CATALOGUE

OF

PERSIAN MANUSCRIPTS

SACHAU AND ETHE
London
HENRY FROWDE

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CATALOGUE

OF THE

PERSIAN, TURKISH, HINDÛSTĀNĪ, AND PUSHTÛ

MANUSCRIPTS

IN THE

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OF THE UNIVERSITY OF BERLIN

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PART I

THE PERSIAN MANUSCRIPTS

OXFORD

AT THE CLARENDON PRESS

M DCCC LXXXIX

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PREFACE.

The Delegates of the Clarendon Press have kindly consented to issue the description of the Persian MSS.—the last sheet of which has just been printed off—as Part I of my complete 'Catalogue of the Persian, Turkish, Hindūstāni, and Pushtū MSS. in the Bodleian Library,' in order to present this volume in a handy form to the forthcoming eighth International Oriental Congress at Stockholm and Christiania. Part II, which is in a forward state of preparation, will contain—(1) the description of the Turkish, Hindūstāni, and Pushtū MSS. in the Bodleian; (2) a complete Index of the whole work (in five distinct sections: index of titles, index of names of persons, index of geographical names and Ansāb, general index of subjects, and index of dates or chronological register of historical and literary events); (3) a full Conspectus Manuscriptorum; and (4) an Introduction on the various collections of Muḥammadan MSS. in the Bodleian and their origin. Those MSS. which bear the pressmark 'Onseley' were originally described by my learned friend Professor Sachau, of Berlin, but afterwards revised, i.e. enlarged or curtailed (as the case might be), by myself, and amalgamated with the present Catalogue. Section D, 'Zoroastrian Literature, etc.,' is almost exclusively Professor Sachau's work, as very few MSS. outside the Onseley Collection belong to that older branch of Irānian literature.

H. ETHÉ.

BODLEIAN LIBRARY, OXFORD,
June 1889.
SYSTEM OF TRANSLITERATION.

\[ \text{' (except at the beginning of words, where any distinctive mark appeared unnecessary)} \]

\begin{align*}
\text{b} & \rightarrow t \quad \text{th} \\
\text{j} & \rightarrow \acute{c} \\
\text{h} & \rightarrow kh \\
\text{d} & \rightarrow dh \\
\text{r} & \rightarrow z \quad \text{zh} \\
\text{s} & \rightarrow sh \\
\text{g} & \rightarrow d \\
\text{b} & \rightarrow \ddot{z} \\
\text{q} & \rightarrow gh \\
\text{k} & \rightarrow k \\
\text{n} & \rightarrow w \ (\text{and occasionally v}) \\
\end{align*}

\text{In transcribing Persian and Arabic words the principle of representing the Eastern orthography—not the pronunciation—has been followed.}
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LIST OF ABBREVIATIONS.


Castal. des MSS. et Xyl. — Catalogue des Manuscrits et Xylographes de la Bibliothèque Impériale publique de St. Petersbourg. 1852.


Record. — Trübner’s American and Oriental Literary Record.


ADDENDA AND CORRIGENDA.

(PRELIMINARY LIST.)

Column 31, line 34. Read Gurskasp instead of Gurskasp.

Col. 22, No. 33 is not the page of Hāfiẓ Abrū, but merely the geographical work of the same author, described in Rieu i. p. 421 sq.

Col. 23, I. 4 ab infra. *All Farādī's Žaftār-nāma.* According to Rieu i. p. 423, it is undoubtedly Nizāmaḥsānū's earlier work of the same title.

Col. 29, I. 2. Read Sir William Chambers instead of Jumpers.

Col. 31, I. 1. Read Yusef instead of Yusuf; the same correction applies to colls. 35, I. 2; 62, I. 26; 63, II. 22 and 36; and 93, I. 14.

Col. 34, No. 71. The three leaves missing in Osunley Add. 163 (v-7) have been found in a collection of fragmentary pieces and inserted between ff. 6 and 7. The copy has therefore now FY. 546.

Col. 48, No. 97 (General History). This is the Ta'rikh-i-Ibrāhīmī by Ḳubrān bin Ṣabīr, as compared with the India Office copies has shown; comp. also Rieu iii. pp. 1043 and 1056, and Elliot, History of India, iv. p. 213 sq. The history goes down to A.H. 956 or 957 = A.D. 1549 or 1550.

Col. 56, No. 102; comp. for the Subh-i-Ṣādir also Rieu ii. p. 859.

Col. 54, last line. Read Muḥammad Bakshkā instead of Bakshkā.
ADDENDA AND CORRIGENDA.

Col. 435, No. 474. These two Persian stories are merely extracts from the *Mafarrikh-alkulub*, see No. 1320 below.

Col. 453, No. 506. The statement about the exactness of this copy of Yâ'â'uf and Zalikha must, after more careful investigation, be modified in this way, that, although preserving to a great extent the fuller and better redaction of the poem, it is in many places decidedly incorrect.

Col. 457, No. 509. Read *ff. 457* instead of *ff. 20-457*.

Col. 514, No. 659. Read *ff. 869-82* instead of *ff. 1-122*.

Col. 572, No. 797. Read *ff. 1-222* instead of *ff. 1-122*.


Col. 842, No. 1383. Another leaf of Ms. Pers. D. 9 has been found, but as the Ms. is full of lacunas, it is impossible for the present to locate it properly. It has been inserted at the end; the number of folios is consequently now 76.

Col. 956, No. 1583. The pressmark is to be changed into *Fraser 210b*.

Col. 981, No. 1573. Read *ff. 55-70* instead of *ff. 1-5*.

Col. 987, No. 1583. The pressmark is to be changed into *Fraser 210b*.

Col. 990, No. 1606. Read *ff. 27* instead of *ff. 1-15*.


Col. 1128, No. 1985. One leaf, missing in this fragment of the Gulistan, has been found and inserted as fol. 15; the copy contains therefore now *ff. 27*.

Col. 1133, No. 2000. Two of the first leaves of this fragment have been found, and show at once that the work in question is merely Sa'di's Gulistan; fol. 32* is therefore now 34*, and the number of folios 55. Beginning of the first leaf corresponds to Bodl. Or. 673, fol. 62, l. 1; end of the last to fol. 54*, l. 9, in the same copy.

Some of the pressmarks have been misspelt in the greater part of the Catalogue; Elliot is always to be read *Elliott; Caps.* Lead and Bodle, *Caps. Or., Lead Or.* and *Bodl. Or* respectively; *Marsh.* is simply *Marsh,* and Grave correctly *Greaves.*
CATALOGUE OF PERSIAN MSS.

A. HISTORY.

I. GENERAL HISTORY.

1

A short survey of historical Muhammadian literature, with remarks upon the value and character of the single works enumerated. It was composed, according to a note at the end (fol. 103), A.H. 1162 = A.D. 1749; the author is not known.

It is translated under the title 'A critical essay on various manuscript works, Arabic and Persian, etc.' by J. C. London, 1832 (Oriental Translation Fund).

Regarding the origin of this MS. and the work itself, see the letter of Sir W. Ouseley, printed in the introduction, p. iii sq.

Beginning: اَتَّمَبَعْ بِرَأْیِ بِمَعَةِ مَفْتَعِ لَانَّ عَلَمٍ

Tārikh-i-Tabari (تاریخ طبری).


Beginning: آئین نیر خدتی کامکار کرمان آفردند: زمین و زمان آن حداوندی که به هم مختل

The first volume contains the ante-Muhammadian history, beginning with the creation of the world; the second brings the history down from the birth of Muhammad to the death of Husain (A.H. 61); the third is the continuation till the reign of Almucťafi-billāh (A.H. 289-295). The last two chapters relate the murder of Badr, the governor of Farsistan, and the struggle with Dhikrawaihi b. Mihrawaihi, the chief of the Karmats (A.H. 294).

Then follows on fol. 552 a concluding chapter of the translator about the end of Dhikrawaihi, the death of Almucťafi, and the succession of his brother Almucťadir-billāh (A.H. 295). Beginning of this chapter:

The colophon on ff. 552 b and 553 a states that this copy was written by 'Abdalāh b. Muhammad b. 'Ali, known as Nūr-i-hudād (เหมาะ نور حدان), and finished on the 12th of Ramadān, A.H. 894 = A.D. 1489. Some few notes on the margin with show that it has been collated.

See for Tabari and the literature connected with his chronicle, W. Morley, p. 17, Zotenberg i. pp. i-viii, and Ricu i. p. 68 sq.

The first volume, ff. 1-186; the second, ff. 187-364; the third, ff. 366-553; ii. 25; small, but clear Naskhi; size, 9 in. by 6½ in. [Ouseley 206-208.]

2

The same work.

The first volume extends from the beginning till the battles of Muhammad at Humain, Ta'if, and Tabāk; the second till the time of the Khalif Almucťadir-billāh (A.H. 279-289), in particular to the history of the sons of 'Abd-al'aziz (see Weil, Geschichte der Chalifen, tom. ii, p. 487 sq). After this there follow on ff. 416, 417 short notes about the succeeding Khalifs till the last Almustā'sim. Beginning the same as in the preceding copy.

On fol. 138 a at the end of the chapter there is a colophon, stating that the copy of this (the first) volume was finished on the 3rd of Safar, A.H. 850 = A.D. 1446, by Muhammad b. Ahmad b. Muhammad b. Husain. No. 359 is collated throughout.

In the same handwriting as the emendations on the margin there is a note on fol. 138, stating that Niżām-al-dīn 'Ali collated this part (ff. 1-138) A.H. 857:

طَالِبًا وَصَحُحَتْ وَطَلَعَتْ مِنْ أَوْلَئِكُ الْحَيَاةِ إِلَى هِيَناَ وَاَنَاَ الْيَمِينُ

On fol. 417 a there are three notes of different hands.
Cataloque of Persian MSS. 4

The same work.

The first copy, on ff. 1-136, contains the ante-
Muhammadan history; the second, on ff. 136-331, begins with Muhammad's birth, goes down to Almus-
ta'min-billah's accession, A.H. 215, and gives on the last five pages a short account of this Khalif and of twenty of his successors, concluding with Almuktadhiz-billah (A.H. 487-512). This copy was finished by Ibn Sayyid Almād bin Kādī Jān-ahlāf Naṣr-allah at Tabriz, the 9th of Ramadān, A.H. 944 = A.D. 1538, February 9.

