” According to ‘Abd al-Muqtadir (Bānkipūr Suppt. II (published in 1933) p. 218) be “died recently at Calcutta”, but the Calcutta Madrasah catalogue (published in 1905) speaks of him as dead, and it may be surmised that he died at least a decade or two before 1905.

At the Calcutta Madrasah are preserved five small volumes containing Persian translations made by him in 1825–6 from the Mathematical Course of Charles Hutton (1737–1823; see *DNB*). The *Shiqrāf bayān* referred to above contains *inter alia* a history of the genesis and evolution of the human race (foll. 1–28), *ghazals* and *qasīdahs* (foll. 32–33), an essay on generosity and honesty (foll. 34–37), the above-mentioned letter to Lumsden (fol. 39), five important reasons for translating into Arabic and Persian the standard works on astronomy, geography and mathematics of English and Continental authors (foll. 62–65), reasons for preferring the work of Simpson to that of Naṣir al-Dīn Ṭūsī on the elements of Euclid (foll. 69–70, Arabic), some observations on the Pythagorean and Copernican systems of astronomy (foll. 73–81, Arabic). According to the Calcutta Madrasah catalogue (p. 105 penult.) the Kār-nāmāh i Ḥaḍirī (see *P.L.* I p. 776) was his work.

*Farhang i dābīstān,* a work in four *rubūns,* of which the first three completed in 1246/1831 deal at some length with Persian grammar and the fourth with rhetoric (*išām i balāghat*): Bānkipūr Suppt. II 2332 (foll. 2–204. Acrophalous).


*Qānūn i Qudsi:* Tiflis 1247/1831 (Muskār I 1213).

213. M. Muṣṭafā Khān b. M. Raūshan Khān was proprietor of the Muṣṭafāʾī Presses at Lucknow and Cawnpore. “When I was at Lucknow”, 1 says Spranger (Catalogue of the . . . MSS. of the libraries of the King of Oudh, preface, p. vi), “there were twelve private lithographic presses in that city. Those of Ḥājī Moḥammad Ḥoseyn and Moṣṭafā Khān were by far the best. Some editions of the former are particularly correct. In 1849, Kamāl akdyn Ḥaydar, Munshiy to the observatory, wishing to ingratiating himself at court, wrote a history of the Royal family of

1 i.e. in 1848–50.
Oudh. Two passages happened to please His Majesty; and instantly the observatory was abolished and printing was forbidden at Lucnow, lest this objectionable production might be published. The proprietor of the Masnuy press went on the suggestion of the author of these pages to Cawnpore, and most other printers followed him. Some however, among them Moctafah Khan, managed to keep at the same time an establishment at Lucnow. As they usually put, on the title page only, the name of the press and not of the place, it is not always possible to determine whether a book was printed at Lucnow or Cawnpore if it has been published after the Exodus.

Şafwat al-maşādir (beg. Bo'di h. i Izad i (hafifür), paradigms of Persian verbs with notes: Lucknow 1264/1848* (pp. 32); [Lucknow] 1281/1864* (pp. 24); [Āgra] 1266/1850* (pp. 32); Cawnpore 1267/1851* (pp. 32); 1296/1878* (pp. 24); Lahore 1864* (pp. 30); 1865* (pp. 30); 1870* (pp. 24); 1875* (pp. 30); 1876* (pp. 30); Delhi [1863?*] (pp. 20); [1876*] (pp. 24); [Meerut 1877*] (pp. 20); and many others.

Recasting: Masādir i Farsi, rearranged by Bishambhar Nāthin: Lucknow 1882* (pp. 31).

214. Imám-baksh “Şabba’i” Dihlawi became Professor of Persian at the Delhi College in 1840 and was killed in 1857 at the age of fifty or thereabouts “in the military firing that took place in his quarter in the Mutiny” (Saksena). According to Grahame Bailey “he had a great reputation as a writer of Urdu in the old ornate style.” He wrote little Urdu poetry, but several Urdu prose works including (1) Tarjanah i Ḥudā’i al-balâgh, an adaptation of Shams al-Din al-ʿFaqir’s “Persian work on rhetoric (Editions: Delhi 1843*, 1844, Lucknow 1880*), (2) Qawā’id i Urdu, an Urdu grammar (Editions: Delhi 1261/1845* (pp. 295), 1849* (pp. 163), (3) Ḥusn i ghuṭarā’, an Urdu anthology (Editions: Delhi 1844*, 1850*).

The three volumes of the Kulīlugūt i Şabba’i published by Naval Kishor at Cawnpore and Lucknow in [1878–80]* contain the following works, all except one (no. 26) in Persian: [vol. I]

(1) Risālah i jauhîr, a eulogy of Siraj al-Dīn Bahadur Shāh modelled on “Zuhur’i’s” Sīh nāhir, (2) Bayāq i shauq-paγm, prefaces, letters, eulogies, etc., (3) Risālah i nauh i Farsi, (4) Dīqān, (5) Kafṭ dar ʿilm i qawīfī, (6) Wāfī, a commentary on the Kafṭ, (7) Ganjīnāh i rumūz, on riddles, etc., (8) Jauhīr i maŋżum, quatrains incorporating the 99 names of God, (9) Qīṭḥāh i mu’ammānā, eliciting the name of Allāh from that of Āli, (10) Muhīṭan i osrār, on literary conceits, (11) Risālah i nūdīrāh, a similar work, (12) Nāṭāʾi al-qīfār, a commentary on passages in earlier poets, (13) Ghawwīmī i sukhān, a similar work, (14) Ḥawwā’ al-haqiq, a reply to the Ḥawwā’ al-haqiq, “Ārzū’s” attack on Ḥasān (cf. PL I p. 838), [vol. II] (15)–(18) commentaries on “Zuhur’i’s” Sīh nāhir and Minā bīzār, on Ibrāḥīm Khān’s Panj raʿāk and on “Zahira’s” Shabnam i ghuddāb, [vol. III] (19)–(21) commentaries on Ni’māt Khan “ʿAli’s” Ḥusn u ʿidag, on Nisīr’s Muʿāmmā, and on Jāmi’s Muʿāmmānāt, (22) Ḥal i Maqāṣida i Ṭabʾ al-Wasi’ i Ḥanāsawī (cf. PL III no. 521 infra), (23) Munawwīhā i sukhān, on some literary terms (Edwards), or on idioms (Arberry), (24) Qawwāl i fīsāl, a reply to “Ārzū’s” Tanbūh al-qulūfīn (cf. PL I p. 838), (25) Qawwāl i suṣu f u nhūw i Īrd, (26) Tarjanah i Ḥudā’i al-balāgh, (27) Muḥammadnās on a ghazal of Qudāi. [Āḥār al-yamūsid Lucknow 1876, pt. 4, pp. 98–105; Garç in de Tassy III pp. 22–6; Ṣumā’ i amīrān p. 262; Saksena History of Urdu literature p. 300; T. Grahame Bailey History of Urdu literature p. 92.]

Risālah i nauh i Farsi: Indore 1849* (R. dar n. i F. p. 32); Lucknow 1880* (in vol. I of the Kulīlugūt described above).

215. Ahmad Allāh b. M. Wāḥid b. Sh. Imām Quraishi. Qawā’id al-mašādirin (beg. St. Ḥakīmī ra khar ḍirūr i fuṣūl i ḥikmatuḍgh), an introduction to the Persian language composed in 1261/1845 for the instruction of the author’s son and divided into twenty bayāns, of which the first four are grammatical, the eighteenth deals with prosody, and the nineteenth and by

1 Apparently in Persian, to judge from the catalogues of Edwards and Arberry. For his Qawāʾid i Urdu, an Urdu grammar in Urdu, see Blumhardt’s catalogues.

2 Q. al-μaṣṣādiriin according to Abd al-Muṣṭafid (see his list of errata, p. [XI]).
far the longest with tajnīs, most of others containing classified lists of names (parts of the human body, diseases, etc.): Bānkīpur IX 918 (229 pp., defective at end. 19th cent.).


Taḥqīq al-qawānīn (beg. al-Ḥ. l. . . . annā baʾd i ḥamāt ʾal-ḥamūt ʾal-maʾmūd ʾi ʾālāl ilā ṣirāḍah ʾi ṣuwāmī gī bi-T. a-q.), a Persian grammar completed in 1262/1843 and divided into two tajrīs: Āṣafīyah II p. 908 no. 120 (a.h. 1263/1847), Ivanov 1st Suppt. 894 (transcribed from a lithography dated 2 Rabi I 1263/18 Feb. 1847), Ivanov 1480 (a.h. 1273/1856–7).

Editions: Madras 1263/1847* (pp. 190), 1291/1874* (pp. 112), Bangalore 1289/1872* (pp. 96).


Qawāʾid i ʾṣaraf un nahl i Fārsī, written for the use of the author’s son Mirzā M. Ṭālī in the reign of M. Šah [Qajār] when Bahman Mirzā was Governor of Aḏharbāyjān: [Tabriz,1] 1262/1846! (a date written at the end of the lithography, but whether as the date of composition or as that of publication is not clear). See an article entitled “Guftār dar ʾṣaraf un nahl i Fārsī” by Jalāl Ḥumāyūn in Nāmah i Aḏharbāyjānī 1281/2 41 (Mushār I 817).

218. S. M. ʿAbd Allāh b. ʿAlī i Ahmad Wāṣītī Bīlārūmī, born at Bīlārūm in 1248/1832, became a muḥaddīs in the Arabic madrasah at Benares and died on 1 RAMADĀN 1305/15 May 1888 (see Bahānān ʿAlī p. 104). He is the author of an Arabic commentary, al-Tawfīq al-ʿalīyāh, on Fāḍl i Ḥaq Khāṣḥābī’s manual of physics, al-Maʿāṣir i al-Saʿdiyāh (see Ellis II col. 329, Brockelmann Spbd. II p. 855) and of several other works.


1 See Nāmah i Aḏharbāyjānī 1281/2 41.

(2) Muḥī l Fārsī, a Persian grammar: Lucknow 1874! (67 pp.).

219. Hājjī M. Karim Khān b. Ibrāhīm Khān Kirmānī was leader of the Shāhīkh sect in Kirmān. [Edwards (col. 594) names him as one of three men whose lives are given by Niʿmat Allāh Rida in his Taḥkīkāt al-awliyā’. V.S.]

Ṣarf u nahl i Fārsī, a grammar of Arabic and Persian1 written for the author’s son Muhammad and completed in 1275/1859 (see Jalāl Ḥumāyūn’s article (cf. under no. 217 supra) in the Nāmah i Aḏharbāyjānī 1281/2 42, where a description is given presumably from a MS., since nothing is said about a printed edition). [However, a printed edition does exist: Kirmān 1365/1946 (103 pp. Mushār I 1072, 1382.) V.S.]

220. M. ʿAbd al-Raʿūf “Wāḥid” published at Calcutta in 1891 a Persian Tārīkh i Kalkṭahā (42 pp. Not in B.M. or L.O.) and also under the title Jawākir i muṣṭākbab a volume of selections from his Persian dīvān (see Edwards col. 449).


[Garcin de Tassy III p. 275.]

221. Maulawi Ḥādī Ahmad ʿAlī [b. Shajā’at-ʿAlī], who was born at Dacca in 1255/1839 and died there in 1290/1873, has already been mentioned as the author of the Ḥoṣr ṣāmān (P.L. I p. 906).

(1) Risālah i ishtiqaq, an elementary Persian grammar. Edition: 1872 (see Blochmann’s biographical notice in the Ḥoṣr ṣāmān p. iv).

(2) Risālah i taḥqīq i rasāl i ḥaṭṭ (beg. Dar zabān i Ḥrab ġal i tīlāḥ), on “the use of diacritical points in certain words”: Bānkīpur XVII 1670 (pp. 114–25. A.D. 1867?).

222. Munṣīḥ S. Muṣṭafār ʿAlī “Āsir” b. Mir Madād ʿAlī, best known as an Urdu poet, was in the service of the Kings of Oudh and became the secretary and friend of Wājīd ʿAlī Šāh, who

1 Or, according to Ḥumāyūn’s p. 47, an Arabic grammar dealing incidentally with Persian.
reigned from 1847 to 1856. Some time after Wajid ‘Ali Shāh’s deposition he went to Rāmpūr, where he died in 1290/1872-3 at the age of eighty-four. Among his works were (1) an Urdu dīvān of 506 pages published at Lucknow in 1870**, (2) Rigād al-Muslimīn, an Urdu translation of the Ḥaqq al-yaqīn of M. Bāqir Mājūsī (Cawnpore 1874*), (3) Zar i kāmil-i-yārān, an Urdu translation of Naṣir al-Dīn Ṭūsī’s Mi‘rāj al-askār (see PL. III no. 279 infra), (4) Krāl-bāyi mu‘allaq (see PL. I p. 290), (5) Sha‘jarat al-‘arūd (see PL. III no. 325 (1) infra), (6) Raufat al-qawwālī (see PL. III no. 325 (2) infra) and (7) Gulshan i tā‘shīkhīq.

[Garcin de Tessy I pp. 112-13; Naqīshbānī i sūlam pp. 6-7; Bustān i Avadh p. 188; Saksīna History of Urdu Literature p. 120.]

Risālah i idāfat: Lucknow, N.K., 1290/1872* (appended to the same author’s Sha‘jarat al-‘arūd and Raufat al-qawwālī).

223. ‘Abd al-Razzāq al-muṣhtahar Sīphādār Khān b. Bahram 2 Khan Kalyānawī, as he calls himself in the preface to his Mazhar al-ḥaqq (cf. PL. I p. 1182 (17)), describes himself as a Sarwānī Afghan in the Gulshan i fā‘l (p. 314; cf. p. 238) and mentions Kalyānā as his birthplace. His pedigree is given on p. 55 of the former work.

Gulshan i fā‘l (a chronogram = 1290), a metrical tract on the grammatical functions of the letters of the alphabet: Lucknow, N.K., 1290/1872* (34 pp.).

224. M. Naṣīr ‘Ali b. Ḥaḍar ‘Ali Ghīyāthī Bahram Ārāwī was the author of Muṣafidat i Naṣīrī on simple medicaments (see PL. II pp. 299, 326).

1 Sīphādār Khān u bar alaināk i bar ‘Abbâd Dār Khān (Mazhar al-ḥaqq pp. 551).
2 Cf. Mazhar al-ḥaqq p. 551. Kalyānawī (Khan) k ‘az sofih; Dīl i wāhsahān kum tabi ‘ahshī ‘az kahf (see also pp. 2 penult, 551*).

In the Gulshan i fā‘l, however, he gives his father’s name as Būrām Khān (see p. 3): Mābn u mī kast Kalyānā Sīphādār ust nān ‘Abd i Bairam Khān u naqī i mān bārod dīr dīr i ḥārin.”

2 ‘Itn nān i qurrah u bān ‘i ḫūlān i ṭūsūn i bān wād ‘i wāzīkhā bān uz Dīlī bān u bān kūzīs Fīrsah dīrād bān wādī i wāzīkhā (Mazhar al-ḥaqq p. 264).”

The author’s name, not mentioned on the title-page, occurs in the text on p. 3 (see the line quoted in the footnote to “Bahram” above) and, as Mansawī Sīphādār Khān Kalyānawī, in the publisher’s colophon.

f. 139

(1) Alīf bā-yi Naṣīrī, Lucknow 1877* (Naṣīr al-ṣibāyn ‘alīf bāh A. b. N. 13 pp.).
(2) Maṣādīr i Naṣīrī (beg. Paṣ az h. i Fā‘lī kīh maṣādār), paradigms of Persian verbs, intended to be better and simpler for young children than the Saḥīfat al-maṣādīr: Lucknow, N.K., 1293/1876* (on title-page: Naṣīr al-ṣibāyn ‘alīf bāh A. b. N. 13 pp.)


Risālah i Ḥusainiyā (Dar akhāt u Fārsī): Istanbul 1879 (Muḥāfāz I 820).

226. Ḥāthim “Ghamghin” [?] Iṣfahānī, poet and calligraphist, died at Iṣfahān in 1302/1884-5 (Dhar’ah VIII p. 157 no. 631).

Pārsī-nāmah, published?

