

RECENT ACQUISITIONS.

The following six manuscripts formed part of the late Professor Bensly's collection, which was generously presented to the Library by Mrs Bensly in the late summer of this year (1895). This collection numbers 62 volumes (**Add. 3210—Add. 3272**), most of which are in Arabic. The six Persian MSS. described below came too late to be incorporated in their proper places. They are arranged according to the class-marks assigned to them, without regard to the subject-matter.

No. CCCXXIX. Add. 3231.

نور الهداية في اثبات الرسالة لعلي أكبر بن
علي الشيرازي

Núru 'l-hidáyat fí ithbáti 'r-risálat ("The Light of Guidance in proof of the Apostolic Mission" of Muḥammad), a controversial work composed by 'Alí Akbar b. 'Alí Shírází in answer to objections raised by a Christian priest. The author flourished in the early part of this century, and composed this work previously to the year A. H. 1237 (A. D. 1821—2), in which he published his *Tadhkira-i-dilkushá*. See Pertsch's *Berlin Catalogue*, p. 669 *et seq.*, where particulars concerning his family and his earlier writings are given.

The present MS. is unfortunately defective at the end, the missing part including *Maṭlab III* and the *Khátima*. It comprises ff. 66 (ff. 1^a and 66 blank) of

8 l., measuring 16.2×10.0 c. Written in a good Persian *naskh* on blue paper; headings in red. Not dated.

Contents: —

Preface (ff. 1^b—4^a), in which, after the customary doxology, the author mentions the scope, object, and title of his work.

Introduction (Muqaddama) in 3 chapters, which are as follows: —

باب اول (f. 4^a) در بیان تواتر،
 باب دوم (f. 8^a) در آنکه تصدیق ارباب صنعت در صنعتی
 موجب حصول قطع بکمال آن باشد بجهت دیگران،
 باب سیم (f. 9^a) در بیان طریف اثبات نبوت بجهت حاضرین
 و غائبین،

Maqāla (f. 10^b—end), comprising a *Muqaddama* (ff. 10^b—15^a) and 3 *Matlabs*, of which the first begins on f. 15^a and the second on f. 28^a, while the third, together with the *Khātima*, is missing.

Begins: —

تحفهء حمد سزاوار درگاه بی نیازی است که گمگشتگان وادی
 ضلالت را بدالالت پیش روان راه هدایت بسر منزل مقصود
 رسانید آتخ

No. CCCXXX. Add. 3248.

دستور نامهء منشی غلام حسین،

The *Dastūr-nāma*, an account of the organisation of the Moghul Court, its ranks, offices, forms, and methods of procedure, composed, as appears from the Preface, for Mr. Joseph Carew (جووزف کارو) by Munshī Ghulām Huseyn, then 31 years of age, in A. H. 1202 (= A. D. 1787—8).

Ff. 88 (ff. 1^a, 3 and 4 blank; ff. 78—85 bound upside down); 24.0 × 17.1 c.; 15 l. Written in a clear Indian *ta'liq*, headings in red.

Contents: —

Index and table of contents, ff. 1^b—2^b.

Bk. I begins on f. 6^a, and is entitled: — در بیان
شینشاه و بادشاه و وزرا و اعیان و خدمات ادنی و اعلی که
برپاست لازم و واجب است ۵

Bk. II begins on f. 15^a and is entitled: — در بیان
فرامین و پروانجات و کواغذ معاملات شرعی و غیره که ملزوم
برگاہ بادشاه است ۵

Bk. III begins on f. 25^a, and is entitled: — در بیان
روش و آئین سلاطین روزگار اسلامیہ و جمیع مسلمانان ۵

Bk. IV begins on f. 38^b, and is entitled: — در بیان
صدقات آشنایان صادق که خود را در راه محبت نثار کرده اند ۵

Bk. V begins on f. 65^a, and is entitled: — در بیان
حرص و آز پیران که در جمع کردن مال و منال دنیا که وفارا
نشاید سعی کردن و آخر از نا مرادی حیران و پزیشان شدن ۵

Bk. VI begins on f. 77^a, and is entitled: در بیان
کریمان و جوانمردان که اخلاق حمیده داشتند و در احیای
مراتب تواضع و مدارا با خلق خدا هیچ قصور و دریغ
نمیکردند ۵

Begins: —

حمد و سپاس بیقیاس مر بادشاهی را سزد که ممالک کون و
مکان را بیک جنبش کن انتظام و آرایش بخشید آنخ

No. CCCXXXI. Add. 3250.