Ff. 1-331, ll. 31; distinct Naskhi; illuminated frontispiece; the first two pages richly adorned; another illuminated heading on fol. 136; size, 14 in. by 9 in. [Elliot 377.]

The same work.

The first part contains the history before Muhammad; the second the continuation till Almaktuftadī (A.H. 218-227), short extracts being added about the following Khalifs to Almuktadī (A.H. 497-487).

Beginning: سیاساً و آثاری مختصری کاملی از مروی و آن و پیامدهای آن، که نا محسوسه نااشار و ناپاصل. The dales are marked with a critical point in words like که، که، که، که, etc.

The history comes down to the last year of Almuktaf- billah's reign, A.H. 295.

This copy contains two introductions and an addition.

The first preface, which is the only one in Ous. 266-268 and Ous. 359, 360, probably composed by the redactor of
Albal'ami's translation (see Zotenberg i. p. iii.), corresponds in Zotenberg's translation to pp. 1 and 2, l. 13. Then follows the preface of Albal'ami himself (Zot. pp. 2–8), in this copy fol. 1b, l. 12; ff. 2a, 10a, 10b, 11a, 1. 8. Accordingly the work of Ţabarî begins on fol. 11a, l. 9.

There are inserted in Albal'ami's preface on ff. 2a–9 short chronological tables and extracts about the different dynasties (مطأطأ), commencing with the Kāyunāns and ending with the Bāyides, giving their full names and the duration of their reigns.

Ff. 1b–2a and a few other places are damaged by the worms, in spite of the invocations on the first page, 

ٍاَه، وَفَاحَةً، يَاكِبِيكَ،

According to the colophon on fol. 786b this 'brillon' was finished by 'Ali Muḥammad, in the second Jumādā, a. h. 1051=September 1641. نُشِّط هذا الكتاب من نَحْي تأريخ طبري بن تأريخ ما جامع الباني راجه سنة 681 من هج. (أثر) الحرفباب كتبه العصبة على حمَد المطلبي مرسوم على أبْن معاوية دارن. (أثر) هم shameful.

The first volume, ff. 1–355; the second, ff. 355–786; ill. 21; Nasta'lij; size, 11 in. by 6¾ in. [Ouseley 285, 290.]

8

The same work.

The reduction of this copy is quite identical with the preceding one; there are inserted in Bālami's preface on ff. 3a–2b the same chronological tables and extracts. The work itself begins on fol. 14a. It comes likewise down to Aln'sṭa'am-billāh (a. h. 218–227), and contains on ff. 686a–689b an abridged account of the following Khalifs till Almukta’di-billāh (a. h. 467–487). Fol. 237a is left blank. This copy was finished at Kandahar in the Dhū-al-ḥijjah, a. h. 1073=July, a. d. 1663. See the colophon: نُشِّئ كتب تأريخ طبري بن تأريخ ما جامع الباني راجه سنة 681 من هج. (أثر) الحرفباب كتبه العصبة على حمَد المطلبي مرسوم على أبْن معاوية دارن. (أثر) هم shameful.

Ff. 689, ill. 17; Nasta'lij; size, 12½ in. by 6¼ in. [Eliot 375.]

9

The same work.

The text of this copy is quite different from that in the preceding ones, quite agreeing, as it appears, with Morley's second copy.

Beginning: سَيَسَ وَآدَمَ سَرَحَادَ يَا حَيْيَ زِمَانَ وَيَسْمَانَ آلَ آلَ.

The translator's name occurs on fol. 1b, l. 11.

This copy consists of two portions; the first of which, on ff. 1b–248a, comprises the historia ante-islamica (including Muhammad's birth and childhood on fol. 217a sq.); the second, on ff. 249a–509a, Muhammad's genealogy and life, as well as the history of his successors down to the Khalif Almumastazhir-billāh, who died a. h. 512.

Beginning of the second portion: ألْمَعْلَمَةٌ مَعْلِمًا وَسَلَامًا عَلَى حَمَدِ آلَ آلَ.

On ff. 570b–587a there is added by the same hand a short geographical abridgment, anonymous and not belonging to Ţabarî's history. It begins without preface or introduction.

The whole MS. is in good preservation and has been collated throughout.

Ff. 407, ill. 21; Nasta'lij; size, 12½ in. by 7 in. [Ouseley 376.]
11

Part of Abu-al-kasim Simnani's modern edition of the same work.

Another, quite modern and revised, edition of the Persian translation of Tabari's history. The retranslator, Abu-al-kasim Simnani, collated all the former versions, especially the several redactions of Balami's translation, and another one, published in Ubaid-al-lass Khun Usheb Shehban's name, with the old original work, and so made, as he believes, a correct new paraphrase, see fol. 1b, l. 1:

According to the note on fol. 288a it was copied by 'Abul-al-Razzak, A.H. 1107 = A.D. 1783. In the same handwriting several other MSS. of the Ouseley Collection (see Nos. 51, 52, 166, etc.) are written. The copist is probably the same, who is mentioned in Elliot's History of India, ii. p. 386, as Sarrish-tadar of the Civil Court of Farrukhabad.

From this fragment:

"The work itself begins on fol. 2b, l. 3."

12

Another part of the same modern edition.

This part begins with Muhammad's funeral and Abu-Bakr's inauguration, and closes with the death of Marwan, the last Khalif of the Umayyade dynasty, at the end of the month Dhu-al-ijjah, A.H. 132.

Beginning (corresponding to fol. 263a, l. 1 of the preceding copy, so that the last sixty-seven leaves of that are repeated here):

"Upon reaching his embankment:

The words which occur in this copy are:

"And the first chapter:

The catchword is: "A blank on fol. 253b and 261b."

13

Another part of the same modern edition.

This part begins with Muhammad's funeral and Abu-Bakr's inauguration, and closes with the death of Marwan, the last Khalif of the Umayyade dynasty, at the end of the month Dhu-al-ijjah, A.H. 132.

Beginning (corresponding to fol. 263a, l. 1 of the preceding copy, so that the last sixty-seven leaves of that are repeated here):

"Upon reaching his embankment:

The words which occur in this copy are:

"And the first chapter:

The catchword is: "A blank on fol. 253b and 261b."

14

A large fragment of a general history, which seems to be, for its greater part, an abridgment from the Tarikh-i-Tabari. It begins with the first of the Sasanians, Ardashir Bakhsh, and comes down (the arrangement of the single materials being upon the whole the same as in Tabari) to the martyrdom of Hasan, Husain, and the son of Ja'far Ta'yyar. The principal contents are:—The Sasanians from Ardashir to Nushirwan on fol. 3b; the kings of Yaman, beginning with Tuba, on fol. 17b; the Ashab-al-ahdab on fol. 19b; the Ashab-al-khalif, or the seven sleepers, on fol. 27b, history of Salman the Persian on fol. 33b; history of the four persons who abandoned idolatry before Muhammad's mission, on fol. 36a; account of Jesus and story of the
ASHÁB-AL-FIL ON FOL. 37a; detailed story of Muḥammad's life and exploits on ff. 46b-146b, in twenty fals; Abū Bakr's Kihlāfāt on fol. 146b, 'Umar's on fol. 154a, 'Uthmān's on fol. 168a, 'Alī's on fol. 174a; encomiastical account of Khudjā on fol. 198a, of 'Aishah on fol. 199b, of Fātima on fol. 206b; story of Ḥasan and Ḥusayn on fol. 213b, of Ja'far Taṣyā'ī's sons on fol. 245b.

On fol. 18 an Arabic invocation to God, beginning:

ب ما ظل ب روحي يا صاحب في ذكى أعظم لك

Fol. 2 is left blank.

Beginning of the fragment itself on fol. 3b:

[Arabic text]

This copy was written by Muḥammad ibn Amīr Dūs Muḥammad, after A. H. 1000 (Madda 7 [845]), the remainder is torn away.

Fol. 250, ll. 19; Nasta'elle; size, 9½ in. by 7 in. [Fraser 165.]

15

ZAIN-AL-AKBĀR (Ziyn al-aḫbār).

Parts of a work on history, chronology, religious ceremonies, and ethnology, compiled by Abū SaīdʿAbd-al-Ḥālyāb b. Abīlahāk b. Māmūn K̄ardīzī (cf. fol. 139b, last line; fol. 217b, l. 12; fol. 220b, l. 6, 7), and entitled جينز الإخبار ( Jensen al-akhbār; [cf. fol. 179b, l. 9].

[Arabic text: (Besides this title is written on the first page by the same hand which wrote the whole.]

The author wrote during the reign of the Ghaznawī Ṣultān Abū-ʿAbd-al-ʿAzīz al-Ashrafī, to whose name he adds اطلاع الله (bekaʾāʾ wa ʿamīr Šāhān wa ṣūfūt mālikah) (see ff. 140b, 175b, etc.). It formed part of his object to narrate the rise of the house of Sabuktagnī, more particularly the history of the reigning Ṣultān Abū-ʿAbd-al-ʿAzīz, A. H. 443-444 = A. D. 1051-1052.

Unfortunately this MS. does not contain the whole work, but only selected chapters; it was probably copied in India for Jonathan Scott, the translator of the Bahār-i-dānšī, whose name is written on the first page.

Contents:

Fol. 1b. History of the ancient kings of Persia, the commencement of which is wanting; it begins with Tahmūrāt. After the Pishdādīn dynasty follow:

Fol. 6b. The Kayānīns (atab).


Fol. 14b. The Sāsānīns (stām).

Fol. 21b. The Kūrāns (atab), viz. Anūshirvān and his successors till Yazdājird.

Fol. 28b. ʿAbd al-Hamīm, containing two diagrams with introductions; one represents the relations and wars of Muḥammad, the other gives a survey of the Umayyade Khalīfs, with various particulars relating to their life and rule.

Fol. 32b. 'Abd al-Nāṣir, short history of the first four Khalīfs and a diagram with an introduction, representing the dynasty of the Banū ʿAbbās, stating, besides their names and those of their mothers, the names of their Wazirs, chief judges, secretaries (dīwān), chamberlains (ḥājaj), the inscriptions of their seals, the duration of their lives and reigns. The last Khalīf mentioned is Al-Kādir (Al-Kādir-billāh, died A. H. 428 = A. D. 1037).