227. Mīrāb al-Saltānāh M. Hussain Khān b. Maṣ‘ūd b. ‘Abd al-Rahmān Ansārī was Persian representative at Trebizond (Beşbūl i kār-ordāz i dawlat i ‘alāyeh i Irān dar Țarâbūsīn iṣnāmī dāšt) in 1298/1881, when he conceived the idea of writing his grammar. He died before 1312/1894-5.

Ṭanbih al-ṣibāyān, a brief work ending with a khātimah on vulgar errors (aṭlaqāt i makhbārah) which includes a faṣil written at Istanbul in 1298/1879 on the defects of the Arabic character and suggestions for its improvement. Edition: Istanbul 1298/1881 (see Jalāl Humā’ī’s aforementioned article (cf. under no. 217 supra) in the Nāmā in Farhangstān I/2 pp. 42-3 and Dhar’ah IV p. 443, where it is described as mabsūtah).

228. Rūdā Khān Fīrūzī Biggīli (Beşbūlī) Qaswīnī was Persian Chargé d’affaires at Istanbul in Naṣīr al-Dīn Shāh’s reign (cf. Browne, Press and poetry p. 163). A work translated by him (from what language?) is Shahr i khal i Gūlāhā al’ām i ‘alīf bāh i Ḵᵛāqī’ī (Iṣfahān 1313/1895-6, 60 pp. See Muṣāfāz I 1016).

Alīf-Bā-yi Bihristū, on the reform of the Persian alphabet: Bombay 1299/1882 (Dhar’ah II p. 292, Browne Press and poetry p. 163 (122); Muṣāfāz I 141).

229. Mīrāb Ḥabīb Iṣfahānī was the poet, died in 1302/1884-5. A long Ḷūzān in Iṣfahān, where
for a time he taught Persian and Arabic (Dastūr i sukhan, preface, p. 34), and he was a member of the Anjuman i Ma'ārīf, or Turkish Academy. He published at Istanbul his Turkish work Khaṭṭ u khuṭṭāṭān in 1305/1887–8, his Gharāb ib 'i 'awzīlād i niyalā, a Persian translation of Georg Bernhard Depping’s Aperçu historique sur les moeurs et coutumes des nations in 1305/1886 and his edition of Abū ʾIsāq’s Divān i at'īmah in 1302/1884–5.1 Hájjī Sh.-Ahmad Kirmāni, who went to Istanbul in 1305/1887–8, was helped by him in the work of translating The adventures of Hajiji Babā and other works. He died in 1315/1897–8 (Mushār I 646).

[Browne The Persian revolution p. 94; The press and poetry of modern Persia p. 156; Lit. Hist. IV p. 490; Nafṣ i Farsi i muqāmar p. 22.]

(1) Dastūr i sukhan, “an excellent treatise on Persian grammar” (Browne The Persian revolution p. 94 n. 4) 2: Istanbul 1289/1872 (pp. 178).

(2) Dabstān i farsi, an elementary grammar: Istanbul 1308/1890–1 (see the aforementioned article by Jalāl Humāʿī in the Nāmah i Farhangistān 1/2 pp. 45–6. 135 pp. Cf. Karatay p. 68, Dharāb VIII p. 47; Mushār I 646); Tabriz 1324/1906 (167 pp. 2nd ed. Mushār ibid.).


(1) Zabān-āmāz-i Farsi, completed in 1316/1898–9 (according to Jalāl Humāʿī, Nāmah i Farhangistān 1/2 p. 47, where nothing is said about a printed edition).


236. Ḥusain Khān “Dānigh” [b. Hāshim Isfahānī] was long resident at Istanbul in the service of the Turkish government and he died at Ankara on 23 Rabiʿ al-Awal 1362/30 March 1943 at the age of seventy. His works, mainly in Turkish, include Sarāmūnaḏān i sukhan, an anthology of Persian poetry with Turkish biographies (Istanbul 1327/1909, 448 pp.; see Karatay p. 82).
242. Appendix


Edition: [Lucknow] 1280/1864* (Hasanī Pr. With notes by Maqbul Ahmād. 2nd ed. 16 pp.).


Editions: place? 1266/1850 (Aṣaftiyya I p. 162 no. 142); Madras 1274/1858* (Muhāzān al-khābār Pr. pp. 39); 1290/1873* (Nizām al-maštābī. 40 pp.).


(5) Ganjinah i hunar, a Persian grammar, by Hasan Subhī: [Istanbul] 1282/1865* (pp. 35).


1 al-Maftāḥ (with a short i) in some MSS.
²[Storey also lists a MS. Lāhāb-ī p. 373, but I cannot trace this. V.S.]
B. GRAMMAR: (b) ARABIC GRAMMARS

243. 'Abd al-Qāhir b. 'Abd al-Rahmān al-Jurjāni, who died in 471/1078–9 or 474/1081–2, is best known as the author of two Arabic grammatical textbooks but he wrote several other works including the Asrūr al-balāghah (Edition: Cairo 1319–20/1902), the Dālā'īl al-ījāz (2nd edition: Cairo 1331/1913) and a commentary on the Qurān entitled Durr al-durūr. [Brockeckmann I p. 257, Sptbd. I p. 503.]

al-'Awāmil, or as it is usually called in India, Mu'āt 'āmil, a concise work on the grammatical regents in Arabic (for the numerous MSS., editions and Arabic commentaries see Brockeckmann. The Arabic text of the Mu'āt 'āmil has been published several times with Persian marginal notes by Ilāhī Bakhsh Faidābādi).

Persian metrical paraphrases/commentaries: [1]

[1] Nasrī al-mīrāmī dār ad-dīrān dūrūd māṣūfān =
Nā'ī dārā līn pāyī nāy qūtī māmūdī māṣūfān =
Māṣūfān dūrūd māmūdī māṣūfān =
... (1. 5) Amīr adhar nāhī sad bāshād dūrūdī fāmūdān ast =
Sha'īshī 'Abd al-Qāhir al-Jurjānī ān pār mā hūdī a.
A version dedicated to a king called Mu'īn (or Mu'īz) al-Dīn Ḥusain (or Ḥasan) and ascribed sometimes to Jalāl: Lōth 983 (1) (A.H. 1171/1758), 984 (2) (A.H. 1194/1780), Ethī 2629 (3), Blochet II 931 (6) (A.H. 1212/1797–8), IV 2413, 2414, Ivanov Curzon 561 (1), Bānkīpur XVII 1490, 1498, Aberystwyth 21, Asafiyah II p. 1664 nos. 188, 161, Aumer 168 (2) (“Maṭzūnī dār 'Awāmil Li-Muṣaila Ḥāmīn”), Bodleian 1658, Browne Pers. Cat. 177 (2), Vollers 887 (1).

Editions: Lucknow 1259/1843 (on pp. 41–5 of Majmūā'ah i nāhī v... Nāhī i Ṣir Khulqsh Jumāl. Tātīmah Mi'āt 'āmil); Lucknow [1860?] (on pp. 34–8 of the collection Nāhī v Mīr Khulqsh Jumāl Tātīmah Mi'āt 'āmil...); Bombay 1261/1845 (in a Majmūā'ah i sarf u nāhī. See Mīzūn al-sarīf in the Appendix at the end of this sub-section); Cawnpore 1829/1872*.

1 Cf. Berlin 112 (1), Ivanov Curzon 561 (1), Blochet IV 2414.
2 Cf. Blochet IV 2413.

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1 Ethī gives the name as S. Qulūm 'Umar al-Ḥusaini al-Qādirī and probably some name has dropped out after Qulūm.
porating the original manzūmah⁴ and consisting of 108 baits: Berlin 112 (1).

(c) al-Fawā'id al-Faqhiyyah (beg. al-H. l. l. ja'ala 'l-ilm wa-slīla 'ilā sahā bi-l-daraajat), an Arabic prose commentary written by an anonymous author for his son, S. Faqih al-Din: Berlin 112 (2).

(d) A commentary by a certain Muḥsin (not Muḥsin ibn Fādā) is mentioned as in current use at the end of the biography of Muḥsin ibn Fādā in the Rawdāt al-janābī p. 549.

(2) (Naẓm i Mi’at ‘amīl) (beg. Ḥamd ast bi-qiyas ba-Manṣūḥ i Musta’ān * Kaz shahr i Ḫavāsh shahkān (tāf i zabān) completed in 1619/1755-6 by “Naḏmī”: Ivānow 1st Suppt. 893 (mid 18th cent.), Ivānow 858 (late 18th cent.).

(3) Naẓm i sharḥ i Ḫavāsh i Mi’at ‘amīl (sic!) (beg. Ibtādā sāzīm ba-nām i tāk i Ḫavāsh i dar-rāh i idrār i Ḫavāsh * ‘al nāf ‘alā siyāh intibiā, completed in 1216/1801-2 [see Muḥsīr I 1138] by ‘Abd al-Rassāl: Bānkīpur XVII 1600 (A.H. 1257/1841).


(4) Persian metrical paraphrase ascribed to Jāmī: see the Cawnpore editions of 1289/1872⁹, 1295/1878⁹ mentioned above.


(3) Sharḥ i kītāb i ‘Awāmi‘ al-furjānī by ‘Ubaid Allāh al-Bīlghaṭī: Salemann-Rose p. 17 nos. 43, 335, 336b.

¹ According to ‘Abd al-Muṣṭaḍ‘īr the name of the commentary, written indistinctly at the end of the treatise, reads Mīn al-Mīn. Perhaps Mīn is a corruption of Muṣīrīn.
² The title is given in the ante-penultimate verse (quoted by Pertsch): ‘Sharḥ i Mansūmah manwawār mīn i in nazm i qāf i dar * As pā’ i kīrāt i in kardam ba-Dīwā rā‘ītiā.
³ The date is presumably to be found in the following verse, not, as Pertsch supposed, in this verse.
⁴ It appears from Pertsch’s description that the line of the original beginning ‘Amīl under sahā bi-l-daraajat and that containing the dedication to Muṣīrīn (or Muṣīrīn) al-Dīn ‘Hasīn are incorporated.
(4) Zubdat al-nahaw (beg. Allâhummâ ḥarrif samta 'smika fûlânī ḥarrifî fûlânī ḥarrifî [harrifî recitation]), an anonymous commentary dedicated to Sir Robert Chambers [Chief Justice of Bengal, d. 1803] and divided into thirteen nava’s, two faṣil and a taḥkîmi: Bodleian 1659 (A.H. 1196/1782).

(5) Sharh i Mi‘at ‘aml, perhaps the Sharh i Khâfî 1 (beg. al-H. i. Al-asâ’imî fî l-nahaw mî‘î kh kh mîn jism mî shawând ba-dâ nau lâfâ’îyâh u ma‘âwiyâh), Ethî 2433 (n.d.).

(6) Hamburg 228 (3).

244. Abû l-Fadl Ahmad b. M. al-Maidání, who died at Nishâpur in 518/1124, has already been mentioned as the author of al-Sâmî fi l-asâ’imî (PL. III no. 117 supra).

al-Hâdî li-l-shâdî (beg. Amnâ bâ’dâ ḥândî ‘llâhi ‘llâdhî ‘stâ’thara bî ‘l-bâqî, on the auxiliary parts of speech (al-adâwât, i.e. not only the particles but also the adverbs, pronouns, auxiliaries verbs and nouns, etc.) with explanations in Persian, written after the completion of al-Sâmî fi l-asâ’imî, dedicated to the Qâî Abû ’l-Qasim Mansûr b. Ahmad b. Sa‘îd and divided into three qiems (11) nouns, in twelve chapters, (2) verbs, in four chapters, (3) particles, in ten chapters): Ej. Kh. VI p. 469, Cairo p. 433 (A.H. 993/1585), apparently also p. 532, Loth 1027 (1), Paris Arabic acquisitions 1884–1924 no. 6066 (18th cent.), Āyâ Sâtîyâh 4441, Lâlî’-li 3657 (2) (1).


245. Nasîr b. ‘Abd al-Sâyi’d al-Muṭarrîzî was born at Khwârazm in 538/1143–4 and died there in 610/1213.


al-Mîshâbî, a manual of Arabic syntax in Arabic (for which see Brockelmann).

1 Sharh i Khâfî is, according to Ethî, the title written at the top of the first page.

Editions: Cawnpore 1292/1875† (cf. Aṣafiyah II p. 1662 no. 114); Cawnpore 1881° (4 pts. 2nd ed.); [Cawnpore] 1896° (4 pts. 4th ed.); Cawnpore 1908†.

(c) Mirʿ āt (so Bodl.), or Sharḥ i Kāfıyah (beg. Kalīmā i Lā-i-siwālah kāfıyah b Li-dhavālī-muṣbīji vaqīfīyah (??), a metrical paraphrase by Maulawi Ibrāhīm: Bodleian 1662 (6) (A.H. 1183/ 1769-70), Ross and Browne 177 (18th cent.), probably also Rehatsekk p. 51 no. 15 (Risālah i manṣūmah dar nañq, by Ibrāhīm).

Edition: Sharḥ i Kāfıyah i manṣūmah, Lucknow 1872° (pp. 50).


(e) Sharḥ i Kāfıyah, by Ḫāzī Ahmad.

Edition: Kāfıyah maʿa sharḥ i Fārisī, Delhi 1306/1889° (margin).


(g) Sharḥ i Kāfıyah, by M. Akbar: Aṣafiyah II p. 1664 no. 159 (acephalous. A.H. 1263/1847).

(h) Sharḥ i Kāfıyah, by Mir Saif: Aṣafiyah III p. 702.

(ii) Unidentified commentaries: Berlin 4 (22), 114, Blochet II 930 (acephalous), Madras I 467 (beg. Ba-hām i Khudāsawand i Bakhshāyandah i Mihrbān. Bismi 'l-lāhī dar aṣl Bi-s'mi 'l-lāhī bādāh bā kih harf i jarā ast dar āāmadah. A.H. 1056/1646), 468 (beg. Al-kalimah . . . mufradta al-kalimah ba-hāsab i tārīkh mumtādāt), Peshāvar 1329 (b), Rieu II 523a (defective at both ends. 16th cent.).

1 This title appears in Ivanov Curzon 558 but not in Ivanov Curzon 557.

Glossary: Lughat al-Kāfıyah (beg. al-H. l. kamā Huwa . . . wa-l-š. 'alā naḥyihī wa-waqṣiyihī wa-ba'd ḥaqīr . . . M. Salīm rā ba-khāṣṣ rū bi-šāpur niṣūd), by M. Salīm (part of whose name has been made illegible by worms): Bānkīpur IX 775 (A.H. 1113/1702).

Of the numerous Arabic commentaries on the Kāfıyah the best-known is al-Fawā'id al-Dīyaʻiyah completed in Ramādān 897/ June-July 1492 by the celebrated poet, scholar and mystic 'Abd al-Rahmān b. Ahmad "Jāmī" (cf. PL I pp. 954-9, etc.) for his son Diyan al-Dīn Yūsuf. Upon this commentary the following supercommentaries are extant:

(i) Sharḥ i Sharḥ i Jāmī, a sharḥ i qulūbi by an unknown author: Sipahsārī II p. 353 no. 969 (acephalous, apparently autograph. First words ... bāṣṣāh i Khudāy taʻādāt ast. Al-bāl jasāb mi-gašīm kih ḥumāin rā rāqāl dar dārād kih jins i hamd bāṣṣāh i Khudāy taʻādāt ast. A.H. 163, i.e. presumably 1065/1645).

(ii) Intihāb i bi-badal (a chronogram = 1102/1690-1) (beg. Sp. i qulūbi-asūs), a supercommentary explaining primarily the difficult verses, traditions, examples and unusual words which occur in Jāmī’s commentary, by M. Ṣād Jaʻfārī: Bānkīpur IX 776 (A.H. 1324/1818-19), 777.

(iii) Ḥāfīzāy i alā l-Fawā'id al-Dīyaʻiyah, by Ḫāzī M. Qāsim b. Abī l-Qāsim al-Būkhārī: Leningrad Univ. 51a (Salemann-Rosen p. 14).


(2) al-Shaʻfīyyah, a celebrated manual of Arabic occurrence (for which see Brockelmann).

