36.

Risālat fi Ḩim al-ʿrāb.

Fols. 180: 9½ in. by 6 in.; 17 lines, each 3 in. long; good Naskh; dated in Persian, a.h. 1225 A.D. 1810.

It is stated in the introduction that in Hindūstān some learned grammarian had written a work based on the grammar of Al-Shaikh al-ʿAllāmah Ibrahīm al-Ḥājibī. a.h. 646, a.d. 1248, and because this MS. was getting much injured through age the present copy was made. The work treats of etymology and syntax, in good readable style.

Begins:

Amā baddhūm allāh li ʿamāh al-sūr wa ṣāhdiwa ʿamāh li ʿamāh lam dinn li ṣaḥīfa ṣ ⱪnīl

37.

Nādir al-Bayān fī ʿIlm al-Nahw.

Fols. 157: 11 in. by 6 in.; 20 lines, each 3½ in. long; Nastaʿlīq; all important texts have been overlined with red; bound in stamped leather; injured by moth close to binding; dated a.h. 1150 (A.D. 1737).


Begins:

Allāhumma ʿaṣālim fī ṣāhidiwa ʿamāh lam dinn li ṣaḥīfa ṣ ⱪnīl
38.

UBĀB AL-LUBĀB FĪ TA'DĪH DĀQĀ'IQ AL-FRĀB.

Fols. 303; 10 in. by 6½ in.; first 8 fols. are written in good Nasta'īq, thence to fol. 221 in bad Naskh, and in the last portion the writing is clear again; much injured by insects; dated 893 (A.H. 1491).

A commentary upon the Lubāb al-Frāb of Tāj al-Dīn Muḥammad b. Muḥammad b. ʿAlī b. al-Saif Isfārāʿīnī Fāḍil, see fol. 3a, last line), who flourished about the end of the seventh century A.H. The author is not mentioned. It begins with a preface:

and was compiled during the reign of Sultan Muḥammad b. Tughluq Shāh of Dehli. The text of the Lubāb is written in red in the first few pages, and subsequently overlined; when combined they begin:

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

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

39-40.

AL-MUTADĀWILAH LI DARS AL-NĀḤW.

Fols. 252; 9¾ in. by 6½ in.; distinct Naskh; plain leather binding; gilt-lined; two vols.
An entire and correct edition of five famous books upon Arabic grammar collated with the most ancient MSS. in India by Lieut. (afterwards Col.) John Baillie.

Vol. I contains:
1. (Al-Mi'at 'Amil) or (Al-'Awamil fi al-Nahw) (pp. 1-11), by 'Abd al-Qahir b. 'Abd al-Rahman, known as Al-Jurjani (d. A.H. 471 or 472, A.D. 1078 or 1079).
2. (Sharh al-Mi'at 'Amil) (pp. 1-65), a commentary upon Al-Jurjani's grammar, without author's name.
3. (Al-Mish'ah) (pp. 1-79), a commentary upon Al-Jurjani's grammar by Abú al-Fath Nasir b. 'Abd al-Sayyid al-Mu'tarrizzi (d. A.H. 610, A.D. 1213), see B.M.A. Cat. Suppl., 930 (ii).


As promised in the advertisement, there were two more vols. to be added to this series, to contain the Kaffi and a biographical sketch of the celebrated authors of the science. Begins:

\[\text{XI.} \ R \ H \ E \ T \ O \ R \ I \ U \ . \]

\[41. \]

\[\text{Al-Mukhtasar fi 'Ilm al-Ma'ani.} \]

Fols. 152; 10½ in. by 6 in.; 19 lines, each 3½ in. long; neat Nasta'liq; copious notes written in minute Nasta'liq on the margins in zigzag fashion; gold-lined round the pages; plain gilt-lined
leather binding; bears an 'arz-didah and several seals of the owners; copied, in a.h. 1103 (a.d. 1600), by Muḥammad 'Abd al-Qādir b. al-Makhdūm.

A treatise on rhetoric by the celebrated Mullā Sa'd al-Dīn Masūd b. ʿUmar, commonly known as “Al-Taftāzānī” (d. a.h. 791 or 792, a.d. 1388 or 1389).

The work is divided into three fanns (parts):

<table>
<thead>
<tr>
<th>I.</th>
<th>folio 11a.</th>
</tr>
</thead>
<tbody>
<tr>
<td>علم المعاني</td>
<td>13b.</td>
</tr>
<tr>
<td>احوال الأسدان الخبرى</td>
<td>20a.</td>
</tr>
<tr>
<td>احوال المسند إليه</td>
<td>40a.</td>
</tr>
<tr>
<td>احوال المسند</td>
<td>52a.</td>
</tr>
<tr>
<td>القصر</td>
<td>57a.</td>
</tr>
<tr>
<td>الأنشاء</td>
<td>63b.</td>
</tr>
<tr>
<td>(2)</td>
<td></td>
</tr>
<tr>
<td>الفصل والوصول</td>
<td>71a.</td>
</tr>
<tr>
<td>الإجازة والاتهام</td>
<td>83a.</td>
</tr>
<tr>
<td>III.</td>
<td>90a.</td>
</tr>
<tr>
<td>علم البديع</td>
<td>123a.</td>
</tr>
<tr>
<td>الكتازية</td>
<td>127b.</td>
</tr>
<tr>
<td>(1)</td>
<td></td>
</tr>
<tr>
<td>حسن الأبداء والانتهاء</td>
<td>127b.</td>
</tr>
<tr>
<td></td>
<td>127b.</td>
</tr>
</tbody>
</table>

Begins:

بحمزة ياءه بن شجر صدربا لتذكيره البيان. أما بعد فيقول العبید الفقیر الى الله الغنى مسعود بن عمر - العليا

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

42.