Fol. 37b. 'Capit XXVII de scientiis Graecorum.' Here the epitomator has made great confusion. The chapter begins with stating that in Greek sciences were very flourishing, and that Greek sages composed inestimable books, particularly on medicine and physics; then it proceeds to give a short account of the following princes:

Kreis (Xerxes I), Dārānīs (Darius), Artaxerxes (Artaxerxes), Yazdājird, son of Dārā, and Alexander of the Ptolemaic kings of Egypt.

Then follows another lacuna.

The work proceeds with the history of Abū Mūsā̇ and of the rise of the Banū ʿAbbās. On ff. 41b-67b a concise history of the ʿAbbāsīde Khalīfs, as far as Al-Kādir-billīb, and Al-Kāfīm-bi-amr-allāh. On ff. 68b-71b a diagram of the governors of Khurāsān and the other eastern provinces of the nominal empire of the Khalīfs, stating their names, the names of the Khalīfs under whom they served, the names of the places which they resided, the number of the years of their office, the dates when they were appointed. The last prince mentioned in this list is the Ghaznawīe Abū-ʿAbd-al-ʿAzīz.

Fol. 71b. 'Abd al-Zamīn Abū ʿAmr Amrāyār Xawzān, history of the rulers of Khurāsān, beginning with Abdalḥāfīn, who was appointed governor A. H. 23 by ʿUthmān.

Fol. 105b. Tāhir b. Alḥūsān and his successors.

Fol. 104b. Yaʿlūb b. Laṭhāt and his successors.

Fol. 110b. The Sāmānīde dynasty.

Fol. 140b. The family Sabuktagnī (Ghaznawīdes) till Maʿūẓūd b. Maḥmūd, who died A. H. 441 = A. D. 1049.

This part is incomplete at the end, the end (the greatest part) of the history of Abū-ʿAbd-al-ʿAzīz being wanting. There is an abrupt break on fol. 176b, l. 6, between the words ʿAmīr and Ṣultān.

On fol. 176b, l. 6, to fol. 177b, follows part of a history of Greek medicine.

Fol. 177b. 'Abd al-Jamāl Abū ʿAmr Ash-Shāhīn Abū ʿAmr al-Zanjānī, derivation of the Greek, Arabic, Persian, and Hindū eras from each other. This is the last part of a (the first) Kāfīla.

Fol. 179b. Maqāla (Mawla) Abū ʿAmr al-Zanjānī, introduction to the second part on the festivals of different nations.

Fol. 179b. 'Abd al-Yāqūn Abū ʿAmr Shāhīn Abū ʿAmr al-Muḥāmmadī, diagrams representing the festivals of the Muslims. But these diagrams are left out by the copyist.

Fol. 180b. 'Abd al-Yāqūn Abū ʿAmr Shāhīn Abū ʿAmr al-Muḥāmmadī, an account of the festivals of the Muḥāmmadians.

Fol. 189b. 'Abd al-Hamīm Abū ʿAmr Shāhīn Abū ʿAmr al-Muḥāmmadī, a diagram representing the festivals of the Jews, with an introduction.
Tabakát-i-Násiri (extract).

An abridgment of the Tabakát-i-Násiri, mostly verbatim corresponding with the original. There is no preface. The name of the compiler is not stated. At the end of the history of Násir-aldin Muḥammad b. Altamish (fol. 115b, l. 2 sq.) we read:

"And we have not taken the names of the inhabitants of Nāṣir, except the names of our own tribe."

The MS. is not dated.

The first volume, ff. 1-193; the second, ff. 193-384; II. 19; Nastaʿlīk; size, 8⅜ in. by 4⅞ in. The greater part of the first page is torn away. [Ouseley 66, 67.]

17
HISTORY.

Nizām-ul-awārīkīh (نظام الدورایکیه) (The Against the Dwellers).

An abridgment of general history from beginning to A.D. 674 (the preface being dated from the 21st of Muharram 674 = A.D. 1275, 17th of July), composed by Maulānā Abū Sa'id Abūl Allāh bin Abā-akāsim Muḥammad bin Fakhr-aldin Abū-akāsim al-Baḏawī (or as his full title is given here on fol. 672 b, ll. 9-12). Abridged by Maulānā Abū ‘Ubaidah bin Abī ‘abdallāh Abūn (or as his full title is given here on fol. 672 b, ll. 9-12). Abridged by Maulānā Abū ‘Ubaidah bin Abī ‘abdallāh Abūn (or as his full title is given here on fol. 672 b, ll. 9-12).

This copy is erroneously headed 'Abūn b. 'Abdallāh, but the proper title appears in the preface on fol. 672 b, l. 19.

Beginning (different from that in H. Khalīfa):

The work is divided into four parts (�تقاص):
1. First kism on fol. 673 a. About God’s prophets and elects.
4. Fourth kism on fol. 678 a. History of the minor dynasties, in nine tāfās:
   - Tāfāh I on fol. 688 a. The Saffārids.
   - II on fol. 688 b. The Sāmānīdās.
   - III on fol. 689 a. The Ghaznavīdās.
   - IV on fol. 690 a. The Dalālamīs or Būyīdās.
   - V on fol. 691 b. The Saljūqīdās.
   - VI on fol. 693 a. The Kūhištānīs or Isma‘īlī Sūltānīs of Kūhištān (کیشستانی سلاطین کوئستان).
   - VII on fol. 694 a. The Salgharīdās.
   - VIII on fol. 696 a. The Khwārizmīshāhīs.
   - IX on fol. 696 b. The Moghuls.

An account of this work is given by Silvestre de Sacy in Notices et Extraits, tom. iv. pp. 672-699; see also C. Stewart, p. 7; G. Flügel ii. p. 60; Catal.

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   - VI on fol. 693 a. The Kūhištānīs or Isma‘īlī Sūltānīs of Kūhištān (کیشستانی سلاطین کوئستان).
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   - IV on fol. 690 a. The Dalālamīs or Būyīdās.
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   - VI on fol. 693 a. The Kūhištānīs or Isma‘īlī Sūltānīs of Kūhištān (کیشستانی سلاطین کوئستان).
   - VII on fol. 694 a. The Salgharīdās.
   - VIII on fol. 696 a. The Khwārizmīshāhīs.
   - IX on fol. 696 b. The Moghuls.

An account of this work is given by Silvestre de Sacy in Notices et Extraits, tom. iv. pp. 672-699; see also C. Stewart, p. 7; G. Flügel ii. p. 60; Catal.
Another copy of the same.

Beginning of the same as in the preceding copy. The name of the author runs here thus: Abū Sa‘īd Abdal-lāh bin Abī-askāsm ‘Umar bin Fakhr-aldīn Abī-‘alāhas ‘Alī al-‘alīmadāwī

First kism on fol. 3b; second kism on fol. 5b; third kism on fol. 28b; fourth kism on fol. 40b. This kism contains exactly the same materials as the fourth kism of the preceding copy, but only in eight tāfās, since the history of the Khwārizmshāhs and Moghuls is combined in the eighth (on fol. 62b).

No date.

Ff. 68, ll. 15; very clear Nasta‘lik; occasional notes on the margin; size, 8½ in. by 5 in. [SALE 51.]

Another incomplete copy of the same.

Beginning: هم بب غايت و شكري نهایت میدعی

Author’s name on fol. 2a, ll. 6–8: Abū-alsḵāsm bin Fakhr-aldīn Abī-‘Abdal-lḥāh Muḥammad bin Abī-al-aḥās ‘Alī al-‘alīmadāwī (f).

First kism on fol. 2b, last line; second kism on fol. 4b (here curiously styled: باب دور من ارک توم از مقاله

First kism on fol. 22b, last line; second kism on fol. 22b, last line, with the words (corresponding to Sale 51, fol. 29a, l. 14); fourth kism, also imperfect in consequence of the lacuna after fol. 22; it begins in the fifth tāfāh with the words (corresponding to Sale 51, fol. 53b, l. 9), and consists of nine tāfāhs like the first copy (Elliott 345).

Copied at Haiderābād. No date.

Ff. 1–30, ll. 17; Nasta‘lik; size, 7½ in. by 4½ in. [OUSELEY ADD. 115.]

21

The same.

Beginning: هم بب غايت و شكري نهایت میدعی

Author’s name on fol. 2a, ll. 5–7: Imām-aldīn Abī-al-askāsm ‘Umar bin Alīmām abu’slijāf Fakhr-aldīn Abī-al-aḥās ‘Alī al-‘alīmadāwī

First kism on fol. 2b; second kism on fol. 5a; third kism on fol. 26b; fourth kism on fol. 38b. This kism is shorter here than in all the preceding copies, because there is wanting the whole tāfāh on the Isma’ili Sultāns of Kuhistān. The sixth tāfāh contains in this copy the Salghardin, the seventh the Khwārizmshāhā, and the eighth the Moghuls. A ninth is consequently missing.

No date.

Ff. 57, ll. 15: Nasta‘lik; size, 8½ in. by 4½ in. [OUSELEY 9.]

22

The same.

Another very short copy of the same, dated the 10th of Rajab, A.H. 1033 = A.D. 1624, 28th of April. Kism I on fol. 2b, II on fol. 3b, III on fol. 22b, IV on fol. 31b.

Ff. 1–42, ll. 15: Nasta‘lik; size, 8 in. by 5½ in. [BOED. 206.]

23

Jāmi‘-altawārīkh (جامع التواریخ).

The first volume of Rashid-al-ādin’s general history, entitled Jāmi‘-altawārīkh, beginning: چقرست کتاب

Faḍl-ālah Rashīd or Rashīd-al-ādin bin Taqī al-ālahal Rashīd-al-ādin bin Muwafik-aldīn Abī-’alī (born at Hama-dān about A.H. 645 = A.D. 1247; executed A.H. 718 = A.D. 1318) completed his famous history A.H. 710 = A.D. 1310. According to the preface in this first volume, which is dedicated to Ghāzānkhān and called after him very often Taʻrikh-i-Ghāzān, the whole history is divided into three volumes, the last of which contains the geographical part. For further information we refer to the full account of Rashīd-al-ādin and his work, given by Etienne Quatremère in the ‘Mémoire’ prefixed to the ‘Histoire des Mongols de la Perse’ (where the greater part of this first volume is published, text and French translation), Paris, 1836, pp. i–xiivi; comp. Elliott, Bibliogr. Indext, pp. 1–69, and History of India, i, p. 42, and iii, p. 1 sq.; W. Morley, pp. 11–11; Journal of the Royal Asiatic Society, 1841, pp. 41–14; G. Flügel ii, pp. 179–181; Rien i, p. 74, etc.