Persian commentators: (a) Sharḥ i Shaʻfīyyah (beg. H. u sp. mar Khudāy rā kih mulham gardānd jāmī i muḥkālah rā), by M.
collected so far as possible and arranged and rewritten by his
disciple and pupil Ghulam-'Ali at Burhanpur: Ivanow Curzon 560
(apparently Ghulam-'Ali's autograph).
(e) Sharh-i Shafiyah, by M. Zuhur Allâh b. M. Nâr Allâh:
Âsafiyah II p. 898 no. 46 (A.H. 1292/1875).
(f) Tarjamat-i Shafiyah: Peshawar 1324.
'Abî 'l-Mâ'âlî 'Abî al-Khazrajî al-Zanjâni completed
at Baghdad on 20 Dhî 'l-Hijjah 548/8 January 1257 an autograph
MS. of his work al-Kâfi sharh al-Hâdi, which is now preserved
in the Egyptian Library at Cairo (see Arabic catalogue, 1st ed., IV
p. 88) and in the colophon of which his name and ancestry (apart
from the lagh 'Îzz al-Dîn, which is omitted) are given as above.1
The dates of some of his other works are known, but there seems
to be no record of the dates and places of his birth and death.
[Brockelmann I p. 283, Spod. I pp. 497–8; Eues. Isl. under
Zanjâni.]
(al-Tasrif al-'Izzî), or (al-'Izza), or Mâbahî al-tasrif,
a short Arabic work on the inflexion of the Arabic verb (for
MS. and editions see Brockelmann).
Persian translations and commentaries: (1) Kifâyat
al-mubtadi'în (beg. Bi-'imsha nasta'in va-â hamdika nafadatî yî
Man sharafanâ), by Abû Yazid b. Imâd b. Abî Yazid Lu'tf Allah:
Ivanow 1448 (A.H. 1189/1775).
(2) Sharh i Tasrif, by 'Abd al-'Ali b. M. known as Hafig
(3) Sharh i Zanjânî (beg. Ilm Bir-dân anna ba-derusta
'l-tasrif kîh tasrif fi 'l-tahâfah dar zabân i 'Arab'): Browne Pers.
Cat. 175 (2) (A.H. 974/1666).
(4) Sharh i Zanjânî: Âsafiyah II p. 898 no. 36 (A.H. 1067/
1656–7).
(5) Mutakhab in Sharh i Zanjânî (beg. Bi-dân-kîh muqan-
nîf hamd va-nafîb bi wa-yâjudî-kh ba-tâ'îd i tasmâyah wa hamd dar har
kîr i dî-shân khabar wârid ast): Bânîkpur Suppl. II 2211 (19th
cent.).

1 The author of the H. i Q.-Sh. was a pupil of M. Khâtûn al-'Âmil. It
will be noticed that the MS. of this commentary on the Shafiyah was presented to
the Mašhad library by "Im Khâtûn".
2 According to the Sâfîrâkh-i Khâshqâyè (Bânîkpur VIII p. 58) M. Sa'd was a
companion of Aqî Khâtûn "Râzî" (d. 1108/1698; see PL I p. 584) and
the author of about fifty-five works including commentaries on the Mašhad-i al-
Hâdi, the Shafiyah (cf. above), the Shâfi'I, and the Tâhâfah. A diwân (Duvân
i Qâhâm mawâmmah bî-âdâdîg al-adâdîg il-sûmrat al-bâshâqû) collected by him in
1101/1692–3 at the age of sixty is described by Sprenger (p. 499). Another
diwân, in which he used the taši’âl "Sa'd" , is mentioned in the Bânîkpur
catalogue (IX p. 3), apparently on the authority of the Sâfîrâkh-i Khâshqâyè.
3 Aqî Khâtûn, who translated the Qur'an, the Shafiyah i kimbâlûk and the
Mašâm al-sâ'il (Râbûtî al-jâmâ'î p. 321),1 also wrote a number of other works
mentioned by Tujj Husain, died at the time of the Afghan invasion (A.H.
1134–5/1721–2) and was buried near his father (who died at Isfâhân in 1081/
1670–1) and his maternal grandfather, M. Tujj Malejî (Râbûtî al-jâmâ'î
4 In the British Museum catalogue the author of this commentary is given as
M. Sâlih Mâzandarânî, but this seems to be a mistake.
Sixth Imam (Ja'far al-Sadiq), by M. Muqim b. Haaj Safi Qazwini, who deals first in Arabic with the parsing and grammatical analysis and then in Persian with the explanation of the verses: Majlis II 880 (a.h. 1115/1703–4).

(4) Sharh al-Afliyah (beg. Khudbar kalima' kih arbabi in kalami), a large commentary by 'Abd Allah b. Mansur al-Qazwini \(^1\); I.H. 1759, Banikpur IX 783–4 (a.h. 1169/1755–6), Manchester Mingana 712 (b) (cire. a.d. 1770), Aqaftiah II p. 164 no. 154.

(5) Sharh al-Afliyah (beg. al-H. I. 'alai alahh ... wa ba'd chaunin gueud bandah i qatil al-bid'ah m.S.B.), a commentary selected from Arabic and Persian commentaries at the request of the author's son, M. Muhshin, and others by M. Sadiq Burujirdi: Banikpur IX 785 (a.h. 1183/1770).

(6) Sharh al-Afliyah, or Tarjamah al-Afliyah (beg. Qilla Mahmoudhuh huu bnu Makiis ... Gustah in Pisir in Malik ost Humad mi-guyam Parvaradgar in khrew ra kih in shifat darad kih bihart in makiin ost), by an unknown author: Sipahsalar II p. 942 (possibly autograph).

249. Falqar al-Din Zarradi \(^2\) Samaanaawi Dihlawi, originally from Samaana, studied at Delhi in his youth under Falqar al-Din Hansawi. Subsequently as a teacher he had among his pupils M. b. Mubarak Kirmani, author of the Sijar al-auliyaa (see P.L. I pp. 941–4), and Siraj al-Din Uthman Awadhi (for whom see Nuzhat al-luhoottie II p. 77; Ethel col. 333 no. 23; etc.). Although he is said to have been at first an opponent of the Shiah, he became a disciple of the great saint, Najam al-Din Auliya' (for whom see P.L. I p. 941 n.5). Having performed the pilgrimage and visited Baghdad, he was shipwrecked and drowned on his return journey (in 748/1347-8 according to the Khazinat al-auliyaa, but this date does not seem to occur in the earlier authorities). Of his works the Nuzhat al-luhoottie mentions (1) al-Uthmaniiyah, on

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\(^1\) For whom see Awaal al-anwil (completed in 1697/1688) p. 49, where he is called Maulana 'Abd Allah b. Shab Mansur al-Qazwini maudl \(\text{Mwaldu}\) al-Taus maakii and is described as a contemporary (\(\text{maqalat}\) in his time), though he was evidently dead at the time of composition (the past tense being used in speaking of him).

\(^2\) Not explained or spelt by the biographers. The variant Zarradi sometimes occurs.

\(^3\) Now in the State of Pataryalah.
Arabic accidence, written for Sirâj al-Dîn 'Uthmân, (2) al-Khumaini, on difficult points of dogmatic theology, (3) Kâfif al-qâna‘ 'an wa‘îdul al-samâ‘ and (4) Usîlul-samâ‘.

[Siyar al-awliyâ’ pp. 362–75; Alâ’ibb al-makhzar pp. 91–2; Haft i‘lim no. 388; Mirât al-asrâr, Tahqiq XX; Ma‘âlûl al-tâlibin, ma‘âlub 16 (Ethê col. 324, no. 5 among the khalifahs); Sâ‘a situ al-anwar (Ethê col. 334 (d)); Kharazat al-siyâfayi I p. 351; Rahmân ‘All p. 160; Nuzhat al-khâsirâr II pp. 103–5.]

Zarrâdî, as it is usually called, or (Qawâzin i Zarâdî), “a compendium of Arabic grammar” (Edwards) or “a tract on the Arabic verb” (Arberry): Lindesiana p. 235 no. 486 (A.H. 1239/1852–3), Āsafiyah II p. 898 no. 40, Peshawar 1342.

Editions: [Delhi] Mu’tasâmî Press 1271/1855* (Zarrâdî). With marginal notes by Ghulâm Ahmad. (Pp. 24); Lahore 1291/1874* (Qawâzin al-sarf makhbûr bâh Zarrâdî. Pp. 32); [1876*] (pp. 32); [1895*] (pp. 32); [1919*] (Qawâzin i Zarâdî. Pp. 64).


250. al-Sayyid al-Shari‘f ‘Ali b. M. al-Jurjânî, who was born near Astârâbâd in 740/1340 and died at Shirâz in 816/1413, has already been mentioned (P.L. I p. 36–7) as the author of a work entitled Tarjumân al-Qur‘ân.

(1) (Sarf i Mîr), as it is usually called, or (Tasrif al-Saiyid al-Shari‘f), as H. Kh. calls it, or Bi-dân, is it seems to be called in Central Asia, (beg. al-H. l. . . . Bi-dân—Asyhadâl ‘lâm bâ‘al fi ‘l-dârân—kh xinatîn i lughat i Arab báx gûnîh axt), a concise treatise on Arabic accidence extant in MSS, showing some variations: H. Kh. II p. 304, Rieu II 522a (16th cent.), 525a, Loth 985 (3) (A.H. 1081/1670–1), Blochet IV 2414 (? (A.H. 1086/1675), II 931 (4), Ivanow 1453–5, Ethê 2406–9, 2413 (2), 2801 (1),


Editions: [Alcalcuta 1805*] (pp. 122–64 in the first part of an untitled collection of grammatical tracts, for which see under Panj ganj, no. 252 infra); Lucknow 1260/1844* (pp. 48. With notes by Anwar ‘Alli); [Lucknow?] 1288/1871* (pp. 48. Same notes); Bombay 1261/1845* (in a Majmû‘ah i sarf wa naur); [Persia] 1280/1863–4 (followed by the Arabic works al-Mabûd ‘i ‘l-tasrif and al-Awâmîl al-mî’âh. Pp. 76; 38); Cawnpore 1285/1868* (pp. 48); 1294/1877* (followed by appendices entitled Ta’ârubah and Takmilah. Pp. 60); 1297/1880* (Sarh i Mîr Ta’ârubah Takmilah. Pp. 60. Described as 11th [Nawal Kishôr ‘edition]; and many others.


Versification: Na‘w i Sarf i Mir (beg. al-H. l. R. al-a‘. . . . amma bâd-mî’îyad faqir Wali Allah ‘usfâ ‘anhu Chân farzand i arjmand ‘Abd al-Âzîz . . . ba-hîfiz i qawâ‘id i sarf makhbûr shud), written for his son ‘Abd al-Âzîz (b. 1159/1746, d. 1239/1824: see P.L. I p. 24) by Wali Allah (Dihlawi, d. 1176/1762–3: see P.L. I p. 20), who says that this work, consisting partly of verses by Jâmî, some unaltered, others rewritten, and partly of verses by Wali Allah himself, is an improvement upon Jâmî’s not completely satisfactory versification of Jûrjânî’s Sarf: Bânkîpûr XVII 1472 (A.H. 1255/1839).


(2) (Na‘w i Mir) (beg. al-H. l. R. al-a‘. . . . Bi-dân —
ganj, but they appear not to have noticed that the author of the ‘Dastūr al-mubādāt’ claimed it as his own work. Until ‘Abd al-Muqtadir’s statement can be verified, the work must be treated as anonymous, but at any rate it cannot have been written later than the 9th/15th century.

Panj ganj (beg. al-H. 1, ‘ālā ma khalaga ‘l-insāna wa-anjaga lahū ‘l-insānū ... Bi-dān-kīh in kūhībāt muhānū sīr muṣaffāl dar ṭasrīf i sūkhān i ‘Arab jumālah i wāṇi panj bāb ast u māfūmân i har bāb bābī fāsil ast u nām i wān Panj ganj ast ‘): a manual of Arabic accent division according to the preface into five fāsils, though none of the MSS. hitherto described in detail seems to contain more than Bāb II (fāsil): (1) classes of verbs, (2) hamzated verbs, (3) weak verbs, (4) geminate verbs, (5) ta’lībat, i.e. rules for the permutation of letters) preceded by a table of contents to Bāb I (on the regular verb), the reader being referred for information on the subject of Bāb I to the opening chapter (fīsīhāḥ) of the author’s Maṣādīr: Rieu II 523a (Bāb II only. A.H. 1068/1658), 524a (Bāb II only. A.H. 1187/1773), 524b (Bāb II only. Early 19th cent.), Bēhē 2413 (1) (Bāb II, fāsils 1–3. A.H. 1137/1724), 2411 (3) (Bāb II, fāsils 1–4. A.D. 1793), 2412 (3) (Bāb III), 2419 (Bāb II, fāsils 1–4), Bodīleen 1660 (apparently Bāb II, incomplete. A.H. 1190/1776–7), 1661 (Bāb II, fāsils 1–4), Eton 114 (1), Bolchet II 931 (3) (Bāb II, fāsil 1 (of contents only?) and II. A.H. 1212/1797–8), Bānkīpūr XVII 1469 (Bābās), 1676 (Bābēs), Ivanow 2nd Suppt. 1082 (Bābēs) 1083 (3) (Bābēs), Āṣafīyā II p. 898 no. 47, Brownie Pers. Cat. 176 (3), Mādrās I 460 (b).

Editions: [Calcutta 1805] in an untitled collection of grammatical tracts divided into two parts, of which the first (on accent) contains five Persian works, namely, (1) Maṣūn al-sarf, (2) Muḥammadibāh, pp. 24–37, (3) Panj ganj, pp. 38–112, (4) Zubdat al-sarf, pp. 113–22, (5) Şarf i Mīr, pp. 122–64, while the second (on syntax) contains four Arabic and one Persian work, namely, (1) Mīr ‘āmil, and (2) an anonymous Arabic commentary thereon, pp. 1–35, (3) Asījī jumālah, pp. 5, 6, (4) Taḥṣīn, pp. 6–9, (5) Nāhū i Mīr pp. 26–64; Lucknow, Muḥammadi Press.

1 Cf. Brownie Pers. Cat. 176 (3).
Panj ganj: Ivanov 1466 (a.h. 1182/1768–9), Rieu II 524a (a.h. 1187/1773), Eton 114 (4) (before a.d. 1788), Ross and Browne 155 (2) (18th cent.), 156 (18th cent.), Ethé 2428, Berlin 13 (13), Browne Suppt. 487 (Corpus 168), Bānkīpūr IX 787, XVII 1471, 1677, Suppt. II 2212, Būhār 260 (1), Āṣafīyah II p. 988 no. 47, Peshawar 1278.

Editions: Muḥammadi Press [Lucknow] 1260/1844* (pp. 57); Lucknow, N.K., 1869* (pp. 60); Lucknow 1326/1906* (pp. 72); Cawnpore 1280/1863* (pp. 46); [Cawnpore], N.K., 1287/1870* (pp. 60); Cawnpore 1295/1875* (D. al-m. ma'a Tahirah wa Takmilah. With two appendices called Tahirah and Takmilah and marginal notes. Pp. 74).

254. Nūr al-Dīn ‘Abd al-Rahmān b. Āḥmad Ḫān, the well-known poet, scholar and mystic, who died at Harat in 898/1492, has already been mentioned as the author of the Shāwiḥīd al-nubahwah (P.L. I p. 186) and the Naḥlāt al-uns (P.L. I pp. 954, 1344). The Taḥnīs al-ṭalāḥ or Taḥnīs i. khāṭ, sometimes attributed to him, is described above, P.L. III no. 136.

(Ṣafī al-risālam), as it is called from the opening words, or Ṣafī i. manẓūm u muṭṭāl, or Risālah i. ṣafī (beg. Ṣafī i. ṣafīna nāḥra ḥinānī dī aulā ... Taqīq i. bālāmī) i. Ḳarim al-Risālah i. Ḳarim al-ṣafī u ṣāli u iṣrā buwad; a metrical sketch of Arabic accent with a short prose preface “still much used in the madrasas of Turkestan” (Ivanov): Sipahsālīr II p. 386 no. 1003 (a.h. 975/1567–8), Ethé 1357 (21) (cire. a.h. 980/1572–3), Flügel III 2010 (8) (a.h. 983/1575), Ivanov 1776 (a.h. 1182/1678–9), Chanykov 155 (c), Bodleian 1662 (2), Bānkīpūr II 181 (18), probably also Blochet III 1676 (Risālah i. ṣafī, “en vers persans”, defective at end. a.h. 986/1491, from an autograph), IV 2414 (Risālah i. ṣafī ṣafī, “traité en vers menséwin”). a.h. 1165/1663).