بوستان سعدی

Another copy of the **Bústán** of **Sa'dí**.

Ff. 149 (ff. 1^a and 149^b blank); 24.3 × 15.1 c.; 15 l. Written in a clear but ugly Indian *ta'liq*; headings in red. Dated in colophon, on f. 148^b, Sha'bán 2, A. H. 1178 (= Jan. 26, A. D. 1765). Copied in Awrang-ábád by Ghulám 'Alí for a French Sergeant-Major whose name seems to read Jean-Baptiste Vespine (جان بی پیسن). (تس وس پیسن).

No. CCCXXXII. Add. 3253.

A manuscript of miscellaneous contents, comprising, besides a number of Arabic prayers, a few short treatises in Persian.

Ff. 168 (ff. 1^a, 9^a, 31^b—33^a, 59^b—63^a, 99^a—103^a, 104^a, 134^b, 137^a, and 164^b—168^b blank); 17.5 × 10.8; number of lines to page and handwriting variable.

Contents: —

I. (ff. 1^b—8^b, originally blank). Some prescriptions (mostly for aphrodisiacs) in Persian, and a few other notes in Persian and Arabic.

II. (ff. 9^b—31^a). Extracts from letters on mystical and spiritual subjects written in Persian by **Khwája Muhammad Ma'súm**, beginning abruptly: —

باسمه سبحانه حامداً و مصلياً

من جمله مکتوبات حضرت عروة الوثقی خواجه محمد معصوم قدس الله سره العزیز در جلد ثالث از مکتوب شانزدہم نوشته بودند که مذکور توحید بسیار است همه اوست میگویند و اسم ذات میگویند که اسم کل است چنانچه اسم زید که

آذیچہ در زید است و وجود زید است همه اسم علیحدہ
دارد آنخ

III. (ff. 33^b—59^a). A treatise in Arabic on prayers and their performance, entitled *آداب الدعاء*, and beginning: —

منها ما يبلغ ان يكون ركنا و ان يكون شرطًا و ان يكون
غير ذلك آنخ

IV. (ff. 63^b—98^b). A number of prayers in Arabic. On f. 63^b is imprinted a seal bearing the inscription *لا تقنطوا من رحمة الله* 1145 (= A. D. 1732—3).

V. (ff. 104^b—132^a). Another collection of prayers in Arabic. The same seal-mark described above is imprinted on f. 104^b.

VI. (ff. 132^b—134^a). Directions in Persian for the performance of certain prayers, beginning, after a brief doxology: —

اما بعد منقولست از نور الحف و الدین جعفر نور الله
مرقدہ آنخ

VII. (ff. 135^a—136^b). Two more prayers in Arabic.

VIII. (ff. 137^b—148^b). Another prayer in Arabic.

IX. (f. 149^a). Notification in Persian of the virtues of certain formulæ of praise prescribed by **Sheykh Adam** بنوری.

X. (ff. 149^b—156^a). Another prayer of **Seyyid Ibn Hasan Shádhiri**, in Arabic.

XI. (ff. 156^b). Another Arabic prayer, apparently incomplete. A note prefixed to it in Persian states that its use was prescribed to a saint called *Muḥiyu'd-Din*, and dignified with the title *قبط الاقطاب غوث*, by his mother on the occasion of his leaving Gilan for Baghdad.