This first volume opens with the preface and contains two books

باب دریان کتب افروز اول از جهان ها و سلطان میلاد و سلطان غزّان میلاد گان، خان اقرار الله برادر امام رکن

begins on fol. 336, and contains two books:

باب دریان کتب افروز اول از جهان ها و سلطان میلاد و سلطان غزّان میلاد گان، خان اقرار الله برادر امام رکن

begins on fol. 336. Subdivided into a preface, four chapters, on ff. 340b, 342b, 351b, and 358b.

باب دریان کتب افروز اول از جهان ها و سلطان میلاد و سلطان غزّان میلاد گان، خان اقرار الله برادر امام رکن

begins on fol. 370b, (subdivided into two chapters, 340b, the first of which relates the history of the ancestors of Cingizkhan, the second that of this great monarch’s reign and of his descendants down to Uljaitu Khan.)

This copy was finished by Ibn Sāyyid Aḥmad al-Badāwī Naṣr-al-ādin, A.H. 944 = A.D. 1537.

Ff. 33b–56, ll. 31: distinct Naskhi; illuminated headings on ff. 33b, 35b, 40b, 40b, 43b, 43b, 44b, 45b, 45b, 46b, 47b, 48b, 49b, and 49b; size, 14 in. by 9 in. [Elliott 577.]

24

Taʻrikh-i-Banakīti (تاریخ بنکنیتی).

A general history, abridged from Rashīd-al-ādin’s Jāmi‘-altawārīkh, by Abū Sulaimān Dāvd, surnamed Fakhr of
Banákit (a town in Transoxania), who composed this work A.H. 717 = A.D. 1317, and dedicated it to the Moghul sovereign, Sultán Abú Sa'id bin Uljáitú Sultán. Its full title is روضة اولي الانباب في تواريخ الأمور والانتساب, and it consists of nine kismāt, each of which, except the last, is subdivided into several tabákās, bábs, fásis, or táfás.

Contents:

Preface and index on fol. 1r, beginning: 

حمد أحمد وسیب، تیرانداز سرای حکیم (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی، 

First kism: History of the prophets from Adam to Abraham, in two tabákās, on ff. 3r and 4r (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی،

Second kism: History of the Persian kings from Gayïmárd to Yazdájír, in four tabákās, on ff. 106r, 116r, and 138r (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی،

Third kism: History of Muhammad, his four immediate successors, the twelve Imáms, the Umayyade, and 'Abbásíde Khalífs, in three tabákās, on ff. 27r, 46r, and 52r (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی،

Fourth kism: History of the Persian dynasties contemporary with the 'Abbásídes, in seven táfás (classes, or tabákās, according to the index), on ff. 80r, 88r, 89r, 91r, 93r, 95r, and 97r (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی،

Fifth kism (heading wanting in the text): History of the Jews, in three táfás, on ff. 99r, 103r, and 106r (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی،

Sixth kism: History of the Franks and Christians, in two bábs, each of which contains three fásis, on ff. 110r and 118r (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی،

Seventh kism: History of the Hindus in the anted- and post-Muhammadan time, in three bábs, the first two of which contain four fásis each, on ff. 124r, 129r, and 132r (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی،

Eighth kism (heading wanting): History of the Chinese, in two bábs, the first containing two fásis, the second thirty-six tabákās, on ff. 135r and 136r (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی،

Ninth kism (heading also wanting): History of the Moghuls from Cïngizkhan to Sultán Abú Sa'id, on ff. 144r to 152r (الحمید) باشی، تیرانداز سرای حکیم (الحمید) باشی،

For further details we refer to Elliot, Bibliogr. Index, pp. 70-74, and Hist. of India, iii, pp. 55 sq.; Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. 23, part i, p. 232, No. 24; W. Morley, pp. 25-28; G. Flügel ii. p. 61; H. Khalfa ii. p. 121, iii. p. 499; Wiener Jahrbücher, No. 69, Anzeigebätt, p. 33, No. 73, p. 26; Handschriften Hammer-Purgstall, 1840, p. 194. Other copies are found in the British Museum, Add. 7626 and 7627, see Rieu i. p. 79 sq.; in the Royal Asiatic Society, in Vienna, etc. The whole of the eighth kism was edited with a Latin translation by Andreas Müller, Berlin, 1677; 2nd edit., Jena, 1689, and translated into English by S. Weston, London, 1820. A short extract from the sixth kism is given in Elliot's Bibliogr. Index, i. 9.

This copy was finished in the month Rajab, A.H. 1088 = A.D. 1677, September, by Riddá bin Thábit.

Ff. 193, II. 21; Nasta'lik: size, 94 in, by 54 in. [Fraser 119.]

25

The same.

Another copy of the Ta'rikh-i-Banákiti, not dated, containing the same materials as the preceding one, but differing in text from that, especially in the preface and the first kism. The beginning runs thus: نائم حسین، حاکم شیراز و میرحسین میرزا، از زمان محمد باقر بن علی، حاکم شیراز و میرحسین میرزا، از زمان محمد باقر بن علی، حاکم شیراز و میرحسین میرزا، از زمان محمد باقر بن علی، حاکم شیراز و میرحسین میرزا،

As is to be seen from these words, the author's name is given here in a fuller form: Abú Suláimán Dáin bin Abí al-Fadl Muḥammad Banákiti. Besides there is an exact date of composition on fol. 2v, II. 12 and 13: the 25th of Shawwáli, A.H. 717 = A.D. 1317, 31st of December. The index begins on fol. 29v, I. 15.

First kism in two tabákās, on ff. 3r and 8r.
Second kism in four tabákās, on ff. 16r, 19r, 27r, and 29r, last line.
Third kism in three tabákās, on ff. 44r, first line, 75r, and 87r, last line.
Fourth kism in seven táfás, on ff. 143r, 144r, 145r, 148r, 151r, 153r, and 156r, last line.
Fifth kism in three táfás, on ff. 159r, 163r, and 166r.
Sixth kism in two bábs, on ff. 170r and 176r, last line.
Ta'rikh-i-guzida (تاریخ گوزیده).

The author of this chronicle is styled in this copy on fol. 48v, l. 5, Muhammad bin Ahmad bin Abi Bakr bin Ahmad bin Nasr Mustaфи Kazwini, but a Turkish marginal gloss on the same page calls him simply Hamd-Allah Mustaфи, and that agrees much better with the usual form of his name, viz. Hamdallah bin Abi Bakr bin Ahmad bin Nasr Mustaфи Kazwini, who finished this general history A.H. 739 = A.D. 1339-1340. He died A.H. 750 = A.D. 1349. The work is inscribed to the Wazir Ghiyath-ud-din Muhammad, the son of Rashid-al-din; see Elliot, Bibliogr. Index, p. 75; History of India, iii. p. 60 sq.; Rieu i. p. 80; J. Aumer, p. 68; H. Kralha v. p. 177.

Beginning on fol. 3b: سیاس و سیاسیت کتابی که یک مласт یا بی زوالت و مملکت باعث انتقال ویدی از ایند شده.

It contains six books (باب), a preface, and appendix. 

Preface: On the creation, on fol. 9v. Book I: Patriarchs and Greek philosophers, on fol. 16v, in two fahis. Book II: Old Persian kings, on fol. 36a, in four fahis. Book III: Muhammad, the Imams and Khalifs, on fol. 55b, in a mukaddimah and six fahis. Book IV: The minor Muhammadan dynasties, on fol. 152v, in twelve fahis. Book V: Saints and celebrated sages, on fol. 244v, in six fahis. Book VI: Account of Kazwini and his famous men, on fol. 282v, in eight fahis. Appendix (genealogy of prophets, Imams, kings, etc.), on fol. 303b. An index of the whole work (مجموعه کتاب) is found on ff. 1v-2v.

Old copy, finished the 25th of Safar, A.H. 847 = A.D. 1443, the 24th of June.

Fr. 304, ll. 21; Naskhi; illuminated frontispiece on fol. 3b; size, 101/2 in. by 7 in. [Clarke 8]

The same.

Preface on fol. 6b; Book I on fol. 7a; II on fol. 20b; III on fol. 39b; IV on fol. 132b; V on fol. 216b; VI on fol. 254b. The proper order of the leaves from fol. 228 to the end is this: 228, 248-255, 229-247, 256. Some blanks on ff. 11b and 199v. This copy was finished in the middle of Shawwal, A.H. 851 = A.D. 1447, end of December.

Fr. 256, ll. 21; Naskhi; size, 93/4 in. by 6 in. [Elliot 354]

The same.

Preface on fol. 8a; Book I on fol. 9b; II on fol. 45b; III on fol. 74a; IV on fol. 228a; V on fol. 382a; VI on fol. 442a. Many small omissions, a great number of genealogical tables (جدول) on ff. 359a-365a and 476a-488b.

The older part of this copy was finished, according to the colophon, the 15th of Shab'ain, A.H. 953 = A.D. 1546, 11th of October.

Fr. 489, ll. 17; Naskhi, written by two different hands (the older part comprises ff. 1-166 and ff. 328-489; the middle part, ff. 167-327, is supplied later, which is proved by the old Arabic paging being no more in harmony with the real number of the leaves); size, 93/4 in. by 61/2 in. [Elliot 355]

The same.

Preface on fol. 7b; Book I on fol. 9v; II on fol. 51b; III on fol. 77b; IV on fol. 212b; V on fol. 327b; VI on fol. 367b. Fol. 168 a little damaged.

Good old copy, not dated.