255. M. b. Ṣūr ‘All Birgawi died in 981/1573 (see Brockelmann II p. 440, Spptd. II p. 654; Ency. Isl. under Birgawi) al-‘Awāmil al-jadīdah, an Arabic syntax in Arabic: see Brockelmann II p. 441 (21), Spptd. II p. 657 (21).

256. Bahá’u’lláh M. "Bahá’u’lláh b. Husain b. ‘Abdu’l-Samad al-Háthíri al-Jabír al-Ámilí, one of the many Shi’ite scholars connected with the district of Jabal ‘Ámil in Syria, was born at Balabakk in 953/1546-7 (Amal al-ámil p. 277) but migrated with his father to Persia at the age of seven (according to an authority cited in Raudát al-jannat IV p. 101*). He eventually became Şádir or Shaikh-Islám at Fasúlí from Isfahán and he died there in Shawwal 1030/1621 (cf. Táhirih in ‘Alam-áráy and ‘Abdísí, p. 681) or 1031/1622. He has already been mentioned in this survey (PL II pp. xli, 11, 86).

[See also Enqoy, Isl. under ‘Ámilí; Gotho Turk. Cat. 3 (3).]

Şarf i Bahá’u’lláh, an Arabic occurrence.


Commentary: Sharīf in Şarf-i Bahá’u’lláh, Peshawar 1331.

257. In some verses ascribed to Nawáb Báqír Khán, which occur at the end of a seventeenth-century British Museum MS. of the Fuṣūl i Akbarí (Rieu II p. 522a), the name of the author is given as Ş. ‘Ali Akbar and the date of his death as 1091/1680. Edwards, perhaps on the authority of one of the commentators, calls him ‘Ali Akbar b. ‘Ali Hásháti. The statement of Nawáb Báqír Khán, which looks like contemporary evidence, should doubtless be accepted in preference to the allegations of those who call the author S. Ákbar ‘Ali Hásháti (Bánkípur IX 773, at end), Qátí M. Ákbar Lak’hanwí (Madrás catalogue I p. 494) or Qátí M. Ákbar Hásháti (Browne Pers. Cat. 178 (1), title-page 1).

(Fuṣūl i Akbarí) (beg. al-H. l... Bi-dan—‘alamaka ‘llahi ta’ádu—khi kalimát-i ‘Aráb sikh qim bucad fí ilm harsh fí ilm kalimañ ét nábú baráy i shkmá i má’ní, a well-known tract on Arabic occurrence: Rieu II 522a (late 17th cent.), Ethé 2423 (a.d. 1793), Browne Pers. Cat. 178 (1) (a.h. 1219/1804), 176 (6), Lindesiana p. 141 no. 334, Bánkípur IX 773, 774, XVII 1499, Ivanow 2nd Suppt. 1083 (10), Míadrí 458,


been mentioned incidentally (P.L. I p. 1016 in the account of his father, the author of the Manāqib al-Razzāqīyāh, was born in 1144/1731–2 at Farangi Mahall, Lucknow. He taught first at Lucknow, subsequently at Shahjahānpūr, Rāmpūr and Būhār, and finally at Mādhrās, under the patronage of Ḥāfiz Rāmān Khān (cf. P.L. I p. 396), Nawwāb Fāid Allāh Khān (cf. P.L. I p. 698), Mūnṣī Shād al-Dīn Būhārī (cf. P.L. I p. 225) and Nawwāb Wālī-jaḥ M. ‘Alī Khān (cf. P.L. I p. 7752) respectively. It was from the last of these patrons that he received the title of Bahār al-‘ulūm. He died at Mādhrās on 12 Rajab 1235/25 April 1820. His works are mainly Arabic commentaries on well-known textbooks, but he wrote some works in Persian, including a commentary on Jalā’il al-Dīn Rūmī’s Mathnawī.

[Rāmān ‘Alī p. 122; Bānḵūpīr cat. I pp. 110–18; Encyc. Isl. under Bahār al-‘ulūm; Nizāmī Badāyūnī Qāmūs al-makānār (in Urdu) II p. 65; Brockelmann, Spābd. II p. 624; etc.]

Hīdāyāt al-ṣarf (beg. P. H. L. R. al-‘ā. . . . āmmā ba’d id in ḥusūlint ḥānd dār bāyān i tawqīd id i ‘ilm i iṣrār kih mārafiyat i ān), an Arabic accidence divided into an muqaddima, five bābās and a khitātām: Bānḵūpīr XVII 1484 (A.H. 1256/1840).

258. ‘Abd al-Wahlāh Qidwāy nūmājī c Rāḡīrī c Qinnumājī called (al-mad‘uwa ba b) Mun‘im Khān completed in 1125/1713 and dedicated to Farruqi-siyār, an Arabic work entitled Bahār al-magbāḥīb (see Brockelmann II p. 417, Spābd. II p. 614).

[Faqrī Muhammad, Rādā‘ī al-Ḥasāfīyāh (Lucknow 1906) p. 458; Rāmān ‘Alī p. 139.]

Miftāḥ al-ṣarf (beg. P. H. L. R. khālaqa ‘l-makānār), an Arabic accidence divided into a muqaddima, five bābās and a khitātām: Bānḵūpīr XVII 1484 (A.H. 1256/1840).

259. ‘Abd al-Nābhī [b. ‘Abd al-Riṣāl] Ahmāndagāri wrote a commentary on the Kāfīyāh in 1144/1731–2 (see P.L. I pp. 742–3, II xxiii, III nos. 44 and 246 (1) (b) suppr.).


260. Mulla ‘Abd al-‘Alī M., called Bahār al-‘ulūm, Anṣārī Lakhā nawī b. Mulla Nizām al-Dīn M. Shāhālawī, who has already 1 227 according to Edwards, but this is probably a misprint for 277.

2 Anwar according to Jebrīlī.Y. 4 I have been informed orally that this nisab (borne also by some contemporary Indians) indicates descent from a certain Qidwāy al-Dīn.

4 Ṣāḥīḥ i nisaḥābah i Rāḡīrī min iṣbahāb i bābāh i ‘Āṣifāyāh according to Rāmān ‘Alī. The nisab more usually indicates a connexion with Rāḡīrī (Raghiha) in Bihār.

5 So in the prefatory note to the Bahār al-magbāḥīb and the Miftāḥ al-ṣarf.


1 In A.H. 1189–1200 (1775 Qubālī Shād al-Dīn founded the famous Jalā‘īyāh Madrasah, placing at its head Maulānā ‘Abd-ul-‘Alī of Lucknow, ... popularly known as Bahār al-‘ulūm . . . . the distinguished Indian scholar and writer.)

2 Catalogue of the Persian MSS. in the Bihār Library, preface, p. viii.)

3 ‘Abd al-‘Alī mentioned in the Kāfīyāh, but Abū ‘l-Faraḥ seems to be a khaqān used in India.
265. 'Abd al-Rahim b. 'Abd al-Karim Ṣafāpurī, whose best-known work is the Arabic-Persian dictionary Muntakhib l-'arbī fi ḥuḏāt l-ʿArab (see PL. III no. 149 supra) published a number of grammatical and other works at Cutcutta in the first quarter of the nineteenth century (see PL. I pp. 202–3).

(1) Ḡāyāt al-bayān fī 'ilm al-lisān (beg. al-H. l. l. Ḥālqa l-Isnām wa-ʿalamah l-bayān), an Arabic accidence:


Editions: Cutcutta 1844/1828** (see above), Cowpore 1826/1870* (see above).


267. Mawlāwī Ahmad 'Ali 'Abbāsī Chīrīyāḵōtī, who was born in 1200/1786 and died in Dhu l-Hijjah 1272/August 1856, acquired a great reputation as a teacher at Chīrīyāḵōtī in the Aʿzamgarh District. He was learned in many branches of knowledge, especially in philosophy and the principles of jurisprudence, and he wrote several works, but he owed his fame to his teaching rather than his writing. It has already been mentioned (PL. I p. 756) that Naṣr Allah Khan Khūrjwī was one of his pupils.

[Rahmān 'Ali p. 19.]

'Uyūlat al-ṣarf [probably on Arabic, not Persian, accidence], composed in 1248/1832–3: Aṣāfiyāh III p. 731 no. 47 (6).

He wrote in Arabic a work entitled Sulṭāt al-ṣarf, which was
published with a Persian translation and commentary by M. Abbâsi at Lucknow in 1877" (pp. 32).

268. ‘Abd al-‘Alîm M. Naṣr Allâh Khân b. ‘Umar Khân Khwâshi Khûdjavî, who died at Khûdjavî on 27 Muḥarram 1299/19 Dec. 1881, has already been mentioned as the author of a Toḵiš in Dakan (P. I p. 756–7) and other works.

Nukhbat i ḥisân al-naḥw (a chronogram = 1266), on Arabic grammar: Kûl (i.e. ‘Alîgarh) 1266/1850* (pp. 27).

269. Niẓâm al-‘Ulama’ M. Râfî’ b. ‘Ali Asghar Taḥtâbâ’i Tabrizi died at Tabriz in 1327/1909 (see Dânîgmandan i Aḏbarbâyjân p. 389, where the titles of several works by him are mentioned).

Tarjamat al-adab fī qaṣâ‘îd lughat al-‘Arab, composed in 1266/1850 at the age of sixteen: Dâhîrâh IV p. 76, Tabriz 1303/1885–6 (Mashhâd III, fols. 12, ptd. bks., no. 6).

270. M. Sa’d Allâh Murûdâbâdî, who was born in 1219/1804–5 and died in 1294/1877, has already been mentioned as the author of the Nâvâ’îr al-bayân fî ‘idâm al-Qur’ân (P. I p. 45) and as a collaborator in the Tâj al-lughât (PL II no. 132 (4) supra).


271. Raḥmân ‘Ali, [born in 1244/1829, has already been mentioned as the author of Taḏkhirat i al-adâm i Hind, biographies of Indian scholars (P. I p. 1120) and of a medical work (P. II p. 365). V.S.].


272. Mahdi-Quli b. ‘Ali-Quli Khân was a grandson of Rida-Quli Khân ‘‘Hidâyat’’ (for whom see P. I pp. 906–13 etc.), and edited the Rigâl al-šarîf in for publication at Tihrân in 1305/1888.

Mizân al-šarf, an Arabic accidence: [Tihrân] 1300/1883* (pp. 177).


274. M. Aṭâb al-Nâm al-Ḍâm ‘Abdâli Chirîyâkî, born in 1266/1850, was a pupil of his paternal uncle M. Fârîq [Abbâsî Chirîyâkî] (for whom see Râjâmân ‘Ali p. 207) and held an appointment at Ḥâdîrâbâd (see Râjâmân ‘Ali p. 181, M. Idrîs p. 73).


In the same majmû‘ah are contained the same author’s Bâdah aftrâh [Bâdah aftrâh?] and Muftâras, both metrical works, and his Lâlâk-zār as well as his Arabic work al-Mîthqâl, which was composed in 1291/1874.

275. Appendix

(1) Abâwâb al-šarf, a manual of Arabic accidence by Ḥâfîz Muhammad: Lahûr [1874*] (p. 80. Followed (p. 76) by a Persian version of the Musâklûb and (p. 77) by a metrical work entitled Qawânîn al-šarf. On the margins two similar Persian works, Zubdah i Jawâb-i Mûtâr and Zubdah i Taṣhûh al-adhkâr, see supra).

(2) Šâmî al-shawâhid, a Persian commentary on verses quoted in the well-known handbooks of grammar (mainly), by M. Bâqûr Ardiakânî: Dhàriâh V p. 61.

1 Chirîyâkî ("Chiria kote") is in the Aṭāqâşâr district (cf. no. 207 supra).
(3) Jawānā-mi'tā, or Jawānā-mi't, or Zubdah i Jawānā-mi't (beg. Chihu lāz-ast gaulānī ai nāmawr * Sarānī tanāvā wa-atān ādīyā), a short catechism on Arabic irregular verbs: Banīkūr XVII 1494 (a.h. 1256/1840), Suppt. II 2007 (19th cent.), Peshawar 1963.

Editions: Cawnpore 1284/1867 (p. 88 in the collection called on the title-page Panj ganj u Zubdah (see Panj ganj, no. 252 above); 1295/1878 (p. 101 in the collection called on the title-page Panj ganj Takmilah i mufidāh . . . (see Panj ganj above); Lahore [1874*] (on margin of Ḥāfiz Muhammad’s Abu’āb al-sarraf). (4) Mansūmā i nīkā, a treatise on Arabic etymology, by S. Mu’izz al-Dīn Ḥāsānī Ḥārgušānī: Sītāpūr 1286/1869* (with marginal notes from the commentary of Ǧūlām-āl-Dīn. 14 pp. Ghālib al-Qāhirī Pr.).

(5) Mizān, or Mizān al-sarraf (beg. al-Dīn. 1. . . Bi-dān as-‘adāta ḥābiyya ta ‘alā fī l-‘darānī kā jumālah i af‘āl i muṣārārīfāh bar sīh gūnasah ast madā ‘u muṣāṣlāh u ‘alāh), on the conjugation of the Arabic regular verb, sometimes ascribed to Sa’dī and stated by ‘Abd al-Muqtadir on unspecified authority (Banīkūr XVII p. 1) to be the work of Sa’dī. Naṣir (for whom see no. 253 supra): Ǧīlārī II 528 (a.h. 1187/1773), 524b (19th cent.), 858a, Ṣālīf 2411 (1) (a.h. 1793), 2412 (1), 2414, 2538 (4), Ǧīlārī II 931 (1) (a.h. 1212/1797), Ǧīlārī II 2414, Ǧīlārī Suppt. 1292 (Corpus 189), Banīkūr XVII 1496, Bodīlān 1609, 2007, Māthār I 460, 461.

Editions: [Calcutta 1805*] (pp. 1–23 in the first part of an untitled collection of grammatical tracts, for which see under Panj ganj, no. 252 supra); [Calcutta?] 1243/1827* (beg. without title-page) al-Ǧāmi‘ . . . Bi-dān . . . kā jumālah i af‘āl i muṣārārīfāh. Followed by the Munsāhāt. Pp. 70, 37); [Lucknow] 1258/1842* (M. al-s. With marginal notes. Pp. 27); [Lucknow], Ahmadāi Press, 1260/1844* (as Māqūlah i sarraf . . . mufidāh i Mizān al-sarraf. The M. al-s. followed by the Munsāhāt. Pp. 27, 24); [Lucknow], N.K., 1285/1868* (M. al-s. followed by the Munsāhāt and the Munsāhāt i mansūmā. Pp. 14, 18); [Lucknow] 1871* (M. al-s. followed by the Munsāhāt. 2 pts.); Bombay 1261/1845* (pp. 1–22 in the first part of a Māqūlah i sarraf u nāhu, for which see under Panj ganj, no. 252 supra); Lahore 1803* (M. al-s. followed by the Munsāhāt. 2 pts.); Cawnpore Nizāmī Press, 1285/1868* (pp. 64); Cawnpore 1878* (pp. 14); Ağrah, Muḥammadī Press, 1287/1871* (pp. 32); and others.

Commentaries: (a) Ḥīdāyat al-aʿẓām (beg. al-Dīn. 1. . . ammā ba’d ān kī faṣīr Mūsā b. Fāḍl Allāh . . . tā‘līf kār dar bāyān i sharḥ in Mizān in Ḥīdāyat al-aʿẓām nām nīḥādah shud), a commentary in the form of a catechism by Mūsā b. Fāḍl Allāh: Banīkūr XVII 1482 (defective. a.h. 1256/1840).

(b) Sharḥ i Mizān (beg. . . u nāhu u har yākī bar Ǧahārīdah gisīm ast u har qismat in u māṭānāmmān in biḵwī), another commentary in the form of a catechism described in the table of contents as by ‘Uṯmān b. al-Ḥusain: Banīkūr XVII 1485 (a.h. 1256/1840).

(c) Sharḥ i Mizān al-aʿẓām (beg. Naḥmālī wa-nawmālī ammā ba’d in Ǧūdūs suʿal u jama‘lāt ast kī af’il i ʿālīm), an anonymous commentary in the form of a catechism: Banīkūr XVII 1478 (a.h. 1255/1839).