انوار الربيع في انوان البديع

Anwār al-Rabī‘ fi Anwār al-Badī‘.

Fols. 423; 9 in. by 5¼ in.; 24 lines, each 3½ in. long; neatly written in small Naskh; bound in gilt-stamped leather; slightly soiled; copied at the desire of Khāṣṣ Khān, the Wazir, in the 45th
year of the reign of Aurangzeb A.D. 1113 (A.H. 1701), at Mustaqqarr al-Khildah Aklurabadi Azr by Muhammad Ishâq Kâshi.

This is a commentary upon the Bailviyyah of 'Ali Sadr al-Din al-Madani b. Ahmad Nizâm al-Din al-Husâni al-Hasanî (see Sulâfat al-'Asr, No. 48) by the author himself, who wrote it in India in A.H. 1077 A.D. 1667.

The last ten lines are devotional; the description of the nine other Bailviyyahs and their authors, an index to this has been given at the beginning in the hand of Muhammad, known as Al-Sa'id, in A.H. 1130 (A.D. 1717).

Begins:

الحمدلله بدبيع السموات وبنيت ونعم على

For other copies see B.M.A. Cat. Suppl., 1900; Khed. Lib., iv, p. 209; Leyden Cat., 549; Brooke's Ann. ii, p. 121; etc.

XII. POETRY.

43.

قصيدة دنيال خزاعي

Qâşidat Di'bal Khuzâi.

Fols. 6; 11 in. by 6 in.; 16 lines in double columns, each 3½ in. long; fair Naskh; paper covers; injured; not dated; probably copied in the eleventh century of the Hijrah.

This qasâdah, which consists of 133 lines in praise of the descendants of the Prophet, was copied from the history of Al-Tabari. It is stated that Abî al-Salih al-Harawi was the person, probably the author of the qasâdah, who had dictated it to Al-Tabari (see No. 19).

The qasâdah begins:

جاویدن بابکریه وسرائیل نویمumesalât

44.

شرح قصيدة دنيال

Sharh Lâmiyat al-'Ajâm.

Fols. 370; 9 in. by 6; 25 lines, each 4 in. long; written in good Naskh in small hand; illuminated frontispiece; coloured lines
ARABIC MANUSCRIPTS.

round the pages; slightly injured by insects; plain leather binding; bears an ‘arz-didah; dated A.H. 979 (A.D. 1571).

This is an elaborate commentary by Salāh al-Dīn Khalīl b. Aībak al-Šafādī upon the Lāmiyat al-‘Ajam of the celebrated poet Abū Ismā‘īl al-Ḫusain b. ‘Alī b. Muḥammad b. ‘Abd al-Šamad al-İsfahānī al-Madani, commonly known as “Al-Tuḥrā‘i” (d. A.H. 515, A.D. 1121). The verses of the Lāmiyat are written in red ink.

The commentary begins:

الحمدلله الذي شرح صدر من تأدب ورفع تدر من تأهل للعلم

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

45.

قصيدة البردة مترجمة

Gaṣīdat al-Burdah Mutarjamah.

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

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

The gaṣīdah begins:

امن تذكر جبّان بذي سلم من جت دمعاجري من قصة بده

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

فبما أزما برآن همسایهای ذی سلم

خون دور آزاد حشمت اشک که بیم

Cf. Brockelmann, i. p. 247; etc.
Diwan al-Mutanabbi.


The first qasidah begins:

For MSS. see B.M.A. Cat., p. 2789. and Suppl., 1038–1039; Loth (I.O. Cat., 807; etc. For Dieterici's edition with Al-Wāhidi's commentary see Supplement.

Diwan Shihab al-Din al-Musā.

Fols. 132; 7½ in. by 5 in.; 17 lines, in double columns; headings in red; good Naskh; dated A.H. 1139 (A.D. 1726); copyist, Ibn 'Abd al-Wāhid Muhammad.

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

1st . . . . . .

2nd . . . . . .

3rd . . . . . .

The introduction begins:

The Diwan begins:

This completes and relates his account of the caliph and his companions...
ARABIC MANUSCRIPTS.

48.

Sulafat al-'Asr fi Mahasin A'yan al-'Asr.

Fols. 279; 10¾ in. by 5¼ in.; 29 lines, in double columns; good Naskh; bound in strong leather; dated A.H. 1082 (A.D. 1671).

A collection of verses. The author is 'Ali Šadr al-Din al-Madani b. Ahmad Nizam al-Din al-Hasanî al-Hasani, who accompanied his father to Ḥaidarâbâd. He was imprisoned by Sultan Abu al-Hasan, but was favouried by the Emperor 'Alamgir. He died at Shiraz, A.H. 1117 (A.D. 1705). His first qasidah is dedicated to 'Abd-Allâh Muḥammad Qutb-Shâh.

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

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

Begins:

يام قائد جواهر الكلم حقائق الشفاة الج

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

XIII. ELEGANT PROSE.

49.

Maqâmât al-Badî."i.

Fols. 76; 8¾ in. by 5¼ in.; 11 lines, each 3¾ in. long; written in clear Nasta'liq; injured by insects close to binding; bound in plain leather; not dated, probably copied in the eleventh century A.H.