Fr. 399, ll. 17; Naskhi; the first page and the last supplied by a more modern hand; size, 111/2 in. by 6 in. [Elliot 154]

Majma' al-ansab (جامع الافعال). An abridgment of general history till the death of Sultan Aba Sa'id, A.H. 735 = A.D. 1335, by Muhammad b. Ali b. Shaikh Muhammad b. Allasan (see fol. 75b, line 6), re-written and completed by the same A.H. 743 = A.D. 1342-1343; see W. Morley, pp. 28, 29, and Rieu i. p. 82. It is dedicated to the Wazir Ghiyath-al-din bin Rashid-al-din (fol. 79b, l. 1). میرزا حیات اللّه ابن فیروز شیخ شاه اسماعیل البندی (the author). It is inscribed to the Ta'rikh-i-guzida.

Beginning with a fragmentary line: لکه رحمان شیخ شاه اسماعیل البندی.

Fr. 304, ll. 21; Naskhi; illuminated frontispiece on fol. 3b; size, 101/2 in. by 7 in. [Clarke 8]

The same.

Preface on fol. 6b; Book I on fol. 7a; II on fol. 20b; III on fol. 39b; IV on fol. 132b; V on fol. 216b; VI on fol. 254b. The proper order of the leaves from fol. 228 to the end is this: 228, 248-255, 229-247, 256. Some blanks on ff. 11b and 199v. This copy was finished in the middle of Shawwal, A.H. 851 = A.D. 1447, end of December.

Fr. 256, ll. 21; Naskhi; size, 93/4 in. by 6 in. [Elliot 354]
HISTORY.

32

Aṣāḥh-altawarīkh (التواریخ استعیب).

A work on general "history", compiled on the basis of Tabari and other celebrated annalists, by Muhammad ibn alamir alka'bir Amīr Faḍl-allāh al-musawi (see fol. 1b, line 6), a native of Khurāsān, who was a younger contemporary of Timūr. It goes down from the creation of Ādam to the death of Timūr, A.H. 807 = A.D. 1405, and was finished, according to a note in W. Ouseley’s Travels (London, 1819-1823), vol. i. p. 295, A.D. 1427 = A.H. 830-831.

Beginning: ما به رغم علم واحسن التواريح أخذ بني آدم للناس.

The chronological order is for the greater part identical with that in Tabari (comp. Morley, p. 19); the accounts of a dynasty or nation are frequently split into several portions, intermixed with reports of contemporary events in other countries.

Immediately after the preface of five lines the history begins in the following order:

History of Ādam, Eve, and their posterity as introduction (fol. 1b).

First Section (السیاسه الاول). History of the kings of Persia from Gayumarth to Yazdajird (on fol. 5a), divided into four Tabakāt.

Tabakāt I. The Pishdādian dynasty from Gayumarth to Gurshāp, intermixed with the stories of the prophets Hūd and Sālīh, Isaac, Jakob, Joseph, Job, and Shu‘āb; of Moses (on fol. 25a) and the departure of the Israelites from Egypt; of Kārān, Harān, etc.

Tabakāt II. The Kayānī dynasty (on fol. 35b) from Kaḵubād ibn Darāb (during the caliphate of Khālid ibn al-Walid), intermixed with tales of Eīsā, Elīsā, Samuel, Šālūm, Šāli, Solomon, and Balkis, queen of Sheba (on ff. 36a-42b); of Pythago-ras, Rhēbo-asm, Ash, and the following kings of Israel (on ff. 47b-48b); of Alexander the Great, of the prophet Zechariah, the Virgin Mary, John the Baptist, and Jesus Christ.

Tabakāt III. The Ashkānī dynasty (on fol. 58b), i.e. Arsacides from Ashīk ibn Darāb to Ardashīr; the kings of Irān and Syria (on fol. 59b); the seven sleepers (on fol. 59b); Jonāh, Šamsūn, Št. George.

Tabakāt IV. The Sāsanī dynasty (on fol. 63b) from Ardashīr ibn Bahāk to Yazdajird.

Second Section (السیاسه الدوی). From Muhammad to Aḥmūdibn-bilāh, the last of the ‘Abbāsīde Khalīfs (on fol. 72b), divided into eight Tabakāt.

Tabakāt I. The genealogy of Muhammad, his life and death. In this chapter are enumerated all the forefathers of Muhammad from Ādam, Noah, Abraham (see the story of Nimrud on ff. 76b-77b, Ismā‘il and the Ka’ba’s erection on fol. 78b, line 15) to ‘Abd Manāf, Hāshim, ‘Abd-al-muṭṭalib, and ‘Abdallāh (on fol. 82b). Then follow some larger discussions on the genealogy of Muhammad and the Arabian tribes, and analogous matters, a short analysis of the tribes of Arabia (القبائل العربية), and a detailed description of Muhammad’s birth, life, actions, death, etc.

Tabakāt II. The first three or orthodox Khalīfs (on fol. 142b).

Tabakāt III. The legitimate Imāms from ‘Alī to Muhammad al-Mahdi (on fol. 190b).

Tabakāt IV. The usurpation by the Umayyade Khalīfs (on fol. 229b). These are not called حلفاء, but only ملوك.

Tabakāt V. The ‘Abbāsīde Khalīfs (on fol. 238b).

Tabakāt VI. The most celebrated companions and partisans of Muhammad, and some ‘Ulamā of the Islām (on fol. 250b).

Tabakāt VII is wanting, and in its stead are given four pages and a half of verses on the subject of سنن، فرضي، غلاب، etc. (on fol. 275b).

Tabakāt VIII. Useful rules and sentences of the Ḥukmās in the ante- and post-Muhammadan times, and other precepts (on fol. 276b).

Third Section (السیاسه المستهمنة). The minor dynasties in Khurāsān, Iran, and Turān, contemporary with and posterior to the ‘Abbāsīde Khalīfs (on fol. 276b), divided into twelve Tabakāt.

Tabakāt I. The Tāhrides (on fol. 276b).

Tabakāt II. The Saffārides (on fol. 278b).

Tabakāt III. The Sāmānīdes (on fol. 282b).

Tabakāt IV. The Ghāznawīdes (on fol. 285b).

Tabakāt V. The Dālanīes (on fol. 289b).

Tabakāt VI. The Saljūqīes (on fol. 293b).

Tabakāt VII. (number wanting here and also in Tabakāt VIII and X). The Ghūrides (on fol. 310b).

Tabakāt VIII. The kings of Nimrūd or Sistān (on fol. 315b).

Tabakāt IX (هم) to be read instead of هدم. The Isma‘ilīs, etc. (on fol. 317b).

Tabakāt X. The Khwārizmshāhs (on fol. 325b).

Tabakāt XI. The Karākhitīyeh Sultānah of Kirmān (on fol. 328b).

Tabakāt XII. The Turks and Moghuls (on fol. 345b), concluded by a full account of Timūr’s life and exploits, down to his death, A.H. 807.

On fol. 420b some elegies, and on fol. 422b a longer discussion on the peculiarities of Timūr as Khātīmah.

This copy was finished in the midst of the month Dhu-al-|hijjah, A.H. 843 = A.D. 1440, May. Another copy of this history is not mentioned anywhere.

Ff. 474, ll. 25; written by two different hands in Nashkī, clear and distinct in beginning and end (ff. 1-7 and 340-344), careless and nearly Shīkhastā in the middle (ff. 8-339); water spots on the last leaves; size, 12½ in. by 9½ in. [Elliot 2.]

33

Ta’īrīh-i-Hāfiz Abrū (تاریخ حافظ ابرو).

The first volume of the very rare and valuable work on universal geography and history, styled Zubdat-altawarīkh, by Nūr-al-dīn bīn Lutf-Allah bīn 'Abdallāh, called Hāfiz Abrū, who attended the courts of Timūr and his son Shāhrukh, and died at
Zanjân A.H. 834 = A.D. 1430; see a full account of this excellent history in Elliot, History of India, iv, pp. 1-5; Bibliogr. Index, p. 81 sq.; H. Khalifa iii. p. 535; No. 6807; Catal. des MSS. et Xyli. pp. 265-267; Dorn, Das Asiat. Museum, p. 374; G. Flügel ii. p. 174; Histoire des Mongols par Raschid-edlin, publ. et trad. par Quatremère, tom. i. p. cii. This tarikh is very often quoted both by Eastern and European writers, for instance, by Mirkhwánd, Khwánâmír, the author of the Tarikh-i-Alí, by Sir W. Ouseley in his 'Travels,' by Hamner in his 'Chronique de la grande Chine,' etc. etc.

Contents of the first mujallad:

A detailed index on fol. 1b.

Preface (see fol. 6b, beginning:

"Dans une place que je t'avez décrit en Amérique") on fol. 9b, beginning:

"The author...

There is given as date A.H. 817, see the following note on fol. 8v:

"This author...

A map of the world on ff. 9v and 10.

Beginning of the first mujallad on fol. 10b:

"The author...

Dealing with the place and time of the

This first mujallad concludes with a history of the

Many geographical tables; several are forgotten, and consequently the pages left blank, for instance, ff. 64b, 108b, 114b, 128b, 131b, 133b, 217b, and 218b.

This copy was finished A.H. 1044 = A.D. 1634.

34

Bahjat-altawarikh

The grace of the chronicles, a work on general history by Shukr-Allah bin Shihâb-al-din Ahmad bin Zain-aldin Zaki (see fol. 7a, 1 and 2), who began its composition in the month Muharram of A.H. 861 (the 385th year of the Jâli' era, founded by Malikshah bin Alp Arslan, and the 160th year of the Khán era, instituted by Sultan Muhàmad Ghàzàn-khan = A.D. 1456, December), during the reign of the Uthmân-Sultan Muhammad II bin Murâd bin Muhàmad (the well-known conqueror of Constantinople); see fol. 7v, 4 and 5; title and date of the work are found on fol. 8b, ll. 8-10; comp. also G. Flügel ii. p. 64, and H. Khalifa ii. 73. This history consists of thirteen chapters, and contains a detailed index on fol. 19. It opens with the first fasl of the first bâb, so that there is missing only the heading of the first bâb itself, and closes with two recommendations of this work in verse, by Mauâna Khâhirbeg Calabi and Mauâna Muhàyi-al-din Muhammad al-Khusrâwî, and with a short discussion on riwayât.