XII. (f. 157^a). Directions for finding the *Leylatu'l-Qadr*, in Persian, beginning: —

طریقه در یافتن شب قدر منقول است از حضرت شیخ الشیوخ
 ابو الحسن خرقانی قدس سره العزیز و در رساله خود آورده
 است الخ

XIII. (ff. 157^b—159^a). Another prayer in Arabic, followed on f. 159^b by a few traditions.

XIV. (ff. 160^a—162^b). An account of the affiliation of 14 dervish orders, and of the manner in which their Sheykh's received the *khirqā* and the doctrine from 'Alí. These 14 orders are (1) the *Zeydis*, so named after Khwāja 'Abdu'l-Wáhid b. Zeyd; (2) the *'Ayyādis*, named after Fuḍeyl b. 'Ayyād; (3) the *Adhamis*, named after Ibráhím b. Adham; (4) the *Hubeyris*, named after Khwāja Hubeyr of Bašra; (5) the *Chishtis*, named after Khwāja 'Uluvv (thus corrected from 'Alí) of Dínavar; (6) the *'Ajamis*, named after Ḥabíb-i-'Ajamí; (7) the *Teyfúris*, named after Báyzázid of Bisṭám; (8) the *Karkhis*, named after Ma'rúf-i-Karkhí; (9) the *Saqatis*, named after Sirrí Saqatí; (10) the *Funeýdis*, named after Juneyd of Baghdad; (11) the *Kázarúnis*, named after Abú Is-háq of Kázarún; (12) the *Ṭúsís*, named after Sheykh 'Alá'u'd-Dín Ṭúsí; (13) the *Suhravardis*, named after Ḍiyá'u'd-Dín Abú Najíb Suhravardí; and (14) the *Firdawsis*, named after Sheykh Najmu 'd-Dín Kubrá.

XV. (ff. 163^a—164^a). A short treatise in Persian in proof of the existence of God (اثبات واجب الوجود), followed by a demonstration of the excellence of Abú Bekr and 'Omar (اثبات فضیلت شیخین), and a refutation of those who seek to deny this excellence.

No. CCCXXXIII. Add. 3254.

قصه حاتم طائی

Qiṣṣa-i-Hátim Ṭá'í (the Romance of Hátim Ṭá'í),

defective at the beginning, but apparently identical with N^o. 1037 of Pertsch's *Berlin Catalogue* (pp. 991—2). See also Rieu, p. 764; Ethé, col. 426—7; Aumer's *Munich Catalogue*, p. 55. A translation by D. Forbes was published in London in 1830, and the text, in an abridged form, at Calcutta in 1818. Editions of the text have also appeared at Constantinople and Bombay. (See Pertsch, *loc. laud.*).

Ff. 114 (f. 114^b blank); 22.4 × 13.2 c.; number of lines, written sometimes horizontally and sometimes obliquely across the page, variable. Writing a fairly legible *ta'liq*; overlinings in red.

Begins abruptly (on what is now f. 1^a): —

بعد از مدت که پدرش بمرد ریاست قریه بدو رسید آتخ

The birth of Hátim, the hero of the story, is recorded at the bottom of f. 2^b, the preceding portion of the text dealing briefly with the history of his ancestors. Ṭay, Kehlán, Rashn, Nakhshab, Qaḥtán, and Hüd.

The title of the actual story, written in red ink, stands thus on f. 5^a: —

در بیان سرگذشت حُسن بانو دختر بزرخ بازگان و اخراج
کردن پادشاه خراسان از شهر خود و بر آمدن او از شهر و
افتادن در صحرا و یافتن هفت گنج خزانة و احسان کردن با
مردمان و مشهور شدن در عالم و عاشق گردیدن شاهزاده
منیر شامی و آمدن حاتم طی برای جواب هفت سوال
حسن بانو،

Of Hátim's Seven Adventures (see Pertsch, *loc. laud.*), the *first* begins on f. 17^b; the *second* on f. 28^a; the *third* on f. 55^b; the *fourth* on f. 75^a; the *fifth* on f. 87^a; the *sixth* on f. 97^a; and the *seventh* on f. 106^a.

Transcribed, according to the colophon on f. 113, in Alláhábád by Sheykh 'Alí (?) Ḥasan, and completed

on Tuesday, the 25th of Rabí' I, A. H. 1200 (= Jan 26, A. D. 1786).

A few Hindustání verses are scribbled on f. 114^a.