A collection of forty maqâmât (discourses) and three additional novelettes, compiled by Bâdi' al-Zamân b. al-Ḥusain, better known
as Al-Hamadānī, a disciple of the celebrated scholar Abū al-Ḥasan b. Fāris al-Zanjānī. From his native place the author travelled to Gūrgān in a.h. 380 (A.D. 990), then to Nišābūr, and finally settled in Ghaznī. He was one of the earliest to attempt to write pleasantries, to which the ‘Abbāsihe Khulūlīs and pietists had begun to take a liking. He died at Herāt in a.h. 508 (A.D. 1007), when he was only 40 years of age.

In the present work, an imaginary person under the name of Ḥāsr b. Ḥishām has been made a witness of all the adventures narrated in the maqāmahs.

Begins:

Cf. Brockelmann, i, pp. 93.-95. The work has been published with a commentary at Beirut in a.h. 1315 (A.D. 1898).

50.

Maqāmah al-Hariri.

Fols. 125; 12 ½ in. by 8 in.; 17 lines, each 5 in. long; written in splendid Naskh, with headings in red ink, on thin paper; numerous notes in small and clear Nastaliq; slightly soiled and patched; plain leather binding; not dated; bears an ‘arg-didah, and a seal of Fakhr al-Dīn Ahmad Khān, a.h. 1188 (A.D. 1774).

These are the ever popular stories of Abū Muhammad al-Qāsim b. ‘Alī al-Hariri (d. a.h. 516, A.D. 1122), who was the most famous prose-writer of his time. The work is divided into 50 maqāmahs (discourses), and towards the end are the two treatises: Al-Risālah al-Sinīyyah (fol. 1297 et al.; Al-Risālah al-Ṣinīyyah fol. 124). As the names of these Risālas suggest, every word in the former, which was composed in a.h. 497 (A.D. 1098), contains the letter س (s), while the letter س (s) is contained in every word of the latter.

Begins:

بسم الله الرحمن الرحيم - مسجلاً من تحميدك على ما تعلمته من
البيان والهمت من البيان - أتّج
ARABIC MANUSCRIPTS.

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

51.

Maqāmāt al-Ḥariri.

Fols. 274; 12 in. by 8¼ in.; Naskh; printed at Calcutta, a.h. 1225 (A.D. 1809).

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

52.

Sharḥ Maqāmāt al-Ḥariri.

Fols. 71; 10 in. by 6½ in.; 17 lines, each 3½ in. long; Nasta’liq; plain leather binding; not dated; transcribed at Lucknow.

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

Begins:

الحمدلله على فضله العظيم وسلامته على رسوله النبی إلى النسخ

المفتخر من كل فن مستطرف

53.

Al-Mustatraf min Kulli fannin Mustazraf.

Fols. 248; 14 in. by 9½ in.; 27 lines, each 7 in. long; first portion is written in neater and smaller, the latter half in larger and more
distinct Naskh, with headings in red ink; bound in plain leather; stained by damp; dated Bistorah, a.h. 1093 (a.d. 1681); copyist, ‘Abd-Allāh b. Ja‘far al-Jazā’iri.

The famous anthology in prose and verse of Muḥammad al-Khaṭīb al-Abshīḥī (about a.h. 800, a.d. 1397). It is stated that material for this work was mostly taken from the Rabī‘ al-Abrār, by Al-Zamakhsharī (d. a.h. 538, a.d. 1143), and the Al-Iqd al-Farīd, by Shihāb al-Dīn Aḥmad, commonly known as Ibn ‘Abd Rabboh al-Andalūsī. The latter work has been ascribed by Ḥājī Khalīfah (iv, 232) to Al-Ważīr Ābū Salīm Muḥammad b. Talhaḥ Qarāshī (d. a.h. 652, a.d. 1254), while Čaṣirī i, 215 calls him Shams al-Dīn Abū ‘Abd-Allāh Muḥammad b. Talhaḥ Miṣrī Shāhīrī.

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

Begins:

قَالَ فَقَمَ عَلَى عَنْ رَضِيَ اللَّهُ عَنْهُمْ وَذَلِكَ ذِبَاحٌ لِلْجَنِّ نَصْبَتُ بِالْحَسَيبِ أُمَّ سَبِيلٍ

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

54.

الكسكول

Al-Kashkūl.

Fols. 529: 10 in. by 7 in.; 20 lines; each 4 in. long; written in clear Naskh on paper of various colours, but of the same quality throughout; bound in stamped leather; not dated; a note on page 1 shows that it changed hands in a.h. 1199 (a.d. 1784).

The well-known Kashkūl. a collection of a variety of poetry and elegant prose, by Shaikh Bahā’ al-Dīn Muḥammad ‘Āmilī b. Shaikh Ḥusain, who flourished during the reign of Shāh ‘Abbās the Great,
and died at Ispahan A.H. 1030 or 1031 (A.D. 1621 or 1622). His
poetical name was Bahá‘í. He was the author of several works.
(For his Ma‘nawi, Nán-u Ḥalwá, see the Persian part.)

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

I. Folio 1, begins:

II. Folio 110b.

III. " 196b.

IV. " 339b.

V. " 433b, and concludes:

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

55.

Nafḥat al-Yaman.

Pp. 603; 12½ in. by 9 in.; Naskh; printed at Calcutta, A.H. 1226
(A.D. 1811).

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

Begins:

56.