Introduction on fol. 6v, beginning:

"By the grace of God...

The seven climates of the world (see fol. 27b; cf. 28a) on fol. 28a; and (see fol. 8a) on fol. 28b).

The seas, large and small ones (see fol. 51b).

The countries, beg. on fol. 57b. This chapter is introduced by a short account of the different dynasties of Amir, who ruled over Khvâsarân, viz. the Sâmirîs, the Ghazânwâdis, the Saljûqèlles, the Ghûrîs, and the Khwârîzmsîhâls.

Arabia on fol. 69b; Maghrib (viz. Egypt, Spain, etc.) on fol. 72b; Syria on fol. 88b; the coasts of the Greek sea (viz. Byzantium) on fol. 105b; Armenia and Frankistan on fol. 106b; Irâq on fol. 113b; Khûzistân on fol. 129b; Fârs on fol. 131b. The different rulers and Sultans of Fârs on fol. 148 from the Duluiams down to the author's own time (see, for instance, the Saljûqèlles on fol. 150b; the reigns of the Amir of Fârsistan on fol. 153b; the Mûzaffarîles, especially Shâh Shâhjâ, on fol. 164b); Kirmân on fol. 216b. The rulers of Kirman on fol. 218b (for instance, the Ka'dard branch of the Saljûqèlles on fol. 219b; the Karâkhîtiyâh Sultân on fol. 229b; the Mûzaffarîles on fol. 241b).

The author...
There is given a list of the authorities, on which this work is founded, on fol 8\(^a\):

"HISTORY.

There is given a list of the authorities, on which this work is founded, on fol 8\(^a\):

"HISTORY.

There is given a list of the authorities, on which this work is founded, on fol 8\(^a\):

"HISTORY.

There is given a list of the authorities, on which this work is founded, on fol 8\(^a\):

"HISTORY.

There is given a list of the authorities, on which this work is founded, on fol 8\(^a\):

"HISTORY.

There is given a list of the authorities, on which this work is founded, on fol 8\(^a\):

"HISTORY.

There is given a list of the authorities, on which this work is founded, on fol 8\(^a\):

"HISTORY.

There is given a list of the authorities, on which this work is founded, on fol 8\(^a\):

"HISTORY.
Vol. III. The Imâms and Khalîfs to the last of the 'Abbâsid Khalîfs Almûstâ'îm, A.H. 656 = A.D. 1258. Beginning: حمد ونیاک که مستحسن ملاقات از ایادی شماه آن عازم آید Alexa
Vol. IV. Minor dynasties contemporary with and succeeding the 'Abbâsid times of Timûr. Beginning: فهرست نخچین سعادت ابدی و دیداره کرامت
Vol. V. Gînîkhân and his successors. Beginning: آریش درباره منابع و آخرین بازفا به نمایش
Vol. VI. Timûr and his successors till the death of Sultan Abâ Said, A.H. 873 = A.D. 1468. Beginning: جوارام حمد و سیاس نوردی شکر بر قیام Alexa
Vol. VII. The special history of Sultan Hûsain. Beginning: حصول سعادت دارین حمد پورترکریست
Vol. VIII. The geographical appendix. Beginning: خانمّ تاریخ زمینه مغل و دیدار و صنایع ملک صاحب
No. 334 is dated on fol. 456, A.H. 1024 = A.D. 1615. This applies also to No. 332. Both volumes have stamps on the first pages, one giving the name Farhaldin, and the date 1112, but the other stamps, containing the name 'Abamgrî Shák, with another (the librarian's?) name under it, the dates A.H. 1071 and the number 33. Accordingly these two volumes belonged to the library of the emperor Aurangzeb.
No. 333 was copied by Shaikh Inâyat, the son of Kâdi Murtadâ, A.H. 1066, Ramadân 15 = A.D. 1656, in India. The colophon on fol. 261 b is this: تحریر فی
The first three volumes of the same work.
First volume on fol. 1 b of No. 126; second volume on fol. 1 b of No. 127; third volume on fol. 258 b of No. 127.
There is given date only the 4th of Shawwal at the end of the first, and the (first) Wednesday in the month Dhus-al-Hijjah at the end of the third volume, but no year.
No. 126, ff. 211; No. 127, ff. 242, ll. 27; Nasta'îk; illuminated frontispiece at the beginning of each volume; size, 16 in. by 91-
91 in.
[FRASER 126, 127.]
The first and second volume of the same.
An excellent copy, the first volume of which is dated A.H. 1035 = A.D. 1625. To every volume a detailed table of contents is prefixed on the fly-leaves.
Vol. I, ff. 374; Vol. II, ff. 402, ll. 23; clear and distinct Nasta'îk, written by the same hand on paper of different colours; illuminated frontispiece at the beginning of each volume; size, 11 in. by 4.8 in.
[ELLIOTT 288, 299 (G. O.).]
The same first and second volume.
First volume on fol. 1 b, second volume on fol. 206 b.
The first is dated the 14th Shawwal, A.H. 1037 = A.D. 1628, April 19, by Muhammad bin Mullâ Hâfiz; the second, the middle of Muharram, 1039 = A.D. 1629, beginning of September, by the same.
No. 49, ff. 1-201; Nasta'îk; large water spots; size, 14.5 in. by 9.1 in.
[OUSELEY ADD. 49, 50.]
Another copy of the first volume.
Ff. 200, ll. 30; Nasta'îk; size, 14 in. by 9 in.
[MARSH 441.]
The same first volume.
This copy was finished by Hasan Rida bin Muhammad 'Ali Zushkî, in Ramadân, A.H. 1055 = A.D. 1645, July.
Colophon on fol. 205: قد آتی الفراء مطن هذا الكتاب بعین الله الملك الروض في اواسته شهر رمضان المبارك المنظم في سالش شهري سن، وسن من آلاف من الفراغ الباطن، على ابن آبیة خاتم العلماء حسن رضا مهندس أثر رضی أثر علی من فیکل مکرم وزاری عالمی حضرت حسن رضا، وسیع العلماء وفقی الصادقین وتقی العلماء وفقی العلماء
The same first volume.
Good, but modern copy, finished the 14th of Rabi'-
alíthání, a.h. 1205 = a.d. 1790, Dec. 21, at Calcutta, for
Sir William Jumper (Sir William Jumper?), who is honoured
in the following titles: جَانِبِ الْمِسْتَطَابِ الْمُستَفْتِي عِن
الْإِلْقَابِ عَدْمَهُ الْمُنافِدِ المُجَاهِدِ شُرْبُ
الدِّوَلَةِ الْحَمِيسِيَّة
مَتْعُ اللَّهِ الْفَلَّفَ وَالْعَلَمَ بِهِ وَالْعَلَّامِ بِهِ وَالْمَيْنِ
الأَمَنِ وَالرَّسُولِ النَّمْطُ نَاصِبٍ رَبَّيْنِ النَّفْغَةِ وَالْمُدَّةَ وَ
الْكُرَمَ.
Ff. 230, II. 25; clear and distinct Nāṣītālik; large illuminated
frontispiece; splendid eastern binding in gold; size, 13½ in. by
8½ in. [Ouseley Add. 48.]

43

The same first volume.
Copy without date, transcribed by ٍجِمَالِيَة ٍشِهْرَاءِي.
The Arabic paging is wrong from the beginning down
to fol. 192.
Ff. 340, II. 23; Nāṣītālik; illuminated frontispiece; many
leaves are mounted; size, 16½ in. by 6½ in. [Elliot 302.]

44

The same first volume.
No date. Some parts seem to have been supplied
afterwards. The Arabic paging is wrong from fol. 56 till
the end. Prefixed on the fly-leaves is ذَكْرِيَمُ اَلْسَلْفَ
ياَرْبَ اَلْقَيْدْ اَلْأَوْلِيِّ اَلْأَمْرِ اَلْبَيْنِ اَلْمَكْتُوبِ
بَنَ سَلِمَانِ اَلْحَاسُنِ.
Ff. 438, II. 171; Nāṣītālik; no ornaments; size, 16½ in. by 7 in.
[Elliot 303.]

45

Another copy of the second volume.
Dated the 22nd of Rabi'-alawwal, a.h. 1061 = a.d.
1651, 15th of March.
Ff. 280, II. 26; Nāṣītālik; size, 15½ in. by 9½ in.
[Marsil 442.]

46

The same second volume.
This copy was finished the 19th of Ramadán,
a.h. 1063 = a.d. 1653; August 13, by Muḥammad
Ḥusain ibn Mullā Sālār, and is collated throughout.
Ff. 368, II. 23; very careless Nāṣītālik; size, 16½ in. by 5½ in.
[Elliot 304.]

47

The third, fourth, and fifth volume of the same.
Good old copy, finished the 13th of Rabī’-al-thānī,
a.h. 978 = a.d. 1570, 14th of September.
Third volume on fol. 11th, fourth volume on fol. 18th,
fifth volume on fol. 37th. Fol. 180 is left blank.
Ff. 595, II. 26-27; Nāṣītālik, written by different hands;
illuminated frontispiece at the beginning of each volume;
splendid eastern binding; size, 13½ in. by 9 in.
[Marsil 443.]

48

Another copy of the third volume.
Good old copy, finished the 22nd of Dhū-al-ka’dah,
a.h. 991 = a.d. 1583, December 7. Complete index
on the fly-leaves.
Ff. 170, II. 23-24; Nāṣītālik; illuminated frontispiece; the first
two pages luxuriously adorned in gold, red, blue, and other
colours; size, 10½ in. by 6½ in. [Ouseley Add. 52.]

49

The same third volume.
Copied in the middle of the month Dhū-al-hijjah,
a.h. 1015 = a.d. 1607, April (حَمِسِ عُشْرِةِ وَاَلْفَلَامٍ).
After fol. 88 a lacuna (a comparison with Ouseley 333
shows that two or three chapters are missing).
Ff. 332, II. 25; careless Nāṣītālik; many pages injured, both
at the beginning and end; size, 16½ in. by 6½ in.
[Elliot 306.]

50

The same third volume.
No date.
Ff. 190, II. 31; Nāṣītālik; many pages greatly damaged,
especially at the corners; size, 16½ in. by 9½ in.
[Fraser 129.]