(e) Sharḥ i Mizān al-sarraf, a running commentary by Maulawi Wārith ‘Ali Dīlahwī: Cawnpore 1878* (pp. 48).

(f) Sharḥ i Mizān (beg. al-Dīn. 1 . . . Ǧiḥām i Rabb al-ʿār.

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2 So Edwards and Arberry, but the correct date is probably earlier (circa 1875).
(g) **Sharh i Mizān al-ṣarf:** Ṣafāyiyyah II p. 898 no. 47.

(6) **Mizān fi 'ilm al-ṣarf** (beg. al-Ḥ. 1 R. al-ʿā. wa-l-ʿāqibah...). Bi-dān as-adakha liṭāsatu taʿāla fi l-ḏarāwīn kih jumlih i af al i Banī Adam (or mutāṣarrifin) bar ẓāḥār gānāh (or nau) ast mādi u mutaqbal u amr u ināy ammā mādi ʿan bīyād ʿan ba-ṣamīn i gudākšatkh taʿalluq dārād), paradigms of all the tenses and moods of the regular Arabic verb both in the affirmative and negative forms with a Persian introduction and detailed Persian paraphrases: Bodleian 1664 (1) (a.h. 1160/1747), 1665, Hamburg 210 (1) (a.h. 1090/1679), Bīchec 1092 (late 18th cent.), Browne Pers. Cat. 176 (1), Ethē 2415–17, 2964 (1), Ivanov 2nd Suppt. 1083 (1), Rieu II 524 (7).

(7) **al-Muʿizzī (beg. al-Ḥ. 1. ṣalā wa-māʾiḥ),** an Arabic tract on Arabic accidence in four būbās, well-known in Central Asia, where it is ascribed to Izz al-Dīn al-Ẓanjamānī (cf. PL. III no. 247 supra) probably through confusion with Taṣṣārīf al-Iṣārāt: H. Kh. (1059) p. 624, Ahbwardī VI 6876, Upsala Zetterståen pp. 7–18, 20–5, etc., Tashkent Acad. I 412.

Edition: Tashkent 1318/1900 (with the Kāfisah and six other grammatical works. See Upsala Zetterståen p. 6).

Persian commentary: Sharh i Risālah i Muʿizzī by ʿAbd Allah b. Ḥāq Muḥammad. Tashkent Acad. I 413 (87 foll. a.h. 1300/1882).

(8) **Munṣhaʿīb, or Munshaʿīb, or Nuskhah in munshaʿīb (beg. al-Ḥ. 1...)** Bi-dān as-adakha liṭāsatu taʿāla fi l-ḏarāwīn kih jumlih i af al i mutāṣarrifin i ṣāʿī tārīkh i ṣārīf i aṣīl bar dī gānāh ast thulāţīh u rūbāt i, the various classes of Arabic verbs and their secondary forms, sometimes ascribed to Ṣādi: Bīchec 104 (a.h. 1006/1696), 931 (2), Bodleian 1664 (2) (a.h. 1160/1747), 1666 (cīr. a.h. 1187/1773–4), 1667, Rieu II 524b (a.h. 1187/1773), 524b, Ivanov 1045 (late 18th cent.), 2nd Suppt. 1083 (2), Līndāsāna p. 171 no. 490a, Browne Pers. Cat. 176 (2), Suppt. 1312 (Corpus 189 (3), Bānkīpur XVII 1462, Ethē 2411 (2), 2412 (2), 2415, 2964 (2).

Editions: [Calcutta 1805]* (in an untitled collection of grammatical tracts in two parts of which the first contains (1)


Versifications: (a) **Naṣm i Munṣhaʿīb** (beg. Buḍ i ḥamīd i ḥuṣūl i naḳ i Ṣaḥāb = Ḥūḍ kūn az man i zālīm u jaḥīl), by Mualavī Ḥāmid al-Dīn: Bānkīpur XVII 1465 (a.h. 1284/1838), probably also Cairo p. 437.

(b) **Naṣm i dawām i Munṣhaʿīb** (beg. Buḍ bāḥdād yā ṣamūjīh yā raḥūb i dar kašām = Ḥam ṣamūjīh yā muṣarrād yā māṣūd ast wa-l-salām), anonymous: Bānkīpur XVII 1467 (a.h. 1284/1838).

(c) **Naṣm i sīyām i Munṣhaʿīb** (beg. Mā ḥamīd i Rūmī kī mī gūṣīm tāriḥād i Ṣaḥām i Buḍ i dānīstān (Rieu Būd mardūb i Šāmūd Wūḥūd i Ṣuḥūm), by Mubārak: Bānkīpur XVII 1460 (a.h. 1256/1840) and apparently also Rieu II 524a III (a.h. 1187/1773).

Bīchec 1043 (a.h. 1238/1822) is doubtless one of the above versifications.


(9) **Mutamīm i Maṣūlāt i ʿAbd al-ʿĀrūsī, a metrical
syntax of Arabic, by Abū 'l-Maḥmūd M. b. Rahīm-bakrī Rabbānī: Lahore [1917*] (Muḥammadī Stearn Pr. On the margin Sulfam al-nuṣūf, Arabic glosses by the author himself. Followed (p. 91) by Majma' al-aḫbār, a grammatical tract in Arabic by the same author. 104 pp.).


(12) Qawwānim al-ṣarf, a metrical work of the same kind: Lahore [1874*] (on the margin of Ḥāfīz Muḥammad’s Abūbāb al-ṣarf (q.v. supra)).

(13) Tashkīlīt adhāhān al-talabāh fi sharḥ al-ṣiyagh al-mushkilah, a catechism on Arabic irregular verbs, “the verbs being woven into Persian rhymes followed by prose solutions”: [Delhi?] Muḥammadī Press 1262/1846* (pp. 34).

Abridgment: Zubdah i Tashkīlīt adhāhān: [Cawnpore], N.K., 1283/1866* (pp. 89-90 of the collection called on the title-page Panj ganj u Zubdah (see under Panj ganj, no. 252 above); Cawnpore 1284/1867* (pp. 89-90 of another edition): 1287/1870* (d ditto); 1295/1878* (pp. 102-4 of the collection called Panj ganj—Takmilah i muṣfat u Zubdah (see under Panj ganj, no. 252 above); Lahore [1874*] (on the margin of Ḥāfīz Muḥammad’s Abūbāb al-ṣarf), and several others.

(14) Zubdah i Jawānā-muṭī: see Jawānā-muṭī above.


Editions: [Calcutta 1865*] (pp. 113-22 in the first part of an untitled collection of grammatical tracts, for which see under Panj ganj, no. 252 supra); Lucknow, Muḥammadī Press, 1260/1844* (Nuṣkhah i Panj ganj u Zubdah. With notes by Maulawi Anwar ‘Allī. Pp. 74); Bombay 1261/1845* (pp. 11-11 in the second part of a Majmū‘ah i ṣarf u muṣaf, for which see under Panj ganj, no. 252 supra); [Cawnpore], N.K., 1283/1866* (Panj ganj u Zubdah). The P.g. followed by the Z. (p. 75) and two other works. Pp. 90. See under Panj ganj, no. 252 supra); Cawnpore 1284/1867* (P.g. u Z. Pp. 90); 1287/1870* (P.g. u Z. Pp. 90); 1295/1878* (P.g.—Takmilah i muṣfat u Zubdah al-ṣarf: ...Five works. Pp. 104. See under Panj ganj, no. 252 supra); and others.

Commentaries: (a) Sharḥ i Zubdah by the author himself (according to Arberr: [Calcutta] Ta’limi Press 1260/1844* (Sh. i Z. Pp. 80).

(b) Sharḥ i Zubdah (beg. al-H. I. Ḥusayn ‘l-Raḥīm wa-‘l-Raḥmān: ...Chūn kitāb i musannaf rh az anwar i dhī bāl būd by M., or M. Taqī, or M. Naqī, Darbīsh Qādir: Ivanov 1460 (a.h. 1188/1774-5), Ethē 2422 (a.h. 1189/1775), Madras I 454a, 455.

(c) Sharḥ i Zubdah, by M. Ḥāfīz Allāh Lakh’īnwā: Lucknow 1289/1872* (pp. 108); 1873* (pp. 108).

C. PROSODY AND POETICS

276. Ḫubayḥ b. ʿIbrāhīm al-Tīfīsī, who dedicated his Kōmīl al-teʾbīr to the Fāḍlān of Rūm, Sulṭān Abū ʿIḥāṣ ʿIzz al-Dīn Qulīj Abūl B. Maʿṣūd [511–88/1156–92], has already been mentioned as the author of medical works (P.L II pp. 213–4) and of the Arabic-Persian dictionary Qāmūs i adab (P.L. III no. 121 supra).


277. Raṣḥād al-Dīn M. b. M. b. ʿAbd al-Jalīl al-ʿUmārī nicknamed al-Waṭwātī, who claimed to be a descendant of the Calif β. ʿUmār and was born at Baḥrān, excelled both as a prose stylist and as a poet. In two of his odes he describes himself as having served and eulogised Atsiz [Khwārāzm-Shāh 521–51/1127–56] for thirty years. When Takāch entered Khwārāzm in 568/1172 as successor to the throne, Raṣḥād was carried into his presence in a litter, and was then, according to Juwainī, more than eighty years old. According to Yaqūt he died in 573/1177–8, according to Daʻūlāt-Shāh in 578/1182–3. A collection of Arabic letters composed by him was published at Cairo in 1315/1897 under the title Majmūʿat rasāʾil Raṣḥād al-Dīn al-Waṭwātī. Several MSS. containing Arabic compositions of his are mentioned by Brockelmann. His collection of one hundred sayings by each of the first four Caliphs with Persian prose and verse paraphrases is extant in manuscript, but only that relating to ʿAlī (Maṭbūb kull tālīb min kalām ʿAlī b. ʿAbī Tālib) has been published. For his Persian diwān see Rieu II 553a, 553b, Rieu Suppt. 212 (4), 234 (2), Sībāsīlār II 1196, Madras I 20. [Tānīmatu mīšān al-ḥikmah (in Arabic) pp. 166–8, Pers. trans. pp. 112–13; Kharīdat al-gasr (in Arabic) (the biography of Waṭwātī has been published by M. Shafi in OCM. XI/1 (Nov. 1934), daʿīmāh, pp. 1–6, XI/2 (Feb. 1935), daʿīmāh, pp. 7–12, XI/3 (May 1935), daʿīmāh, pp. 13–20, XII/4 (Aug. 1936), daʿīmāh, pp. 109–16; Irāqī al-ārīb VII pp. 91–5; Luḥbī al-abbīb I pp. 80–6; Tārīkh i jahān-gushāy in Juvānān II pp. 8–10a, 11a, 18 etc.; Aṭfār al-būlūd (pp. 223–5); Tārīkh i ḡuṭādah p. 827; Ḥayāyat al-wu′ād (in Arabic) p. 97 (dependent

on Yaqūt); Daʻūlāt-Shāh pp. 87–92; Bahārīsīn i Jāmī pp. 92–3 (Ṭīrān a.H. 1340/1961, reprinted from 1846 Vienna edition), p. 67 English translation (by I. A. Khodaram, Bombay 1913); Khulāṣat al-qāfīr no. 20 (Sprenger p. 16); Haft vīṭmān no. 563; But-būlūd no. 16; Miʿrāt al-khayāl no. 11; Aṭfār kadāh no. 698; Khulāṣat al-ġafīr no. 112; Mākhzan al-gharīb no. 799; Sprenger p. 541; Rieu II 553a; Browne Lit. Hist. II pp. 330–3; Ency. Isl. under Waṭwāt (Huart); Badiʾ al-Zamān Sulṭān u sulṭānīwarīr I pp. 345–53; ʿAbbās Iqṭāl’s introduction to his edition of the Ḥadāʾiq al-sīrā (reprinted in Armağān; see note to this edition below); Brockelmann I p. 275, Spībd. I p. 486; Saʿīd Nafṣī’s introduction to the diwān.]


Editions: Ṭīrān 1272/1855–6 (see ‘Abbās Iqṭāl’s introduction to the 1929 edition p. ST = Armağān X/12 (a.H. 1309/1913) p. 897); 1302/1885 (Fīrīqān i haqiqat-bayān i Ḥakīm ʿAḥmad—kibāb i Parīshān—Ghaz̄āliyat i Fīrīqān—Ḥadāʾiq al-sīrā, 23 pp., prefixed to ʿAḥmad i ḍīmān etc.); 1318/1900 (see Masḥīb i, bks., no. 36); 1321/1903–4 (see ‘Abbās Iqṭāl loc. cit.;); 1322/1904 (374 pp. Karatay p. 116); A.H. 1308/1929* (edited on the basis of the Paris MS., with introduction 1 and notes by ‘Abbās Iqṭāl

278.1 *Shams i Qais.*

[See E. G. Browne's preface pp. xv–xvi to GMS. edition.]


279. Nasīr al-Dīn M. b. M. b. al-Ḥasan al-Ṭūṣ died at Bagdād in 672/1274 (see *P.L.* II pp. 6–7, etc.).

The *Mīyār al-aṣhār* is ascribed to him by Faḫrī b. Amīrī in the *Ṣanā‘ī* al-ṣawā (see *Bānkīpur* IX p. 55 ult.) and by M. Sa‘d Allāh in the commentary mentioned below, but the author does not name himself and it is not clear whether the ascription has good authority. The work was, however, a production of Nasīr al-Dīn al-Ṭūṣī’s time.

*Mīyār al-aṣhār* (beg. al-H. l. hamd al-shākīrīn ... In mukhtasar dar dar ‘ilm i ‘arad u qawfī fī ʿṣīr i Tāzī u Pārīsī u Darī khā bi-bitāmānī wa baṣīrī dastān muvatthārī kardāh shu’d ud in-rā Mīyār al-aṣhār nān niḥādāh ṣāmād), on prosody and rhyme in Arabic and Persian poetry, composed in 649/1251–2 and divided into a *mugaddah* (in three *faṣlas* (1) definition of poetry, (2) the reasons for the diversity of metres and rhymes in different languages, (3) arts connected with poetry), and two *fāns* (1) on the component parts of the feet, their modifications, and the metres, in ten *faṣls*.

1 Under whom it is placed here for convenience.
(enumerated in the Bânkîpûr catalogue), (2) on rhyme, in ten fasla (enumerated likewise in Bkp. cat.): Istanbul Saray 9455 (5) (12 foll. A.H. 664/1266, transcribed from an autograph. Krause p. 497 (13)). Leyden I p. 119 no. 292 (A.H. 710/1310–11), Bânkiûr IX 842 (foll. 74. 18th cent.), Rieu II 552a (foll. 89. A.H. 1206/1791–2), LO. D.P. 1219 (19th cent.).


Commentary (with the text of the original): Mîzân al-âfîr (beg. H. i waâfîr i khârij as dâ’îrah i ‘arûd i bayân), written in 1264/1848 by M. Sa’d Allâh Murâdîbâdî (for whom see PL. I p. 44, etc. at the request of Mirzâ M. Ridwân Khan “Barq” and dedicated to Wâjîd `Alî Shâh, the last King of Oudh, this second edition being apparently undated but doubtless completed in or shortly before 1282/1865, the date of publication: Bânkiûr IX 843 (foll. 2nd edition. 19th cent.).


Urdû translation: Zar i kânîl-i‘ûrî, by S. Muazzam `Alî Khân, “Ashî” (for whom see PL. III no. 222 supra); Lucknow 1872*.

280. Hamîd al-Dîn Abî `Abd Allâh Mâhmûd b. ‘Umar al-Nâfi’i al-Nîshâbûrî is the author of an Arabic commentary entitled Basîtîn al-fadlîn wa-ragîhûn al-‘wâlîdîn on al-‘Uthî’s Yâmînî, which he completed at Tabrîz in 709/1309 (MSS. : Escurial* 1396 (A.H. 713/1313, autograph), Maqhdad 14, MSS. no. 9 (A.H. 716/1316), and several at Istanbul. Cf. H. Kh. VI p. 914, where 704 is given as the date of completion, Brockelmann I p. 314, Spbd. I p. 548, where “Par. Schefer, pers. 923” should be deleted since that is Nâsîkh b. Za’far’s Persian translation of the Yâmînî). Two other Arabic works of his are mentioned by Brockelmann (Spbd. II p. 257). He wrote also a Persian commentary on "Qîwâmî’s" Badâtî ‘al-âfîr (H. Kh. II p. 26).

al-Kâfiyyah fi ’l-‘arûd wa-l-‘anâh [wa-?] ‘l-qâfiyyah (beg. al-H. I kamâ Huwa ahlahu ... chûnin guyad muharrir i in


281. Ahmad (?) Gulshahri [Gülşehrî] from Kirqähîr (formerly Gûlshahr [Gülşehrî]) in central Anatolia completed his first major work, a didactic sâfi mathnawî in Persian entitled Falâk-mânh, in A.H. 701/1301–2 (only known MS. in Ankara I-Halk Kütûphânesi no. 817) and his Mantîq al-tâ’ir (a Turkish re-working of `Attîr’s mathnawî of the same name) in A.H. 717/1317–18. [Ency. Isl. 2nd ed. under Gûlshehrî.]