Al-‘Ajab al-Ujāb Fīmā Yuffid al-Kuttāb.

Pp. 401; 9½ in. by 6¾ in.; Naskh; printed at Calcutta, A.H. 1229
(A.D. 1813).
A complete introduction to the art of letter-writing, being a collection of letters upon various subjects, compiled by the same Shaikh Ahmad b. Muhammad b. 'Ali b. 'Abd Allâh al-Abînâ' al-Yamani al-Shirwanî, the author of the work described above.

Begins:

الحمد لله منشى للمعم نوفر نعماده

XIV. TALES.

57.

مجنون نسيمة العامريه

Majnun Laila al-`Amiriyyah.

Fols. 50; 94 in. by 57 in.; 13 lines, each 3½ in. long; clear Nasta'liq; the verses have vowels added; bound in plain leather; slightly damaged by insects; not dated.

A love story. The hero is the celebrated Qais b. Mu'ad, better known as Ibn al-Mulawwah and Laila al-`Amiriyyah the heroine. Majnun was the name given to Qais after he had fallen in love with Laila. He lived in the time of the Khalifah Hishâm of the Umayyah dynasty about the year A.H. 103 (A.D. 721).

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

Begins:

ذكرى لنتى أعلم بعينيه وأحكم وأعز وأكرم والسنين وأحن

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

58-59.

نته نسيمة أيض

Alf Lailah-u Lailah.

Pp. 888; 94 in. by 6 in.; Naskh; printed at Calcutta, a.h. 1229-1233 (A.D. 1814-1818; two vols.)
ARABIC MANUSCRIPTS.

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

Begins:

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

Begins:

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

Begins:

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

Begins:

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

Begins:

XV. DICTIONARY.

60.

Fiqh al-Lughāt.

Fols. 69; 10 in. by 7½ in.; 21 lines, each 4½ in.; written in Nasta'liq; no date; bears signature of C. Gladwin in English.

This is an Arabic glossary arranged according to subjects, by Abū Mansūr ʿAbd al-Malik b. Muḥammad b. Ismāʿīl al-Ṣaʿālabī (d. A.H. 429, A.D. 1037). In the preface there is a long eulogy of the governor, Abū al-Faḍl Ṭubayd-Allāh b. Ahmad al-Miqālī, at whose request the author composed this work. The book is divided into 30 bādhs (parts).

Begins:

This is an Arabic glossary arranged according to subjects, by Abū Mansūr ʿAbd al-Malik b. Muḥammad b. Ismāʿīl al-Ṣaʿālabī (d. A.H. 429, A.D. 1037). In the preface there is a long eulogy of the governor, Abū al-Faḍl Ṭubayd-Allāh b. Ahmad al-Miqālī, at whose request the author composed this work. The book is divided into 30 bādhs (parts).

Begins:

This is an Arabic glossary arranged according to subjects, by Abū Mansūr ʿAbd al-Malik b. Muḥammad b. Ismāʿīl al-Ṣaʿālabī (d. A.H. 429, A.D. 1037). In the preface there is a long eulogy of the governor, Abū al-Faḍl Ṭubayd-Allāh b. Ahmad al-Miqālī, at whose request the author composed this work. The book is divided into 30 bādhs (parts).

Begins:

This is an Arabic glossary arranged according to subjects, by Abū Mansūr ʿAbd al-Malik b. Muḥammad b. Ismāʿīl al-Ṣaʿālabī (d. A.H. 429, A.D. 1037). In the preface there is a long eulogy of the governor, Abū al-Faḍl Ṭubayd-Allāh b. Ahmad al-Miqālī, at whose request the author composed this work. The book is divided into 30 bādhs (parts).

Begins:

This is an Arabic glossary arranged according to subjects, by Abū Mansūr ʿAbd al-Malik b. Muḥammad b. Ismāʿīl al-Ṣaʿālabī (d. A.H. 429, A.D. 1037). In the preface there is a long eulogy of the governor, Abū al-Faḍl Ṭubayd-Allāh b. Ahmad al-Miqālī, at whose request the author composed this work. The book is divided into 30 bādhs (parts).

Begins:

See B.M.A. Cat., p. 755, and Suppl., 855; Flügel (Vienna Cat.), i, p. 210. Also see Camb. Cat., 8, p. 38, where a second part of this work is described, called سراعة النحاء, and all the known MSS. of فقه اللغات are enumerated. It has been published at Paris, A.D. 1861; Beirut, A.H. 1272 (A.D. 1855); Cairo, A.H. 1284 (A.D. 1867).

61.

Tāj al-musarār wa Tāj al-ʿasāmi.

Fols. 335; 9½ in. by 8½ in.; 21 lines, each 6¼ in. long; the first page is written in good, but the rest in ordinary, Nasta'liq; margins
and binding damaged by insects; dated a.h. 842 (A.D. 1438); copyist, Dā'ūd b. 'Alī b. Jamāl.

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

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

Begins:

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

62.

حياة الخميولي

Hayāt al-Ḥaiawān.

Fols. 357; 11¾ in. by 6¾ in.; 33 lines, each 4½ in. long; written in small clear Naskh; headings in red ink; gilt-stamped binding; much damaged; dated a.h. 805 (A.D. 1402).

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

At the beginning a bibliography of 500 books in prose and 197 in verse has been added, which indicates the sources from which the author gathered material for his work.

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

Begins:

63.

قاموس المحتط

Qāmūs al-Muḥīṭ.