51

The same third volume.
No date.
Ff. 174, II. 26-27; Nāṣītālik; illuminated frontispiece; size,
12½ in. by 7½ in. [Ouseley Add. 51.]

52

Another copy of the fourth volume.
Copied at Baghdād, and finished the first of Rabī’-
alawwal, a.h. 989 = a.d. 1581, April 5th, by Kutb
of Kirmān. A complete index of this volume on the fly-
leaves.
Ff. 184, II. 29; Nāṣītālik; illuminated frontispiece; splendid
gilt binding; size, 13½ in. by 8½ in. [Ouseley Add. 55.]

53

The same fourth volume.
Finished the 11th of Rabī’-al-akhir, a.h. 1005 =
a.d. 1596, December 2, at Lāhūr, by ‘Abd-al-rahmān
ibn Mālikān Mālikān. Fol. 260 a little injured.
Ff. 261, II. 23; Nāṣītālik; size, 12½ in. by 7½ in.
[Fraser 128.]

54

The same fourth volume.
Dated from the beginning of the month Rabī’-al-akhir,
a.h. 1002 = a.d. 1679, May, by Ya’kūb bin Dālī. One
seal at the end of the MS. shows the date 1059, but
according to another one on the same page it appears to
be a mistake for 1095. The Arabic paging is wrong
from fol. 187 to the end.
Ff. 301, II. 17-20; Nāṣītālik, written by different hands; illu-
milated frontispiece; collated throughout; some corners on the
first pages injured; size, 10½ in. by 6 in. [Elliot 309 (G. O.)]

55

The same fourth volume.
Dated from the month Rabī’-al-thānī, a.h. 1116 or
The same third volume.
This copy is not dated; in some places it is damaged by the worms. It seems to be collated throughout. On the last page there is a seal, which seems to contain the name Muhammad Salimkhân, and the date 1112 (7).

Ff. 388, ll. 21; Nasta’îk; size, 11½ in. by 7 in. [Ouseley Add. 201.]

Another copy of the seventh volume.

The same sixth volume.

Another copy of the eighth volume.

Another copy of the eighth volume.

The same sixth volume.

Another copy of the sixth and eighth volume.

The sixth volume begins on fol. 1ª; the eighth on fol. 395,海湾 ونَفَّتُه تَجْهَرَتْ فِي رُبْعٍ .

The seventh volume, containing Sultan Husain's history, is missing between them. No date.

Ff. 440, ll. 22-23; Nasta’îk; written by different hands; two illuminated frontispieces on ff. 1ª and 395, the first two pages of either volume splendidly adorned; size, 10½ in. by 6 in. [Marsh 441.]

Another copy of the sixth volume.

Dated the first of Rabi’ al-thânî, A.H. 1072 = A.D. 1661, Nov. 27.

Ff. 167, ll. 14; Nasta’îk; size, 7½ in. by 3½ in. [Fraser 130.]

The same eighth volume.

Beginning: خانم دیبانگ نماز و صلائٰک، .

At the end on ff. 94ª and 95ª follows a note in the same handwriting, imperfect at the end, beginning: بَسْتَ قَدْ نَفَّتْ الْحَفْرَةِ وَأَمْ تَحْتَفْ. Dated by مَهْمِد بن دِرِی مَکْرَم, A.H. 1073, the 11th Muharram = A.D. 1662, Aug. 26. The real title on ff. 1ª, 1ª, and on fol. 94ª was rubbed out by a swindling bookseller, who wrote instead عَبَانُ الْبَلَدِانِ.
apparently in order to sell it as Kazwini's famous book of this title.

Ff. 94, ll. 23; Nastā'īk; size, 9 in. by 4½ in. [Ouseley 38.]

68

The same *eighth* volume.

Very good copy, written by the same hand as Ouseley Add. 22, beginning: 

خانم ئيذلرُبة التمغ

خانم ئيذلرُبة التمغ

where fol. 1–4 contain a complete index of this geographical appendix, or conclusion of the whole work.

Ff. 45, ll. 25; very distinct Nastā'īk; size, 12½ in. by 7½ in. [Ouseley Add. 5.]

69

Short extracts from the *Raudat-alsafā*; beginning with 

ذَکَرَ مَعَ مَلَكِ اَلْحَيَاب

where fol. 1 is misprinted. 

I translate: 

...and his father Khwandamir, the great soil of this book, which is written in the language of Nasta'lik.

No date.

Ff. 14, ll. 11; Nastā'īk; size, 8 in. by 6½ in. [Bodel. 517.]

70

The first volume of Khwándamir's Hābib-āsiyār (حمیم السیر).

Concerning the author Ghiyāth-āldin bin Humán-āldin Khwándamir, who was born as Mirkhond's grandson at Harat, about A.H. 880 = A.D. 1475, began this work A.H. 927, came to Agra in India, on the emperor Bābar's invitation, in A.H. 934, and died in the emperor Humayün's camp in Gujarat 941 = A.D. 1534, see W. Morley, p. 42 sq.; J. Aunier, p. 75 sq.; Elliot, Bibliogr. Index, pp. 260–110 and 121–127; History of India, iv. p. 154 sq.; Rien i. p. 98; G. Flügel ii. 70. Edited at Tahara in 2575 and at Bombay 1857. Like his grandfather, Khwándamir was encouraged and assisted in his writings by Mir 'Ali Shir. The whole work comprises an introduction (التمهيد), three volumes, each divided into four chapters, and a conclusion (لاقيمة). This copy of the first volume (ٔبُخَاتَهُ); with the same heading as in Flügel's, contains:

1. The introduction or Iftīṣāḥ on fol. 1b. 
Chapter I on fol. 10b (جزء أول من كتاب ملك سلالة آل ملک وملكي...) 
2. The history of the prophets and philosophers before the dawn of Islamism.
Chapter II on fol. 105b (جزء دوم من كتاب ملك سلالة آل ملک وملكي...) 
3. The history of the kings of Arabia and Persia before Muhammad.
Chapter III on fol. 168b (جزء سوم من كتاب ملك سلالة آل ملک وملكي...) 

Chapter IV on fol. 263b (جزء اول من كتاب ملك سلالة آل ملک وملكي...) 

Chapter IV on fol. 263b: History of the first four Khalifs.

Beginning:

有點 اخبار نادر نواحي عامي و

Sharafīyān & درایل سلامتی ذرو الاتخاذ آن

Good, but rather incomplete copy; there is wanting at the end a small portion, which may be supplied by the following copy.

No date.

Ff. 340, ll. 23; Nastā'īk, quite without ornaments; occasionally short notes on the margin; size, 12½ in. by 7½ in. [Elliot 142.]

71

Another copy of the same first volume.

This copy of the first volume is complete at the end; the portion missing in the preceding MS. begins here on fol. 532b, l. 5: 

...for the first volume of the Hābib-āsiyār closes. But the first pages of this MS. and also fol. 276 are very severely injured. Besides there is a lacuna in the Iftīṣāḥ.

The right order of the first twelve leaves (which are partly misplaced) is this: 1–6, 10, 11, 7–9, 12. After fol. 6 a lacuna; fol. 6b, l. 14, corresponds to the preceding copy, fol. 6, last line but one, and fol. 10b, l. 1, to fol. 7b, last line but one (the intermediate portion is missing here).

Chapter I on fol. 9b; chapter II on fol. 169b; chapter III on fol. 217b; chapter IV on fol. 388a. 

Fol. 541 is left blank, and on ff. 542, 543 is found a short fragment, incomplete both at the beginning and end, on religious matters, traditions, etc.

The initial words of it run thus:

بدع عيسى عليه السلام مجهر مرده زمن كشط الال. 

No date.

Ff. 542, ll. 17; very careless and irregular Nastā'īk, written by at least two different hands; size, 11½ in. by 6½ in. [Ouseley Add. 163.]

72

The second volume of the same work.

This copy of the second volume (ٔبُخَاتُهُ) contains:

Chapter I on fol. 1b (جزء أول من كتاب ملك سلالة آل ملک وملكي...) 

An account of the twelve Imāms.

Chapter II on fol. 65b (جزء دوم من كتاب ملك سلالة آل ملک وملكي...) 

History of the Khalifs of the Banū Umayyah.

Chapter III on fol. 121b (جزء سوم من كتاب ملك سلالة آل ملک وملكي...) 

History of the Khalifs of the Banū 'Abbās.

Chapter IV on fol. 206b (جزء اول من كتاب ملك سلالة آل ملک وملكي...) 

An account of Muhammad's life.
of the dynasties contemporary with the 'Abbasides (from the Tahirides to the kings of Khwārizm; see a detailed index of this chapter's contents, W. Morley, pp. 44-46, and a shorter one, J. Aumer, p. 78).

Beginning: لام الله لدج جعل للنبيين لسان صدق

علل و بعث في الامين رسلاً هادئيًا مهديًا صلى الله عليه و على آله لله.

No date.

Ff. 381, li. 21; Nasta'lik; good old MS.; the original leaves are put into a margin of modern white paper; illuminated frontispiece; size, 9¾ in. by 6½ in. [Elliot 144.]

76

Another copy of the first chapter of the third volume.

Copied A.H. 995 = A.D. 1587. The first hemistich of the initial bait runs thus: يا رب و يئ ذؤ خود سنمن: سنمن كن

Ff. 146b, li. 25; Nasta'lik; illuminated frontispiece; and a small illuminated heading on fol. 116; worm-eaten; various readings and short explanatory notes on the margin; size, 12¾ in. by 7½ in. [Elliot 146.]

Another copy of the first chapter of the third volume.

Chapter III. History of Timur and his descendants down to the author's time, the month Dhi-al-alka'dah A.H. 929 = A.D. 1523, September. See fol. 457b, l. 6: و الى يومان هذا كلا ذهباً جربه في زعيم مصغر مع وعشرين و تمامهم رصيده محمد زمان مبرز دار آن مملكة بامر حكمته اشتغل دار واد و اوبار و يئ ذؤ بونه في لمعه وبهره في لمعه.

There does not occur any other division but the headings of the single chapters, which are written in red ink. The last heading on fol. 454b, 454: كتاب ذكر

دیوان نفتح محمد خان شمشیری از ولایت توران بسماکه ایران کره تانتی

The greater part of the last four verses is torn off.