‘Ariûd i Gulshahrî, a short treatise, the first 18 pages of which deal with the formation and composition of the different Arabic and Persian metres, the remaining 13 pages giving examples (2 bâts long) of the metres in their various forms: Istanbul Millet Genel Kütûphânesi, Ali Emîrî, Farsca Yâzmalar 517 foll. 46b–61b (A.H. 1147/1735. See Ency. Isl.).

282. Abû `l-Fadl M. b. Khâlid Qurashi was no longer living in 738/1337–8, since the copyist of the Sipahsîlîr Ma. (II 1063) appended to his name a formula implying that he was dead. He refers in his ‘Urûd-i ‘arûdîyân to a certain ustâd i kânîl i fâdîl Yusûf i ‘arûdî i Nâsîkhûr quddasa ‘llahu rûhuh.*


1 Usually referred to in Turkey as `Ariûd Rûşâlî.

2 The same person is mentioned with the title ustâd in Najîtî’s Kûfiyyah (see no. 280 supra).

3 A place named Qâs[î]ji is mentioned in the Târirîh i Bâhâqî, p. 50, as a village in the Târirîh district of Bâhâqî.
284. For the Mi’yār i Jamālī u mištāk i Abū-Iṣhāqī, which was completed in 745/1344 by Shams i Fākhrī i Isfahānī and which is divided into four fanns dealing respectively with (1) ‘ilm i ārād (in ten bābēs), (2) ‘ilm i qawwāfī (in five bābēs), (3) ‘ilm i badā’i i ḥaṣā‘ī and (4) ‘ilm i lughat, see PL. III no. 5 supra. According to Blochet (II p. 194) “ce traité de prosodie assez médiocre ne peut soutenir la comparaison avec le traité de Shams-i Kais”.

285. M. al-‘Aṣār, as he calls himself in the preface to al-Wāfi fi ta’dād al-qawwāfī, is apparently identical with the poet Shams al-Dīn M. “‘Aṣār” Tabrīzī, who completed his Miḥr u Muḥtārī at Tabrīz in 778/1377 and died in 779/1377–78 or 784/1382–3.

[Khulāṣat al-aṣghār no. 85 (Sprenger p. 18); Haft iqlīm no. 1321; Aṭārākhālah no. 111; Khulāṣat al-kalām (Bodleian 390 no. 45, Bānkīpur VIII 705 no. 25); Makhzan al-gharā’īb no. 1510; Sprenger pp. 311–12; Ueber den persischen Dichter Samsaddin Muhammad bin Ahmad 1 ‘Aṣār, by H. L. Fleischer (in ZDMG. 15 (1861) pp. 389–96, reprinted in H.F.L.‘s Kleine Schriften III pp. 522–31); Rieu II p. 626b; Bānkīpur I pp. 225–6; Encyc. Isl. under ‘Aṣār (unsigned); Dānishmandān i Ahdārāyānī pp. 275–6; etc.]

al-Wāfi fi ta’dād al-qawwāfī (beg. Iṭbuat i ḫar ḫṭāb), a dictionary of rhymes arranged alphabetically according to the final letter preceded by nineteen sections treating of the nature of poetry and rhyme, the different kinds of rhyme, etc.: Browne Pers. Cat. 179 (A.H. 551/1544), Ayā Sū‘ayyā 4161 (3), Cairo p. 438.

286. Sharaf [al-Dīn] Ḥasan b. M. al-Rāmī was a Tabrīzī according to Daulat-Shāh, who says that in the reign of Shāh Mansūr the Muẓaffarīd [789–95/1387–93] he was Malik al-šuhrā’ of ‘Īrāq and that his dīvān, though unobtainable dar-in dīyār [i.e. at Harāt, etc.], was well known in ‘Īrāq. Aḥdārāyānī and Fārābī. In the preface to the Anis al-ushshāq (for which see PL. III no. 426 infra) he speaks of visiting the tomb of Naṣīr al-Dīn al-Ṭūsī at Marāqīsāh. According to Ilāhī he died in 796/1392–3. 2

1 The authority for his father’s name seems to be H. Kḥ.
2 At the end of Daulat-Shāh’s notice of Sharaf i Rāmī this date is mentioned as that at which Fārābī and ‘Īrāq i ‘Ajam fell completely into the hands of Timūr.

[Daulat-Shāh pp. 308–9; Khażīnāh i gans i Ilāhī (Sprenger p. 76); Dānishmandān i Ahdārāyānī pp. 189–91.]

Haqīqat al-Hadā‘iq, called in some MSS.,3 but probably incorrectly, Ḥadā‘iq al-Ḥaqīqat (beg. Ba’d aš hik, i bi-ḥadā’ u ẓalāt i bi-adād ḥanīn viqād al-ṣawā’ir‘ Sharaf b. M. al-Rāmī ), a work on poetical figures, being in part a commentary on passages in Rašīd i Waṭwāt’s Ḥadā‘iq al-sīh, written by order of Mu‘izz al-Dīn Sultān Uwais and divided into two qimās, of which the first, in fifty short bābēs, elucidates the statements of Waṭwāt and deals with the conventions of the ancient Persian poets, while the second, in ten bābēs is concerned with the later poets: H. Kh. III p. 21 (under Ḥadā‘iq al-sīh, where the title is given as Ḥaqīqat al-Hadā‘iq), p. 77 (Ḥaqīqat al-Ḥadā‘iq), Dhārā‘ah VI p. 284, Rosen Instituts 101 (4) (A.H. 922/1516), Vatican Pers. 151 (16th cent.), Bombay Univ. p. 7 no. 4 (A.H. 1024/1615), Berlin 35 (1) (A.H. 1060/1650), Blochet IV 2021 (A.H. 1063/1653), Sipahsālī p. 437 no. 1076 (17th cent.), Cairo p. 439 (A.H. 1146/1733–4), Bānkīpur XI 1098 (55), Bodleian 1340, Kraftt 68, Leningrad Univ. no. 1168 (Romaskiewicz p. 6), Rieu Supp. 421 (5), Majlis 613 (4), II 875.


288. Ḵurān b. Abd al-Rahmān b. Ḵurān Jāmī, who died at Harāt in 898/1492, has already been mentioned as the author of the Shāhānd al-wulūwah (PL. I p. 186), the Nafahat al-uns (PL. I p. 954) and other works.

(1) Risālah i ʿarūd, or Risālah dar kalām i maʿṣūm, or Risālah i bahūr i ʿiṣrī, (beg. Sp. i ṭabār ḃāhrī rā khāharat i sārī ‘aṭam bād-dīn kīh ṣābī i ṣināat i ʿarūd): Blochet III

1 and also by Daulat-Shāh (p. 308). 2 The whole of the preface is quoted by Rosen and most of it in the Bombay Univ. catalogue. Cf. Abbās Iqbal’s introduction to his edition of the Ḥadā‘iq al-sīh, p. 82.


1 Cf. Brockelmann I p. 310.


Editions: Calcutta 1867 (The Persian metres by Saﬁî, and a treatise on Persian rhyme by Jâmî. Edited in Persian, by H. Blockmann), 1872 (The prosody of the Persians according to Saﬁî, Jâmî, and other writers. By H. Blockmann. [The text of the ‘Arûd i Jâmî and the Risâlah i qâﬁyâh i Mullâ Jâmî with English translations, etc.]).

Commentary: see Dhar‘îh VII p. 165.


290. Husain b. ‘Ali al-Wâ‘îg al-Kâshîlî, who died in 910/1504–5, has already been mentioned as the author of the Jawâher al-tafsîr (PL. I p. 12), the Ma‘âshîh i ‘aliyâh (ibid.), and the Rawdat al-shahâda (PL. I p. 212).

Baddâ’î al-akhfîr fi şanî’î al-ash’îr (beg. al-H. li-Mubdi’ al-baddâ’î *), a treatise on poetical figures and other matters connected with poetics, dedicated to Shujjûr al-Daulah Mir ‘Ali S. Hasan 1 and divided into a muqaddimah (in four fussûl, on the nature and origin of poetry, the different forms of poetry (qasîdah, ghazal, etc.), varieties of verse, and certain technical terms), two books (1) dar şanî’î tîslih, forming about three-fifths of the work, (2) on faults of poetry) and a khatamâh (on rhyme): Blochet II 1045 (A.H. 987/1579), Browne Pers. Cat. 180 (A.H. 1086/1675), Cambridge 2nd Suppt. 113 (A.H. 1162/1749), Rehsetek p. 127 no. 8 (A.H. 1232/1816–17).

291. In the reign of Sultan Bâysungur of the Aq-qoyûnlû (896–7/1490–9) was written

A concise work on prosody (beg. Jawâmix i majâmî i jamûd u ðanâyî): Dorn 360 (2) (defective at end).

1 I.e. doubleless Mir ‘Ali S. Hasen (b.) Ardaqîr, who has already been mentioned (PL. I p. 780 n. 6).
292. Maulānā Saifī ‘Arūḍī Bukhārī went from Bukhārā to Harāt in the reign of Abū l-Ḡāzī Sulṭān Ḫusain (873–911/1469–1506) and began there his study of the ‘ulūm. Even in his student days he wrote poetry which became well known (Laṭā‘īf-nāmah p. 98 ult.: u dar atūnā i tāshīl ba-nazm masyājāl maγarīdū u ṣarīq i maktāl rā ba-gāyāt khūb gafī u ṣaḥāra x masyājāl shīyād).

[Laṭā‘īf-nāmah (ed. S. M. ‘Abd Allāh) pp. 98–9: Bābūr-nāmah (‘Abd al-Raḥīm’s translation) p. 114; The Bābūr-nāmah in English ... Translated ... by A. S. Beresford I p. 111; Taqī Kāhī no. 150 (Sprenger p. 20); Sāfīnāh-i Khwāshgū II no. 23 (Boeckian col. 212); OCM. X/3 p. 160 (Tārikh-i Rūshdī; Blochet II 1070 (2).]


1 According to Blochmann “Saifī’s treatise ... and a few others, commence, as is natural, with the rules of scanning, introduce technical terms gradually, and only such as are absolutely required, and treat the ‘circles’ as redundant, though perhaps necessary for a systematic work. Hence, for the purpose of teaching, Saifī’s work has always been preferred to other treatises, and has for nearly four centuries been studied in the Madrasas of the East.”


(2) Risāla dar fann i shi’r guftan (beg. al-Ḥ. l. ... amin’ chā’in guyad abqar al-ḥadīth Fā’īnī khi in risāla iṣt d. f. i sh. g. khi an-rā’ ā’in i ‘arūḍ ḡiyānd), by a certain “Fā’īdī”: Ivanov Curzon 179 (5) (19th cent.).

293. “Jauhari” Samargandi, Superintendent of the soap factory, Muṣarrāt i sūbān-khānāh (at Samargand according to the Laṭā‘īf-nāmah), versified the Siyār al-Nabī (at Mīr ‘All-Shir’s request according to the Hoft iğlîm), was well acquainted with prosody (‘arūḍ rā khūb mā-di’ānīs) and is doubtless identical with the “Jauhari”, whose verses are explained in the commentary entitled Tuhfat al-shu’arā’.


Verses on the [49] ‘ilāh, or modifications (qabīl, qasr, khābūn, ḥadīf, etc.), to which feet are subject in the Persian metres: no separate MS. recorded.

Prose commentary: Tuhfat al-shu’arā’ (beg. H. i bīh. u ṣāhān-yi bi’dād ḫadīt i Maṭbū’ī rā jallat qudratahu), dedicated to Shams al-Dīn ‘Ali, Governor (Ḫākīm u ṣīnām-dār) of Bistām, by “Ṣaffu’llāh b. ‘Allī of Bastām and Dihistān” (so in the Bombay

294. Amīr Burhān al-Dīn ‘Aṭā‘ Allāh b. Māḥmūd al-Husainī, born at Nishāpūr, studied at Harāt and taught there for many years in the Sultānīyah and Khāṣṣīyah madrasahs. At the end of his life he became blind and went to Mashhad, where he died in the middle of Shawwāl 919/December 1513 (so in the Bombay text of the Ḥabīb al-siyar, not 929 as Rieu says and, presumably on his authority, several later cataloguers). His fame rested on his Rīsālah i ḥafṣyāḥ and his Bādī‘i al-sānā‘ī‘, which according to Khwānd-Ahmīr were well known among scholars. These two works, and only these two, are mentioned by Khwānd-Ahmīr and Bābur in their accounts of their author.

[Ḥabīb al-siyar III, 3 p. 34522-25 (summarised by Rieu); The Bahār-nama in English . . . Translated . . . by A. S. Beveridge II p. 285 (passage quoted with some comments in the Bombay Univ. catalogue p. 4); Bābur-nāma tr. ‘Abd al-Raḍīm p. 1132 (where he is called Mir ‘Aṭā‘ Allāh Mashhādī); Ḫulāṣah i gauj i Ḥābīb (Sprenger p. 811).]

1 (Rīsālah i ḥafṣyāḥ, or Rīsālah dar ‘ilm i gaujāfī, (beg. Sp. i bī-q. Sinā‘ī rā kāh ta‘ṣīs i bādī‘ī i muṣannāt . . . a. b. in ṭīsālah i xt. kāh dar ‘ilm i gaujāfī ba-‘urf i ẓau‘arā-ya ‘Ajam mantakhab az maqta‘ i kitāb i Takhmīl al-sīnā‘ah kī ān kitāb rā i ḥaṣrī i faṣīr ‘A. A. b. M. al-H. dar fann i ẓau‘ar muṣawwadah numānādah), a treatise on rhyme divided (in accordance with the number of the ḥarāf i ḥafṣyāḥ) into nine ḥaraf (for which see Rieu, Ethē’, etc.), being an abridgment of the final chapter (maqta‘) of the author’s Takhmīl al-sīnā‘ah, a work on poetry,1 which was written by desire of Mir ‘Ali Shir (d. 906/1501: see PL. I p. 789) and which appears to be lost: Ḥaidārabādī S. ‘Āl Ḥusain Bilgrāmī’s library (A.H. 925/1519, autograph. See Nadhir Ahmad 304, Ethē‘ 2052 (A.H. 968/1561), 2053 (A.H. 1140/1728), 2064, I.O. D.P. 428 (b).

1 The MS. Ethē‘ 2930 (Ḫulāṣah i Ḥafṣyāḥ) contains some notes on the maqta‘ of the Takhmīl al-sānā‘ī‘ (as it is there called). At the beginning of those notes it is stated that the T. al-s. is divided into a maqta‘ (on the meaning of poetry and its different kinds), three ba‘īs (1) dar šānā‘ī‘, (2) dar mu‘annā, (3) dar ‘arūd and a maqta‘ (dar ḥafṣyāḥ).


295. Waḥdī Tabrizī, as he calls himself (or is called) in the preface to the Jamā‘i muḥtāṣar, seems to be identified, correctly or incorrectly, in Taqī Kāshfī’s Khulāṣat al-ashā‘ī‘ with the poet “Waḥdī” Qummi or “Waḥdī” Tabrizī,2 who is there said to have been a Tabrizī by origin but to have lived at Qumm and consequently to have been regarded by most people as a Qummi (Ajl. i vai az Tabrizī ast amūn dar Qumm sākīn bādah u lāstār i mudārum i gīrā Qumm mī-dāndān). Towards the end of his life he went to Gīlān (ba-yāzīlah i ṭāma‘) and died there in 942/1535–6.3 His numerous poems included a ẓau‘ar-angāz, 4 once famous, on the poems of Tabrizī and some satires on his rival “Ḥaṣrī”. Waḥdī Tabrizī wrote also a work on rhetoric entitled Mīṣāḥ al-bādā‘ī‘ (for which see PL. III no. 339 infrat).