Fols. 741; 12 ½ in. by 6 ½ in.; 27 lines, each 4 ½ in. long; clear Naskh; illuminated frontispiece; gold and coloured lines round the pages, bound in gilt-stamped leather; bears several seals of the owners; transcribed in Mecca, A.H. 1030 (A.D. 1620).

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

Begins:

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

64.

قاموس المحيط

Qāmūs al-Muḥīṭ.

Fols. 608; 13 in. by 7 ½ in.; 29 lines, each 4 ½ in. long; written in good Naskh, with headings in red; bound in gilt-stamped leather; bears several 'arz-dīdahs, the oldest is dated A.H. 1091 (A.D. 1680).

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

XVI. CONTROVERSY.

65.

رسالة باسفيس

Risālat Bā-Saifān.

Fols. 141; 8 ½ in. by 5 ½ in.; 15 lines, each 4 in. long; good Nastāʿlīq; paper covers; dated A.H. 1229 (A.D. 1813).
A treatise on religious controversy between Christians and Muslims, by Jawwād Sabūt Bā-Ṣaifān, who dedicated it to the Wazīr As‘ad Pāshā, son of Sulaimān Pāshā, Governor of Baghādād.

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

Begins:

لايستوى الفاعلون من المؤمنين غير أولى النصر الح

XVII. PRAYERS.

66.

اسما’ الله الحسني

Asmā’ Allāh al-Ḥusnā.

Fols. 4; 6¾ in. by 4½ in.; 6 lines in three columns, each 2 in. long; not dated.

These are the 99 names of God in Arabic, written in bold Nashk, with their meaning in Persian in Nasta‘līq, in red ink.
B. PERSIAN MANUSCRIPTS.

I. THEOLOGY.

67. 

Injil-i Muqaddas.

Fols. 108; 12½ in. by 8 in.; 17 lines, each 4½ in. long; written in clear Nasta'liq on thick paper with headings in red ink; bears signature of the Hon. A. Seton; probably copied in the twelfth century A.H.

The Persian version of the New Testament.

Begins:

كتاب ميلاد يسوع المسيح ابن داوود ابن إبراهيم (2) إبراهيم ولد أسسان

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

68. 

A'ina-i Haqnuma.

Fols. 127; 11½ in. by 9 in.; 29 lines, each 6½ in. long; written in Nasta'liq-shikastah-âmîz; bound in plain leather; copyist, Jagan-Nâth; bears signature of J. W. Urquhart.

A work on the doctrines and ethics of the Christian religion, differences between its tenets and those of Islam, containing evidence to prove its superiority over other religions. It was written and completed in A.H. 1018 (A.D. 1609) and dedicated to the Emperor Jahângir, by Geronimo, or, as some write it, Hieronymo Xavier, a native of Navarre, and a Jesuit, who came from Goa, where he was.
attached to the Catholic mission from A.D. 1571 till his death at the same place in A.D. 1617. He was the author of several other works, e.g., a Life of Christ, a translation into Persian of the Psalms, a history of St. Peter, a Guide to Kings, Lives of the Apostles, etc.

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

"The Gospel of Geronimo Xavier:—

"The Mogul Emperor Akbar, who was fixed to no religion, wrote to the King of Portugal in 1552 (?), asking him for a translation of the Scriptures into Arabic or Persian, and at the same time one who was capable of explaining to him the Christian religion. One Geronimo Xavier, a Jesuit, and relation of the famous St. Francis Xavier, was appointed for this purpose, having learned, as he says, the Persian language in eight years. composed this book, and presented it to the Great Mogul in April, 1662 (?)."

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

The present work, which is in the form of a dialogue between the author as exponent of the Christian dogmas and a Hakim (philosopher) or Mullâ (Muhammadan priest), consists of five Bâbs or chapters with numerous subdivisions (see index on fols. 4b-5a):

**Bâb I.** در بیان احتیاج آدمیان بهدین خدا

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

**Bâb II.** در آموزه دینی عیسی‌یان از خدایی آمود

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

**Bâb III.** دراً میت عیسی صاحب ماس

in nine faṣls: fols. 51a, 54a, 57b, 60b, 63a, and 68b (the rubries from fifth, seventh, and eighth faṣls are absent).

**Bâb IV.** در تقویت حکم دینی عیسی‌یان و نجات بیگیان

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

**Bâb V.** در بیان تأییدات دینی عیسی‌یان و فنونیات آن بر دیگر دینیان

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

Ке дар ۰٠ گُرٰش مسی باید آنچه دین عیسیویان مسی آموزد اسرار

خاص البیل مبارک بیان مس شورود - ۳۰

Cf. Rieu (B.M.P. Cat.), i, p. 4; etc. A reply to the work was written a little after in a.h. 1031 (A.D. 1622) by Ahmad b. Zain al-Abidin al-Alawi.

69.

دیستان مسیحی

Dabistan-i Mazahib.

Fols. 239; 10½ in. by 7¼ in.; 15 lines, each 4½ in. long; written in Nasta'liq-shikastah; headings in red; illuminated frontispiece; bound in gilt-stamped leather; copied by Dānā-Rām, a.h. 1215 (A.D. 1600).