No. CCCXXXIV. Add. 3255.

گلستان سعدی

Another copy of the **Gulistán** of **Sa'dí**.

Ff. 133 (ff. 1^a and 133^b blank); 24.5 × 16.2 c.; 14 l. Written in a poor Indian *ta'liq*; headings and punctuation in red. Dated in colophon on f. 133^a Shawwál 25, A. H. 1185 (= Jan. 31, A. D. 1772).

Bk. I begins on f. 10^b; Bk. II on f. 39^a; Bk. III on f. 60^a; Bk. IV on f. 77^b; Bk. V on f. 81^b; Bk. VI on f. 97^a; Bk. VII on f. 101^b; and Bk. VIII on f. 116^a.

No. CCCXXXV. Add. 3263.

قصهء گل بكاوڑی

Qíṣṣa-i-Gul-i-Bakáwalí, the Persian version of the Indian romance of *the Rose of Bakáwalí* made by 'Iná-yatu'lláh **Bangálí** in A. H. 1134 or 1135 (= A. D. 1722—3). See Pertsch's *Berlin Catalogue*, pp. 996—998, where two MSS. of the work are described, and the substance of the translator's preface is fully set forth, together with the literary history of the romance in question.

Ff. 112 (ff. 1^a, 111—112 blank); 22.9 × 15.7 c.; 13 l. Written in a poor but fairly legible Indian *ta'liq*. No date or name of copyist. The name of "*F. Maynard*, 1785", is inscribed on f. 110^b below the last line of the text.

Begins as usual: —

زینت دیباچہء سخن بنام <سخن> آفرینی کہ قفل گنجینہء

دلہارا الخ

MANUSCRIPT HITHERTO UNCLASSIFIED.

No. CCCXXXVI. Add. 3273.

بکر الہدایت سلطانی

Bahru'l-hidāyat-i-sultānī, a kind of catechism on Shī'ite jurisprudence written by **Wājid 'Alī** King of Oude, who ascended the throne on Şafar 26th, A. H. 1263 (= Feb. 13, A. D. 1847: see Ricu, p. 963^a), from notes taken during his boyhood of the teachings of some famous *mujtahid*, whom he does not more precisely indicate than as **سلطان العلماء جناب مجتہد** آن العصر و الزمان.

Ff. 40 (ff. 1^a and 40 blank); 26.4 × 21 c.; 11 l. Written in a good, clear Indian *ta'liq* between margins ruled in gold and colours. To each question and answer the words **سوال** and **جواب**, written in red, are prefixed.

Begins: —

حمد بجد و ثنای لا یعدّ خدا یرا لائق است کہ جن و انس را جهت عبادت آفریده اما بعد تراب اقدام مومنین نیکخواه [متّقین الْمُتّقین الی عنایت اللّٰه] سلطانی عالم واجد علی بادشاه ابن حضرت جنت مکان امجد علی شاه ابن حضرت فردوس منزل محمد علی شاه ابن خلد آشیان سعادت علیخان ابن شجاع الدوله مغفور خواست کہ مسایل فقہ کہ در سنّ طفولیت حسب الارشاد والد ماجد نور اللّٰه مرقدہ استفسار آن اتّفاق شدہ بود و اجوبہ آن سلطان العلماء جناب مجتہد العصر و الزمان تحریر نموده بودند و پیشان افتادہ بودند آنرا در سلك انضباط کشد آنخ

The author adds that he divides the work into nine

chapters (which, however, are not indicated in the manuscript), and names it by the title given above. That the whole text has undergone revision and correction (probably by some jurisconsult or theologian in the author's service) is indicated not only by numerous corrections and additions in a different hand written in the bodies and margins of the pages, and by the word بلغ inscribed on them here and there, but by a colophon, on f. 39^b, which gives the date of this correction as Dhu'l-Qa'da 5, A. H. 1267 (= Sept. 1, A. D. 1851). No mention is made of the reviser's name, but the revision is said to have been effected by command of the royal author. The words "*written by Seyyid Muhammad — may he be forgiven!*" (حرره السيد محمد) (عفى منه) are appended to several of the answers.