[Ṭubfah i Sinā‘ī p. 126; Khulāṣah al-ashā‘ī‘ 362 (Sprenger

1 According to the Khulāṣah al-ashā‘ī‘ (as quoted in the Dānīḵwāndūn i ʿAḏabārībīyān) “Waḥdī” dar ẓau‘ar i ṭīsālah dar ‘ilm i ‘arūd i ḥafṣyāḥ gīrā, ba-‘urf i dar nāmā i ghuṣul qudrāt i ṭīsālah i gūrā siwawdah ast ṭīsālah dar ‘arūd i ḥafṣyāḥ (Muḥbāsār i Wāhālī maqta‘ i ṭīsālah dar aktār i bādā‘ī‘ u ṭīsālah i ʿAḏabārībīyān) maqta‘ i bādā‘ī‘ u ba-lāz i az alqūṣ i sī dar ān nūzādā lāz i muṣawwādah maqta‘. Even if the bracketed title Muḥbāsār i Wāhālī is an explanatory addition by the author of the Dānīḵwāndūn i ʿAḏabārībīyān (which may or may not be the case), it can scarcely be doubted that the Jamā‘i muḥtāṣar is the work that Taqī Kāshfī had in mind. If, however, the Bodleian MS. 1346 was in fact transcribed from a MS. written in 898/1494–5, Taqī Kāshfī’s identification can scarcely be correct.

2 So according to the text of the Khulāṣah al-ashā‘ī‘ as quoted in the Dānīḵwāndūn i ʿAḏabārībīyān. The same data is given in the Ṭubfah i Sinā‘ī. In Sprenger’s identification can scarcely be correct.

3 For this word cf. Gibb History of Ottoman poetry II p. 232.
296. "Fāhri" b. M. "Amrī" Harawi (see PL. I pp. 795-7). (Risālāh fi 'l-ghazalīyāt) (beg. Ai ẓāhīr u qadar zī sīy in khwād rān-nudīyey *), on poetry, particularly the ghazal, and more especially on the cases in which a poet may without plagiarism use a verse written by another poet, composed in Sind for Sīhā Ḥasan [Arghān] in, or not long after, 940/1533-4, when the author went from Harāt to Sind on his way to Mecca and Medina: Browne Pers. Cat. 328 (10).

297. Mir M. Muṭīm b. ᾶl-Ḥusain [Astarābādī] (see PL. II pp. 31-33) died in 1021/1612-13 according to Naṣīr-ya Hamadānī (for whom see below).

(ʻAriяд i M. Muṭīm i Ḥusaini) (beg. Buʾiḥ i ḫ. u ṣp in bi-q. u ṣalāṭ u dūrād i rā-ḥaḥiḍ in g. ṣaṣrīm i in ṣaṭār), completed in 1007/1598-9, dedicated to Muḥammad-Qulī Qutb-Sīhā and divided into a muqaddamah, two faslān and a kḥṭāmāh : Sīsahāḳār II p. 442 no. 1080 (17th cent.).

Commentary: Lāʾi Qutbī (beg. Ghaṭrāḥ qarīb i ḫalīl), completed in 1021/1612 and dedicated to Muḥammad-Qulī Qutb-Sīhā Ḫaṣrāi-ya Hamadānī: Sīsahāḳār II p. 443 no. 1081 (17th cent.).


1 Khwājā Naṣīr al-Dīn "Naṣīr" b. Khwājā Maḥmūd Hamadānī visited Shāhīz in 1018/1609-70, when Taqi Anbādī met him (Sprenger p. 512), and died in 1080/1671 (Naṣīrīāt b. 167). "Wāḥīh" Dāḡšāsīnī (cited by Rieu) says that he went from Persia to Akbar’s court and thence to that of the Qutb-Sīhā. MSS. of his dīvān have been described by Ethā (no. 1454), Rieu Suppt. 318 (23) and Sprenger (no. 408). Prefaces, riddles, letters and other compositions of his are collected in the Dīvān al-qurṣāf i mawṣūlā (Ivanova-Čurzun 140) and smaller selections from his works are to be found in various anthologies and scrap-books (e.g. Gotha 9, (9) and (10), Ivanova 419 (8)). See Naṣīrīāt al-mawṣūlā (Sprenger p. 54); Naṣrīāt b. 168; Hamidihā bahār (Sprenger p. 129); Rūqqat al-mawṣūlā (ed. Sprenger p. 312); Mawṣūlāyāt al-shaʿrār, see No. 698; Ahwal budah no. 616; Mashhār al-qurṣāf i no. 2797; Rūqqat al-shaʿrār (Bānkīpur Suppt. I p. 39); Nipīrāsīn i ḥukmān no. 122; Sūrā in gudān p. 522.

1 Instead of biridar-ṣāḥib i khwād Bānkīpur II 1050 (1) has 'aʾrāf.

2 For the words following ammā be'd see Bodelein 1347 and Sīsahāḳār II p. 441.

Riyād al-ṣanā‘ī i Quốc-Shāh (beg. H. i wāfīr u ṣanā‘-yi kāmil Mudāq u Sāmi‘r 4 hādīyān ast), a metrical text and prose commentary, both by "Ulfati", on prosody (scansion, etc. and the metre, foll. 7–44), rhyme (foll. 45–55), poetical figures, etc. (foll. 55–73) and chronograms (gūshāwār i R. al-ṣ., or khātīnah, foll. 71–6), completed in 1048/1638–9 and dedicated to "Abd Allāh Quốc-Shāh: Ivanov Curzon 180 (4) (A.H. 1192/1778), Bānkūpīr IX 849 (18th cent.), XVII 1743 (A.H. 1235/1820), Būhār 478 (1) (A.H. 1222/1807), Aṣāfiyāh III p. 72 no. 310 (A.H. 1227/1812), Browne Pers. Cat. 181.

300. Raḍī al-Dīn M. b. M. Shafīi was one of the Ṣuṣtiftāyān i Khāṣṣah [presumably of the time of Shāh 'Abbās II].

Matla‘ (beg. Ṭilā-γi kāmīl-‘iγār 1 i kālīmāt i fayāhat-simāt kī dar ma‘ādīn i khwarātīr i khwarṣīd-‘aṣhā‘īr), a work of some length completed in 1063/1653 and divided into two mīrā’,s, of which the first, in four rūks, deals with ‘arād and gawfī, while the second, also in four rūks, is concerned with ṣanā‘i and bādā‘i: Sipahsālār II p. 451 no. 1067 (foll. 148 A.H. 1106/1694–5).

301. M. Sa‘d, the author of the Mīzān al-aṣḥā‘īr, is probably identical with M. Sa‘d ("Ghālib") Quraṣṣād ‘Azīmābādī, who has already been mentioned (PL. III no. 246 (2) (b) supra) as the author of the ‘Aṣbah, a commentary on Ibn al-Hājīb’s Shāfīyāh completed in Šafar 1097/28 Dec. 1685–6 Jan. 1686.

Mīzān al-aṣḥā‘īr (beg. Javāhīr i zavāhīr i ṣanā‘ u ma‘midāt), a treatise on prosody in a mughaddiman, nineteen bāb and a khātīnah, written in an easy style so as to be more intelligible than some earlier works which the author had seen, e.g. the Miγyūr al-aṣḥā‘īr and the ‘Arād i Šafī: Bānkūpīr IX 859 (foll. 40. A.H. 1116/1704–5), probably also Aṣāfiyāh III p. 74 no. 311 (M. al-a. by Mizā M. Sa‘d. A.H. 1226/1811), and possibly Aṣāfiyāh I p. 170 no. 219 (M. al-a., without author’s name).

302. Sh. ‘Abd al-Bāṣīt, evidently an Indian, mentions in his preface that he was born in 1090/1679.

1 Doubtless the words Galmā‘ i kāmil-ghubār should be so emended.

C. PROSODY AND POETICS

Manār al-dawābīt (so ‘Abd al-Muṣṭaḍār. A chronogram = 1140/1727–8), or fāmī al-fawā‘īd wa-manār al-dawābīt (so Persik. The text seems to have found no title) (beg. ʿIṣṣ in mā Majnūn), a treatise on Persian grammar and poetics illustrated by quotations mainly from Nāṣīr ‘Alī and divided into seventeen bāb (of which the headings are given by Persik and ‘Abd al-Muṣṭaḍār): Rīyū Suppt. 169 (1) (Bābās I–VIII only. 18th cent.), Bānkūpīr IX 781 (19th cent.), Berlin 1053 (2).


Dastūr al-nazm (beg. Bar-jastah masra‘ kī kārī rāqīnī), a small work on Persian prosody written in 1140/1727–8 and divided into a mughaddimāt, two fannās (as in Ethē 2944 and 2119) or three bābās (as in Rīyū II 859a and Ivanow 1st Suppt. 795 (2)) and a khātīnah, which may perhaps correspond to the fourth bāb of Ivanow 1482 and Māṣrās 489: Ethē 2944 (foll. 44. A.H. 1161/1748), 2119 (foll. 27. A.H. 1164/1752), Ivanow 1482 (A.H. 1191/1777), 1st Suppt. 795 (2) (A.H. 1289/1872), Māṣrās 480 (A.H. 1201/1887–8), Rīyū II 859a (late 18th cent.), Aṣāfiyāh II p. 1722 no. 14 (1).

304. Siraj al-Dīn ‘Ali Khān “Arzā” died on 23 Rabi’ II 1169/26 Jan. 1756 (see PL. I pp. 834–40, etc.).


305. Mir Shams al-Dīn Faqīr 2 ‘Abbāsī Dihlāwī was born at Delhi in 1115/1703–4. At the age of twenty-five, having adopted the life of a dervish, he went to the Deccan and lived for a time at Aurangābād, but after five years he returned to Delhi with Qizil-ūsād Khān “Umīd”. In 1181/1767 he set out on a pilgrimage to Mecca and after staying there for two years met his death by shipwreck in 1183/1769–70 3 on his journey home. He is the author of a datān and of several mathnawīs, the best-known of

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1 1130 according to ‘Abd al-Muṣṭaḍār, but this seems to be incorrect.
2 García de la Puerta gives his father’s name as Shihāb Qudrat Allāh, doubtless on the authority of one of the Urdū isdīkhirāt.
3 This date is given in the Nūshār i ʿīṣā (cited Bānkūpīr III p. 236) and is there supported by a chronogram ascribed to “Āzīd” Bilgrāmī.
which, Wālīh u Sultān, was written in 1160/1747 and tells the love-story of his friend, the poet ‘Ali-Qul Khān “Wālīh” Dāghistānī (for whom see PL. I pp. 830–3).

[Rūyād al-šu’u’rā ’r (cf. Berlin p. 623); Muntablāh al-ash’ār no. 521; “Ha’irat” Maqālat al-šu’u’rā ‘ (Sprenger p. 188); Khusānaš i ‘emirah pp. 375–7 (no. 95); Gūl i ra’ānā; Ḧulṣāsah al-kalām (Būlāq 390 no. 52; Bānkīpur VIII p. 143); ’Idi i Šurāyā; Shu’u’ i Ibrāhīm (Berlin p. 653 no. 196); Ḧulṣāsah al-šufā’ī no. 209; Maḥkamah l-šu’u’rā’īb no. 1993; Majmu’ā bi inqā’ī II pp. 76–7; Nishar i ‘idgā; Natā’īj al-šukār; Sprenger pp. 223, 394; Gārineh Tassy I pp. 442–3; Nūjum al-samā’ pp. 293–4; Shām i anjumān p. 378; Bāle Oriental biographical dictionary under Faqār; Rieu Suppt. p. 214b; Bānkīpur III pp. 235–6; etc.).

(1) al-Risāla al-wāsiyyah fi ‘ilm al-’arūd wa-l-qāfiyyah (beg. Ba’d az taqīm i hānd i Mubdi’i khā bard i dana), completed in 1161/1748, and divided into a muqaddimah, two rūms (1) on ‘arūd, (2) on qāfiyyah) and a khāditmah: Ilmar Curzon 172 (less than the first half of the work. A.H. 1255/1839 probably), Bānkīpur IX 852 (2nd. foll. 15–32. 19th cent.), Ásāfiyyah I p. 166 no. 136 (A.H. 1296/1879), III p. 72 no. 312 (?), ‘Allāgh Subh MSS. p. 47 no. 18 (?), and in the MSS. of ‘Ali-Qul Khān “Wālīh’s” Rūyād al-šu’u’rā’ in which the Wāsiyyah is appended to “Faqār’s” biography.


Editions: Calcutta 1814* (H. a1. The Boers of eloquence: being a treatise on the rhetoric, poesy and rhythm of the Persians; by Meer Shams-ud-din Fukeer, of Dehlehn. Corrected for the press and published by Mouwleeves Jan Ace and Abdoor Rakeem. Pp. 480); Lucknow 1828* (ed. M. Ja’far. Pp. 135); Lucknow 1809/1886 (Dabdbah i Ahmad Pr. See


Urdū translation: Tarjamah i Ḥadīqah al-balāghah prepared in 1258/1842 (see Āsāfiyyah III p. 752) by Imām-bakhes “Ṣabhī” (for whom see PL. III no. 214. supra); in Kuttāqī i Ṣībā, Cawnpore and Lucknow 1878–80; Vol. III (Vols. II–III are in I.O.), and separately 1304/1886–7 (Āsāfiyyah III p. 752, where the place of publication is not mentioned).

For the Takmilat al-Fārisi of Qutb ‘Ali, see PL. III no. 242 (13) supra.

307. M. ‘Ābid “Dil” h. Jawsant Nāgār was an Urdū poet and lived at Patna. He was the elder brother of M. Rauṣan “Jōshī” (for whom see no. 308 infra).

[Sprenger p. 245; Garine de Tassy I p. 419.]


308. M. Rauṣan “Jōshī” was an Urdū poet resident at Patna, who in 1194/1780 sent some extracts from his dīwān to ‘Ali Ibrāhīm Khān (cf. PL. I p. 700) for inclusion in the Gubār i Ibrāhīm (for which see PL. I pp. 877, 1337). He was a brother of M. ‘Ābid “Dil” (for whom see no. 307 supra).

[Sprenger p. 245, where references are given to some Urdū tadhkiraahs; Garine de Tassy II p. 109.]
Risālah i qāfiyāh (beg. Ba'd i ī hamd i īlāhī u na't i ī hadrat i Risālat-pusahāt), a tract written for Mir M. Afin孱 : Bānkīpūr XVII 1658 (foll. 10. 1213 Faṣrī/1806–6).

309. Mirzā Abū Tālib Khān “ Tālib ” b. Hājjī M. Bēg Khān Tabrizī Īstahānī Landānī, who died at Lucknow in 1220/1805–6, has already been mentioned as the author of the Lubb al-styar u jahān-numā (P.L. I p. 145), the Tafsīr al-ghāビジn (P.L. I p. 705), and the Khulāṣat al-afkār (P.L. I p. 878).


310. Mirzā M. Ḥasan “ Qatḥ “ died in 1233/1818 (see PL II pp. 363–5. [For works of his on lexicography and grammar, see nos. 52, 204 and 264 supra. V.S.]

Chār sharbat (beg. Naḥwāt-furādī i zabān i faṣīḥ-bayāzīnān), on certain matters relating to Persian composition, written in 1217/1802–3 on the author’s return from Kālpī to Lucknow after an absence of two years and a half, and divided into four sharbats (1) Persian prosody and rhyme, (2) modern idioms and figurative phrases, (3) elegant expressions, faulty phrases used in India, and models of epistolary composition, (4) short Türkī grammar and vocabulary: Dharmāth V p. 313 no. 1493, Princeton 446 (a.h. 1219/1805), Rieu II 585a (a.h. 1229/1814), 796a (foll. 71–131. A.H. 1229/1814), Lindesiana p. 173 no. 604 (a.h. 1233/1817–18. Preceded by an account of the author’s life and works), Browne Suppt. 371 (Corpus 67 (3). a.h. 1292/1836–7), 372 (Corpus 190 (1)), Bānkīpūr IX 857 (a.h. 1253/1838).