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

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

Begins:

ای نام توضیف اطلاع دیستان یاد تو بیالغ خرداد شمع شیستان

Cf. Rieu (B.M.P. Cat.), i, p. 141 sq.; Bodl. Cat., 791; Pertsch Berlin Cat.), pp. 271-272; Ethé (I.O. Cat.), 2542-2547; Ammer Munich Cat.), p. 126; Browne (Camb. Cat.), 120-122; etc. It has been completely translated into English for the Oriental Translation Fund by D. Shea and A. Troyar, Paris, a.d. 1843. The work has also been published at Calcutta, a.h. 1224 (A.D. 1809); Teherān, a.h. 1260 (A.D. 1844); Bombay, a.h. 1264-1277 and 1279 (A.D. 1847-1860 and 1862).
70.

'Alâmât-i Nujûm al-Furqân.

Pp. 313; 10½ in. by 7½ in.; Nastâliq; printed at Calcutta, A.H. 1226 (A.D. 1811).

This work on the جوید, or the correct reading and reciting of the Qurân, was originally compiled in the 34th year of the reign of 'Âlamgîr (A.H. 1093, A.D. 1682) by Ibn Muhammad Sa'îd Muṣṭafâ.

First there is (pp. 1–20) a description of the words of the various Sûrahs of the Qurân, grouped in 30 sections, then the words follow arranged alphabetically.

The introduction begins;

محمد وسیس سعیانی از متماس قیاس سراوار جناب احديت

II. HISTORY.

(a) GENERAL HISTORY.

71.

روضة الصفا

Rauzat al-Safâ'.

Fols. 628; 16½ in. by 10½ in.; 35–6 lines, each 6½ in. long; written in fine Nastâliq-shikanât-âlmiz; some parts are very neatly written; headings in red; the frontispieces to the seven parts are superbly illuminated with gold; bound in thick leather, which is gilt-lined round the marzins; dat. 4 A.H. 1037 A.D. 1627; seven vols. bound in one.

An excellent copy in preservation of the famous work on general history by Mrî Kâwâlî, containing seven volumes: I, on fol. 1b; II, fol. 103b; III, fol. 23b; IV, fol. 310b; V, fol. 402b; VI, fol. 486b; VII, fol. 607b.

For details of this work see another copy described elsewhere.
72.

Habib al-Siyar fi Akhbār Afrād al-Bashar.

Fols. 325; 14\frac{1}{2} in. by 9\frac{1}{2} in.; 21 lines, each 6\frac{1}{2} in. long; written in clear Nastā'īlīq, with headings in red; bound in plain leather; probably copied about the beginning of the thirteenth century a.h.; bears signature of C. Gladwin.

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

The first juz' of the present volume, fols. 1–183, contains history of the Khāns of Turkestan, an account of Chingiz Khān and his descendants in Persia and Turkestan.

The second juz', fols. 183–end, comprises a history of the royal dynasties contemporary with Chingiz Khān and successors.

The third volume begins:

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

Fols. 632; 9¼ in. by 6 in.; 15 lines, each 2½ in. long; written in excellent small Nastaliq; frontispiece illuminated with gold; gold lines round the pages; headings in gold and red ink; bound in red velvet; probably transcribed in the ninth century of the Hijrah; new margins have been pasted; bears an inscription at the end “That this copy was read for a few days by Sultan Mahammad Mirza Safawi.”

An authentic history of the great conqueror Timur (Tamerlane) from his birth, A.H. 736 (A.D. 1336), to his death, A.H. 807 (A.D. 1405), collected from official records, by Manlânâ Sharâf al-Dîn ‘Ali Yazâfî (d. A.H. 858, A.D. 1454), who was attached to the court of Sultan Shâhrûkh Mirzâ and subsequently of his son Sultan Ibrâhîm Mirzâ, at whose desire the present work was compiled at Shiraz in four years and dedicated to Shâhrûkh in A.H. 828 (A.D. 1425). The Zafar-nâmah, or, as it is often called, Timûr-nâmah, is written in such a style that it is considered a very model of elegance in Persian prose composition. Sharâf al-Dîn, besides other works, wrote the Sharh or commentary on the Qasîlah Burdah (see No. 45). He also wrote poetry and used as poetical name “Sharaf.”

Begins:

حمداً كنیرا مباركًا لعس يؤولى الملك من يشاة وينزع الملك محسن يشاة وعملية طيبة رابعة على خانات التبتة ومسد الدوما (توبة) أجنب

Cf. Rieu B.M.P. Cat., i, p. 173 sq.; Eflîgel Vienna Cat.), ii, p. 189; Merley R.A.S. Cat., p. 94 sq.; Boll. Cat., 153-159; Ethé (L.O. Cat., 173-198 and 2830-2832; Anmer Munich Cat.), p. 86; Mehren (Copenhagen Cat., p. 144; Browne Camb. Cat.), 143-144; also see Hij. Kâm., ii, p. 173; Steward’s descriptive Cat., p. 23 sq.; Elliot, Hist. of India, iii, p. 478; etc. Gibbon has spoken highly of this work in the 55th chapter of his “Decline and Fall of the Roman Empire.” An English version of the work is by D. Darby, London, A.D. 1723. It was completely translated into French by Petis de la Croix, “Histoire de Timur-Bec,” Paris, A.D. 1722.
74.

Zafar-nāmah.

Fols. 483; 10½ in. by 6½ in.; 21 lines, each 3½ in. long; clear Nasta'liq; headings in red; illuminated frontispiece; coloured lines round the pages; bound in plain leather; much injured by insects; bears an 'arz-dīdah and several seals; copied (in Tattah) in A.H. 1090 (A.D. 1679).

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

75.

Timūr-nāmah.