311. Mūtī Rām Mērat’ī wrote his Mīzān al-‘arūḍ when serving under JMN MĀRS [James Morris] Ṣāḥib.

Mīzān al-‘arūḍ (a chronogram = 1223/1808, the date of inception, 28 Ṣafār 1224/14 April 1809 being the date of completion) (beg. Subhān Allāh Khulāṣe i Ṭakā i, a manual of prosody based on “an incomplete copy of a treatise containing some portions from the treatise by Sayyif” and illustrated by numerous verses of the author’s own, which in most cases commemorative contemporary events : Bānkīpūr IX 858 (19th cent.)

312. Abū ‘l-Qāsim “ Thānī “ Farāhānī, [entitled Qā‘im maqām, was put to death in 1835 (see PL I pp. 338, 1285). V.S.]

Risālah i arūḍiyah : see Karatay p. 161 (cf. PL III no. 629 infra).

Probably the same work is Arūḍiyah : Tihrān 1280/1864 (243 pp. Muḥāfīz I 1112).

313. Sa‘ādat-yaṙ Khān “ Rangīn “, an Urdu poet who wrote little in Persian,¹ was the son of Tahmās Khān (see PL I p. 625) and was born at Sīrīnd in 1170/1756–7. He died in 1250/1834–5 or 1251/1835–6.

[Blumhirdit Catalogue of the Hindustani MSS. ... in the ... India Office pp. 94–114, where the autobiographical statements of “ Rangīn “ are summarised; Garcia de Tassy II pp. 560–2; Sprenger p. 280; R. B. Saksēna History of Urdu Literature pp. 93–5; T. Graham Bailey History of Urdu Literature p. 56; etc.]

Majālis i Rangīn, accounts, written in Persian some time between 1235/1820 and 1238/1822–3, of sixty-five conversations at which verses (mainly in Urdu) were composed or quoted with criticisms made by “ Rangīn “ of those verses and their authors : L.O. U. 84 (=Blumhirdt 185. 53 foll. a.h. 1249/1833, autograph), U. 85 (=Blumhirdt 186. 27 foll. a.d. 1898).


314. Qabūl Mūhammad, author of the seventh volume (gulzum) of the Haft gulzum, the large Persian dictionary nominally by King Ḥāẓā’ al-Dīn Ḥāyder, is believed to have been the real author of the whole work. His Sīr i ḥālāl u wērd i ashrār, a

¹ His Miḥr u Māḥ, a Persian maṭbāwī, was published at Lucknow in 1263/1847*.
...mathnawi in which all the words consist entirely of undotted letters, was published at Lucknow in 1264/1848 (cf. Sprenger 690, where the work is placed under "Hindustáni poëts" [though the opening verse quoted by Sprenger is in Persian], Garcin de Tassy I p. 394 under Cubul Muhammad). It seems probable that the Anvār al-nuṣūn of Q. M. Anšārī (P.L. II p. 96) is also by him.

(Rišālah i ‘arūd) (beg. H. i wāfīr u hā. i mutakāthir Sānī i “rā sazišt khw vau” i ḫasān-rā az tamānī i mukhlaqīt), on prosody, poetical figures, etc., evidently identical with the seventh suqāl of the Haft suqāl, since the date of completion is indicated with the same discrepancy between chronogram (qurrah = 1205/1791) and words (1237/1822): Bānkīpūr Suppt. II 2336 (126 foll. A.H. 1265/1849).


315. S. Kārāmāt ‘Ali b. Rahmāt ‘Ali Ḥusainī Jaunpūrī, born at Jaunpūr in 1796, left his birthplace at the age of eighteen and spent two years at Lucknow and ten in Persia. From 1832 to 1835 he represented the Government of India at the court of Dost-Muhammad Kān in Kābul. In 1837 he was appointed Superintendent (Mutawallī) of the Hoogly Imāmbārah and held that post until his death in 1876. He wrote Urdu works entitled Ma’khadh i ‘ulām (English translation: Calcutta 1867*), and Mabda’ al-‘ulām (Hoogly 1869*, [Calcutta 1870*]). English translation: Calcutta 1870**).


1 This Sāyīd is to be distinguished from Maulāwī Kārāmāt ‘Ali Sīddiqī Jaunpūrī, the religious revivalist and reformer, who wrote numerous Urdu works (some of them ascribed to his nameakes in the Urdu catalogues of the British Museum and India Office) and died at Rangpūr in 1290/1873 (see Rahmān ‘Ali p. 171: Encycl. Ist. under K. ‘A. (A. Yusuf ‘Ali); etc.).

2 Cf. P.L. I p. 724, where the date of the ‘Uqālāt i Mubāniyāz (Calcutta 1889*) has been accidentally omitted.

(Mukhtasār dar ‘arūd u qawāfī i Pārsī-zabānān), on prosody in three bābs, written at the suggestion of Mr. Shiwz Farānāsī, whom the author had met at Tabrīz, and dedicated to Mīrzā Abū l-Qāsim Qāsim-maqām (for whom see P.L. I p. 338): Tibrān n.d. (121 p. Mushārī I 1129); [Calcutta] (no town or press mentioned), circ. 1830(?) (title-page blank. Beg.: Pas az sidārīsh u nīrāyin i Khudācand i hasti i Pāmgāndah. Pp. 124); Calcutta (‘Arūd i Kārāmāt ‘Ali). Pp. 122. See Zenker II p. 27 no. 356. Possibly identical with the preceding edition, if the number of pages has been incorrectly stated by Zenker).


[Mīr'ūj al-khawājā (Ivanov Curzon 60 no. 6); Rīyād al-afkār (Bānkīpūr Suppt. I p. 56); Šubh i gulfān p. 258. Notices of his father ‘Ulfātī’ (d. 1254/1838) will be found in the same works.]

Rišālah i ḏāmir (beg. al-H. l. ... in suṭār ast chand kh az qalam), on prosody and metres: Ivanov 2nd Suppt. 975 (A.H. 1242/1826).

318. M. Taqī ‘Sīpihr’ Kāhghānī, entitled Lisān al-Mulk, who died in 1297/1880, has already been mentioned as the author of the Nāsirī al-tawārīkh (P.L. I pp. 153, 343, 1247–8).

Barāhīn al-‘Ajām fi qawāmīn al-muṣām, on prosody with special reference to rhyme in weak letters and the distinction

1 No title is formally given to the work, but Mr. Shiwz Farānāsī asked the author to write Mukhtasār dar ‘a. u. q., and the latter refers to his work as in mukhtasār. The title Mukhtasār i qawāfī i ‘arūd given to the work in the British Museum catalogue does not occur as such in the preface and seems in fact to be based on a misunderstanding.

2 [See P.L. II p. 329. V.S.]

3 Arabic word meaning ‘prince’, ‘son of a rājāh’.
between *maʿrāf* and *majhūl* vowels, completed in 1251/1835-6 (a date for which the printed edition substitutes 1268/1851-2), dedicated to Muhammad Shāh Qājār, and divided into a preface and twenty-four bābās: *Biochet II* 1046 (A.H. 1253/1837), *Majlis* 751 (about half the work).

Edition: *Tahrīr* 1272/1855° (pp. 165).

319. Imām-bāgh *Shāhī* Dihlawi, who was killed in 1857, has already been mentioned (PL. III no. 214 *supra*) as the author of *risālah i nāhēf i fārisī*.

*Kāfī dar ‘ilm i qawāfī*: *Cawnpore* [1878*] (in the first of the three volumes of the *Kulliyāt i Shāhī*, *Cawnpore* and *Lucknow* [1878-80*]).

Commentary: *Wafi*, by the author himself: *Cawnpore* [1878*] (following the *Kāfī* in the same edition).


*Mukhtar al-‘arūd*: *Tabriz* 1262/1846 (Mugār I 1140).

323. M. Saʿd Allāh Murūdībādī, who was born in 1219/1804-5 and died at Rāmāpūr in 1294/1877, has already been mentioned as the author of the *Nawšīdr al-bajārīn, fi ‘ulūm al-Qur’ān* (PL. I p. 45), the *Mīzān al-aftār darh Mī’yar al-‘aṣkūr* (under no. 279 *supra*) and other works.

*Risālah i rubā’ī*.


324. Maulawi Āghā Ahmad ‘Ali b. Āghā Shāhja‘at-‘Ali, who was born at Dacca in 1255/1839 and died there in 1290/1873, has already been mentioned as the author of the *Haft āsmān* (PL. I p. 906), the *Muʿaḍīd i Burāhān* (PL. III no. 32 (2)), and the *Shamsīr i tīzwar* (PL. III no. 32 (4)).


(1) *Sha‘jarat al-‘arūd*: *Lucknow*, N.K., 1290/1873° (followed by the same author’s *Raudat al-qawāfī* (p. 60) and *Risālah i idāfāt*. Pp. 86); *Lucknow* 1915 (86 pp. Mugār I 1068).

(2) *Raudat al-qawāfī*: *Lucknow*, N.K., 1290/1873° (see *Sha‘jarat al-‘arūd* above).

326. Yūsuf Ḥusain Shāhid. *Risālah i ‘arūd* (beg. al-‘l. ‘. . . a.b. bandah i shāhīdah), a “very modern” tract written “as a reply to” a treatise on the same subject which its author, Sh. Mahdi Bāghī, had sent to Nawwāb Jāfār Ḥasan Khān: *Bānkīpur IX* 860 (foll. 19. 19th cent.).


328. Abū l-Ḥasan “Khurrām” Shīrāzī entitled Sadr al-shū‘ā’ī, who has already been mentioned (PL. I p. 225) as the author of the *Sha‘jā‘at al-Ḥusainī*, and who wrote also *Manāqib al-Aʿīmān*, poems in praise of the Imām, Muḥāfaḍa al-anwār, poems in praise of Nāṣir al-Dīn Shāh, etc., *Maulūd-nāmah*, a poem on the Twelfth Imām, and Bahār i khurrām, is doubtless identical with the “Khurrām” Shīrāzī, whose name according to the *Majmū‘a al-fugāḥā‘* (II p. 110) was Najaf-Quli and who after being one of the Yāsawūlān i Ḥudūr entered the service of Shāhīb-qirān Mirzā.
332. **Husain b.] Muhammad Shāh [b.] Mubārak-Shāh Anṣārī al-mušāq sq bi-l-Shirāz, as he calls himself in his epistle (ed. Yūsha’ p. 213), or Shāh Shīhāb al-Dīn Anṣārī as he is called in the colophon, wrote in the time of ‘Alī ‘al-Dunyā wa-l-Dīn Abū l-Muzaffar Muhammad Shāh al-Sulṭān (p. 27), i.e. Sulṭān ‘Alī al-Dīn Khāliji.

**Kanz al-fawā’id** (beg. II. ma-r Sānā’i rā kī ẓan’at i ʿU ḥa’lī gāmār i qāma r i ...), on poetic and prosody in five fasās: Mādrās Govt. Or. MSS. Lib.

**Edition:** Kanz al-fawā’iḍ by Husain Muhammad Shāh Shīhāb Anṣārī. Edited by A.S. U’sha’ (on the Persian title-page: Saiyid Yūsha’). Madras 1566; Madras University Islamic Series, no. 18.

333. **Appendix**

(1) **Anis al-shu’ara’** (beg. II. i bī-h. u th. i bī-add ḥadrat i Pādshāhī rā kish), probably by ‘Abd al-Raḥīm b. Ma’rūf: Ivanov 1481 (defective). A.H. 852/1448.


(3) **ʿArūḍ i Mūsāwī:** Lindesiana p. 210 no. 726 (A.H. 1003/1692).


(5) **Dabīstān al-shīʿārī,** “on the poetic art” (Edwards), by M. b. Ḥasan Husaini Khurasānī, the author of the Arabic al-Bahr al-sūfī fī sharḥ al-Wāfiy: [Mṣḥabād] 1295/1878v (foll. 65-127 in al-Majmūʿat al-ṭarfīy, which contains also Ḥāfīz al-mulamsa‘ah, a macaronic poem, al-Bahr al-sūfī, al-Wāfiy, two Arabic riddles, etc.).

(6) **al-Dāhīyah:** Kāzīmīyah Hibat al-Dīn (A.H. 1088/1677. Dhari‘ah VIII p. 47 no. 120).

(7) **Ghunčah i bi-khār,** on poetical devices based on Rājāh Balavant Simha’s Sanskrit work Chitra-chandrika, by Ganesh Dās: Gūpṭān Wālāh. 1288/1871v (46 pp.).


(9) **ʿIm i ʿarūḍ:** Lindesiana p. 158 no. 710 (circ. a.d. 1780).


(11) **al-Kāfīyah fi l-l-ʿarūḍ [wa-l-qāfīyah presumably]** (beg. La-qad wāsīḥah tu fīthātā l-kāfīm), by Abū Bakr B. M. al-Khwārāzmi (perhaps an Arabic work, though the catalogue does not say so): Cairo p. 440 (defective).

The same Abū Bakr al-Khwārāzmi is associated with another work recorded on the same page in the Cairo catalogue, namely Shīr al-qādāh fi l-ʿarūḍ li-ṣāhīb al-Kāfīyah (beg. al-H. I, la-mā yanaqūṭi), but the precise nature of this work is not clear.

(12) **Makhzan al-qawāfī,** by?: Ṣāfāythā I p. 170 (A.H. 1296/1879).

1 A work of this title by Mīrzā Raḥīmovdār’s Zafar-i Isfahānī, the author of the Dīvān-i Raḥīmovdā, is mentioned without further particulars in Dhari‘ah VIII p. 47 no. 123.

2 Dhari‘ah III p. 41 no. 56, where the author’s name is given as S.M.b. Ḥasan Husaini Hindi Harawi. The author of al-Wāfīy fī ʿilm al-ʿarūḍ wa-l-qawāfī, an Arabic metrical work, was according to Edwards “a certain Muhammad”. It seems possible that he was M. b. Ḥasan himself.

3 So Edwards and the U.P. Quarterly Catalogue. Arberry says (Cawnpore). Nawal Kūghā had presided in both towns.


(20) Risālah dar ʿarūḍ u qāfīyāh, a short work for beginners by Qaṣim: Lucknow 1260/1844 (Maḥfīz II, fol. 15, pd. bks., no. 65).


(23) Risālah dar ʿilm i qawāfī, by Mawlaqān Qāsim Ḥāfiṭ: Lucknow 1260/1844 (Riḍā Pr. See Ṣaḥābah Subh. pd. bks. p. 52).

1 Possibly a misprint for Qāsim "Kāhī" (for whom see PL. III no. 357 infra).


(26) Risālah i Ḍabīb-i Ṣamīm' i "Rāḥi"': Ṣaḥābah Subh. MSS. p. 48 no. 34.

(27) Risālah i ʿarūḍ), by Ẓaʿfar Ṣalīḥ Madīnī: Lindesiana p. 236 no. 703c (A.H. 1217/1802), 703d (a different work. Same date).

(28) Risālah i ʿarūḍ), various works insufficiently described for identification: Berlin 3 (1) (in 14 bāb), Breslui-Dabhar p. xxxiv no. 26 (the same work or works as Ḳesātak p. 149 no. 76), Browne Supp. 1510 (3), Ḳesātak p. 149 nos. 75 and 76, Salemman-Rosen p. 15 no. 51c.


(32) Risālah i qāfīyāh (beg. H. i ṣāb i boy-i bi-allāh mar Ḳhāwārī Ḳhāwārī dāhā bāhā), by an author who frequently quotes Shams i Qais and “Ṣāḥib” (d. 1087/1676 or 1088/1677): Rieu II 814b.


(34) Risālah i qāfīyāh, various works insufficiently described for identification: Āsafiyah I p. 164, Peshawar 1179 (A.H. 989/1585), Ḳesātak p. 149 no. 76.


(37) *Tadqīq i dāqīq*, on some points of prosody and (more especially) rhyme, by S. ‘Alī Muḥammad: *Lucknow*, 18782 (pp. 30).


(40) *Āṣafīyah*, by M. Bāqā: *‘Aligarh* Subh. MSS. p. 48 no. 33 (a.h. 1272/1858–9).


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1 [Died 1225/1808–9. Cf. PL. IV no. 433 (3) (a). V.S.]
2 So in the Āṣafīyah catalogue. Arberry writes Muḥammad ‘Azīz al-Dīn, Muḥammadpūrī, called Did.
3 Presumably from Mōhān in the Unāb division of Oudh.