Fols. 220; 12½ in. by 10 in.; 17 lines, each 5 in. long; written in fair Nasta'liq; bound in plain leather; slightly soiled by damp; bears seal of Naubat-Rāi; copied for Nawwāb Majd al-Daulah, A.H. 1191 (A.D. 1776).

A Persian version of the autobiographical institutes, political and military, of Timūr. It is to be noted that these memoirs are usually named ملفوظات تيمورى (Malfūzāt-i Timūrī), and were first translated and presented to the Emperor Shāhjāhān about A.H. 1047 (A.D. 1637)—see preface—by Abū Tālib al-Ḥusainī Khurāsānī, from a copy in Turki in the library of the Pāshā of Yemen.

\[\text{Cf. for the memoirs generally, Elliot, Hist. of India, iii, p. 389 sq.,\}
\[\text{and iv. p. 559 sq.; Erskine, Memoirs of Babar, pp. 2-3; Morley (R.A.S. Cat.), pp. 95-96; Bodl. Cat., 150-152; Ethé (I.O. Cat.), 196-203; etc. The institutes were translated into English by Major Davy, and published by J. White, Oxford, A.D. 1783, and the memoirs were translated by Major Stewart and published by the Oriental} \]
Translation Fund, London, a.d. 1830. The institutes were also rendered into French with the Persian text by Langlès, Paris, a.d. 1787.

(e) HISTORY OF INDIA.

76.

Wāqi‘āt-i Bābarī.

Fols. 194; 11½ in. by 7½ in.; 21 lines, each 4½ in. long; written in clear Nastāliq; bound in stamped leather; copied by Hasan ‘Alī b. Fath ‘Alī Khān of Merv, in the province of Khurāsān (Persia); dated A.H. 1215 (A.D. 1798).

A complete copy of the Persian version of the Memoirs of the Emperor Bābar, transcribed under the instructions of Sulṭān Muḥammad Mirzā, for the reading of Prince Mirzā Muḥammad Sulṭān-Mīrza. A few lines have been added at the beginning by way of preface, which begin:

قال اللهم مالک الملك توتی (پوئنتی) الملك من تشاه (یشوا) و تمززع (ینزع) الملك من تشاه (یشوا) – الہ

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

77.

Tabaqāt-i Akbar-Shāhi

Fols. 752; 9½ in. by 5½ in.; 18 lines, each 3½ in. long; written in beautiful Nastāliq, mostly on gold-sprinkled paper; gilt and coloured lines round the pages; headings in red; slightly injured and repaired; an old copy.

A most celebrated general history of India from the time of the Muslim conquest (A.H. 367, A.D. 977) to the 38th year of
Akbar's reign (A.H. 1002, A.D. 1593). The work, which is the earliest pertaining exclusively to India, is also known under the titles of Tabaqāt-i Akbarī, Ta‘rikh-i Nizāmī, and Ta‘rikh-i Sultan-i Nizāmī. It was compiled by Nizām al-Dīn Ahmad b. Muḥammad Muqīm al-Hasrāwī (d. aged 45 years, A.H. 1003, A.D. 1594), whom Akbar had appointed Bakhshī of Gujarāt in the 19th year of his reign, and subsequently in the 37th year Bakhshī of the whole empire. The author claimed descent from the celebrated saint Khwājah ‘Abd Allāh al-Ansārī al-Hasrāwī; and his father, Khwājah Muqīm, in the latter part of Bābar’s reign was raised to the Diwānship of the Emperor’s household, and after Bābar’s death, when Gujarāt was conquered by Humāyūn, and Mirzā ‘Askarī was entrusted with the government of the province of Aḥmadābād, Muqīm was appointed Wazīr to the Mirzā. The Khwājah also held high military command under Akbar.

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

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

Tabaqāt I, on fol. 17b: History of the Sultāns of Dehli, from Mīrzāz al-Dīn Muḥammad Sām Ghūrī, known as Shihāb al-Dīn, to Bābar, A.H. 574–1002 (A.D. 1178–1593). This book comprises notices of Quṭb al-Dīn Aibak, fol. 20a; Tāj al-Dīn Yalduz, fol. 21a; Nāṣir al-Dīn Qubāchah, fol. 22a; Bahā al-Dīn Tughrīl, fol. 22b; Malik Bākhtiyār al-Dīn Khiljī, prince of Lakhnautī, and his three successors, fol. 22b; Ārām-Shāh, son of Quṭb al-Dīn, and his successors, fol. 26b; Sultān Jalāl al-Dīn Khiljī and successors, fol. 68b; Ghīyās al-Dīn Tughrīl and successors, fol. 94b; the Sayyids, from Khīzr Khān, fol. 130b; the house of Afghān kings, from Bahūlūl Lūdī, fol. 145a; the defeat at Pānīpat of Ibrāhīm by Bābar in A.H. 932 (A.D. 1525); Bābar, fol. 173b; Humāyūn, fol. 187b; Shīr-Shāh Sūr and successors, their final overthrow, fol. 215a; a concise history of the reign of Akbar, fol. 234b; the Amirīs who flourished in Akbar’s reign,
BAILLIE COLLECTION.

fol. 374a; ‘Ulamā‘ and Fuzulā‘ literary men), fol. 382b; Mashā‘ik (holy persons), fol. 336a; Huṣama‘ physicians), fol. 388b; Shu‘arā’ (poets), fol. 395b.

Tabaqah II, on fol. 395: History of the Sultāns of the Deccan, a.h. 748–1002 (A.D. 1347–1593); the Bahamanis, fol. 400b; the Niẓām al-Mulkis, fol. 433b; the ‘Aṣif Qijāns, fol. 438a; the Qutb al-Mulkis, fol. 439b (here a few rubries are missing).

Tabaqah III, fol. 440a: History of the kingdom of Gujarāt, from a.h. 793 (A.D. 1390) to its annexation to the Moghul Empire, a.h. 980 (A.D. 1572).

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

Tabaqah V, fol. 523a: History of the Shujā’i Kings of Jaunpūr, from Khwājah Jahān, a.h. 784 (A.D. 1382), to the defeat of Sultān Husain after a reign of 19 years by Sikandar b. Bahīlāl. Sultān of Dehli, a.h. 881 (A.D. 1476).

Tabaqah VI, fol. 529: History of the kingdom of Mālwa, from a.h. 809 (A.D. 1406), comprising an account of its amalgamation with Gujarāt in a.h. 937 (A.D. 1530), to the surrender of Bāz-Bahādūr b. Shujā‘ Khān, fol. 955b, to Akbar, a.h. 977 (A.D. 1569).

Tabaqah VII, fol. 597a: The Sultāns of Kashmīr, from its conquest by Shāh-Mir, who assumed the title of Shams al-Dīn, a.h. 747 (A.D. 1346) to a.h. 945 (A.D. 1537), when Yūsuf b. ‘Ali-Shāh submitted to pay tribute to Akbar.

Tabaqah VIII, fol. 633b: The kingdom of Sind from a.h. 86 (A.D. 705), the time of its conquest by the Arabs during the reign of Khalīfah Walī b. ‘Abī al-Mulk, to a.h. 1001 (A.D. 1592), when Mirzā Jānī Beg submitted to Akbar and his kingdom was annexed to the Moghul Empire.

Tabaqah IX, fol. 641a: History of the Sultāns of Multān, from its first conquest by the Mūsļims under Muḥammad Qāsim during the governorship of the Arab, Hājjī b. Yūsuf, but more especially from the time of Shāhīkh Yūsuf, a.h. 847, A.D. 1443, to the annexation of the kingdom by the Moghuls in a.h. 932 (A.D. 1525).
Khātimah, on fol. 651b: Short geographical sketch consisting of eleven lines and confined merely to the area of the empire under Akbar, and the number of its cities and villages; it breaks off abruptly with the following words:—

والحال سنة هزار وسبعة قصبنا دار كه بدر قصبه صدوبست ويا نصد

The preface begins:

سياسة رفعت أسس بادشاه حققيقا را سرد كه حل وعقد نظام عام

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

78.

اکبرنامه

Akbar-nāmah.

Fols. 694; 11½ in. by 7½ in.; 23 lines, each 4½ in. long; written in fair Nasta’liq by different hands; bound in plain leather; repaired at many places; injured; an old copy.

The well-known history of the Emperor Akbar the Great, by his favourite Prime Minister and Secretary, Shaikh Abū al-Fażl ‘Allāmī. The author was in his time the most learned and elegant writer in the East. Abū al-Fażl was first brought to the notice of the Emperor in the 20th year of his reign, a.h. 982 (A.D. 1574), by his equally celebrated elder brother Faiżī (see No. 30). For nearly twenty-eight years Abū al-Fażl remained a favourite with Akbar and held his offices with great distinction. He was the author of several works: the A’in-i Akbarī, the Maktūbāt, the ‘Iyār-i Dānish, etc. He was also a Sanskrit scholar, and under his supervision several translations were made: the Mahābhārata, the Rāmāyana, the Jogīśt, etc. (All these works except the last but one are described
in this catalogue.) Abū al-Faqīl, when he was returning from the Deccan, whither he had been sent as Commander-in-Chief of the Imperial Troops for five years, was assassinated, though he defended himself with great valour up to the last, by Rājāh Narsingh-Deo Bundela, as is alleged at the instigation of Prince Salim (afterwards Jahāṅgīr), near Gwalior, a.h. 1011 (A.D. 1602).

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

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

Begins:

الله أكبر بن أبي سفيان فله درب فني اسم توفي وشمسا خنيس شكر فله

حقية بديرة

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

79.

Dastūr al-ʿAmal-i-Akbarī.

Fols. 106; 9½ in. by 6 in.; written in Nastaʿlīq-shikastah-āmīz; bound in plain leather; copied by Khiyālī Rām in a.h. 1230 (A.D. 1814).
An account of the 22 ṣubahs or provinces of the Indian Empire, their subdivisions and revenue in the time of the Moghul sovereignty, compiled by Thākur-Lal Munshi, son of Chhatarbhuj-Dās of Burhān-pūr. It is stated on fol. 104b that the notices in regard to the ṣubahs in the Deccan were taken and enlarged from the notes of Rāī Braj Ishwar-Dās. (Rieu in B.M.P. Cat., i, p. 404b, has Rāī Braj b. Ishtrī-Dās.)

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

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

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

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

Cf. Rieu (loc. cit.).

80.

ابنالنامةجیامگیری

Iqbāl-nāma-i Jahāngīrī

Fols. 162; 9 in. by 3½ in.; 17 lines, each 4½ in. long; written in Nastālīq-shīkastah-āmīz; bound in stamped leather; copied at Shāh-jahanābād (Dehli), in the 16th year of the Emperor Shāh-Ākūn’s reign, A.H. 1189 (A.D. 1775).

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

For details see another copy described in this Catalogue.