Khwāndāmir himself describes, in the preface to his work as an abbreviation of the Zafarnāma of Sharaf-aldin (W. Morley, p. 94), see fol. 3b, l. 9: نما نهگاهی که در ظفر نامه مسطوره مفهوم پادنامه و امالی به اختصار در نبیی می‌گمی از کلیات و قائلگ دولت‌الزوال نعم والتوحید من الله الح

See on the same work fol. 3a, l. 10.

The very interesting and useful notices about celebrated men, judges, scholars, etc. are found as appendices to the different periods in which they lived, on fol. 122b, 199b, 224b, 242b, 268b, 398a sq.

There are two small lacunas on ff. 270b and 270b.
The MS. is not dated; it may be about 300 years old. On fol. 18r this note: 'Brought from Murshedabad by Aqa Mohammed Riza, 24th April, 1782.'

Ff. 457, ll. 20; Naskh; size, 11 in. by 6½ in.; in several places the worms have destroyed the paper, but on the whole the copy is well preserved. [Ouseley 289.]

78

Another but incomplete copy of the same third chapter of the third volume.

Title and beginning the same as in the preceding copy. The notice on the Zafarnama is found here on fol. 1883, ll. 19-21. Many headings are forgotten. There is a lacuna after fol. 472. This copy goes down to the year 911, and breaks off in the midst of the last appendix on celebrated and learned men with Khwajah Nasr-Abdin Abü Nasr; comp. Ouseley 289, fol. 421a, l. 11. There are written two books, only one of which is found in Ouseley 289:


Ff. 188b-490a, ll. 25; Nastaʿlīk; illuminated frontispiece; worm-eaten throughout; size, 11½ in. by 7¼ in. [Elliot 148.]

79

The fourth chapter of the third volume.

Chapter IV. History of the Safavi dynasty down to Shah Ismaʿil’s death, a. h. 930 = A. D. 1524, with an account of the learned men of this period (ff. 92b-98b). The heading is wanting here, there is only written on fol. 101b, جزور جهان از جهاد سم. Beginning:

ای پافده از منزل به تا ماهی ذرت جهان از کرمان آتالمی

Copied in the month Rabʿ-ı-alawwal, a. h. 1010 = A. D. 1601, September. Ff. 1-98b, ll. 25; Naskh; illuminated frontispiece; occasionally marginal notes; size, 11½ in. by 7¼ in. [Elliot 148.]

80

Another copy of the same fourth chapter of the third volume.

Beginning:

در ذکر طول یع دولت و ابعال شهنشاهی و دیوانی اختصاص باشته از حضرت باصانت و اطلاع عنوانات الهی یک رعایتی، یا بادل از منزل به تا ماهی آتلمی.

No date; at the end of the copy there is written:

صاحب این کتاب صفتی تلی ولد چشمی بسیاری خاکم.

Ff. 617, ll. 27; Nastaʿlīk, written by different hands; occasional notes and various readings on the margins; size, 13½ in. by 7¼ in. [Elliot 312.]

83

Khulasat-al-khobar (خلاصه الحبار). This chronicle, by the same Khwāndamir, is an abridgment of the Raudat-al-safa, down to a. h. 905 = A. D. 1499; comp. Elliot, Bibliogr. Index, p. 106; W. Morley, p. 38; H. Khalîfa, iii. p. 163; Elliot, History of India, iv. pp. 141–148; Rieu i. p. 96. Its full title is خلاصة الحبار في أحوال الحبار.

Beginning:

ربّ بیر و توهم بالاخره خلاصة كلمات رؤيان: اختباراتيبة عالمية، و دروس منفكة، و اتفاق آثار سلاطين

Contents:

Introduction about the creation, on fol. 3a. Book (مصاال) I. The Prophets, on fol. 5a. II. The Greek sages, on fol. 6b. III. The kings of Persia, Arabia, etc., on fol. 64b. IV. History of the prophet, on fol. 108a. V. The first four Khalifs and the Imams, on fol. 146b. VI. The Khalifs of the house Umayyah, on fol. 177b. VII. The Khalifs of the house ʿAbbás, on fol. 207a. D 2
VIII. Minor dynasties, contemporary with, or subsequent to the 'Abbásides, on fol. 250v.
IX. Cīnigizkhan and the origin of his race, on fol. 353b.
X. History of Timūr and his descendants, on fol. 389a.

Conclusion. Description of Harat, and notices of celebrated men who lived there, on fol. 466a.

This copy was finished the 26th of Dhū-al-Qu'dah, A. H. 1001 = A. D. 1593, 24th of August.

[Arch. A. Seldon 39.]

84

Another copy of the same, in three volumes.

Contents:
Introduction on fol. 4r. Book I on fol. 6v; II on fol. 81v; III on fol. 87b; IV on fol. 150a (number omitted); V on fol. 205a; VI on fol. 248b; VII on fol. 285v; VIII on fol. 337a; IX on fol. 479v; X on fol. 520b; conclusion on fol. 647b.

No date.


85

The same.

Contents:
Introduction on fol. 3r. Book I on fol. 5a; II on fol. 56v; III on fol. 50b; IV on fol. 98b; V on fol. 131v; VI on fol. 156b; VII on fol. 180b; VIII on fol. 215b; IX on fol. 299a; X on fol. 327a; conclusion on fol. 387v.

The right order of the leaves from fol. 30 to fol. 42 is as follows: 36, 49, 38, 39, 37, 41, 42; from fol. 311 to fol. 316: 311, 314, 312, 313, 315, 316; and from fol. 344 to fol. 350: 344, 348, 346, 347, 345, 349, 350.

No date.

Fol. 400, II, 21; Nasta'lik; ff. 2-5 and 400 supplied by another hand in Shikasta; gold arabesques on the back of the binding; many leaves injure; size, 10½ in. by 6½ in. [Elliot 263.]

86

The same.

Beginning of this copy:

بسم الله الرحمن الرحيم خلافة
كلمات روابي اخبار للغ

Introduction on fol. 330b. Book I on fol. 331v; II on fol. 360a; III on fol. 372a; IV on fol. 401v; V on fol. 426b; VI on fol. 447a; VII on fol. 467a; VIII on fol. 497v; IX on fol. 571b; X on fol. 597a; conclusion on fol. 652b.

Not dated.

Centre column, ff. 329b-672, II, 23; Nasta'lik; illuminated frontispiece; size, 14 in. by 8½ in. [Elliot 345.]

87

Dastür-alwuzarâ (Introduction to the History of the Wazirs).

Dastür-alwuzarâ, or the record of the Wazirs, by the same Khwâńamir; comp. W. Morley, p. 39; Elliot, History of India, iv. pp. 148-153; H. Khalfa iii. p. 228;

No. 5078; Rieu i. p. 335; G. Flügel ii. p. 369; see the name of the author and the work's title on fol. 3r, l. 13, and margin column, l. 19. This work, which has been composed according to the chronogram contained in the title itself, A. H. 915 = A. D. 1500 (see fol. 3r, margin column, ll. 24-28), during the period of the author's retirement from public life in the midst of the confusion which preceded the raising of the Safawi dynasty, contains shorter and larger notices on the most celebrated Wazirs, beginning with Asaf bin Barkhiya, Sulaiman's Wazir (on fol. 3b), and Abuzizar Muhammad Hakim, in Nushirwan's reign (on fol. 4b), concluding with Khwâną Majd-Allah bin Khwâ(113,673),(973,992)
The history concludes on fol. 173, dated A.H. 1009, the 23rd of Ramadān (under the reign of Akbar) = A.D. 1601, 28th of March. The colophon is followed by some historical notices from the year 1008.

Ff. 175, ll. 17–19; irregular Nasta’līk; several pages later supplied, as it seems, many others a little injured; the original leaves are put into a modern margin; size, 8 in. by 4½ in. [Elliot 347.]

Another copy of the same. Chapter I on fol. 24 (not marked); II on fol. 144; III on fol. 27; IV on fol. 199a. No date. A large lacuna after fol. 104, (corresponding to Elliot 347, fol. 140, l. 12, till fol. 149, l. 16), comprising the last words of the fourth, and a great portion of the fifth bāb of the third chapter.

Ff. 122, ll. 19; irregular Nasta’līk by different hands; size, 8⅛ in. by 5½ in. [Marsh 555.]

Another copy of the same. Beginning the same as in the preceding copy. After fol. 1 there must be read fol. 3 (fol. 2 having been put between them by mistake, being incoherent at least with fol. 1). Ff. 6 and 150b are left blank.

Chapter I on fol. 4; II on fol. 29; III on fol. 54; IV on fol. 169a. This copy was finished the 7th of Rajab, A.H. 1055 = A.D. 1645, Aug. 29.

Ff. 167, ll. 14; European handwriting; many interlinear and marginal translations and notes, written in pencil; size, 8½ in. by 6½ in. [Marsh 41.]

Another copy of the same. Beginning of this copy: حمد و سبیلس خدا را که سلطان عظمت کمیدست بندلانوند و خواسیش خاتمان بدرالجلالی اسمور ارم و فرمان آنgh.

From l. 3 down to the end the text of the preface quite differs from that in the preceding copies. Chapter I on fol. 38; II on fol. 20; III on fol. 39; IV on fol. 173a. At the end of the last chapter there are some pages omitted; it breaks off with the words و اچواعد دیلت, corresponding to Elliot 347, fol. 172a.

To conclude from the paper and handwriting this volume seems to be copied by the same 'Abd-al-razzaq, who copied Ouseley 51, 52, etc. Ff. 200, ll. 15; modern Nasta’līk; size, 9 in. by 7½ in. [Ouseley 191.]

Another incomplete copy of the same. This copy goes down to A.H. 803 = A.D. 1400, that is, to the middle of the fourth bāb of the third chapter (corresponding to Ouseley 191, fol. 133b, l. 6); the rest of the third and the whole of the fourth chapter are missing.

Chapter I on fol. 3b; II on fol. 20b; III on fol. 37b. The right order of fl. 21–27 is this: 21, 26, 22, 25, 27. No date. Ff. 113, ll. 20; Nasta’līk; size, 8½ in. by 4½ in. [Marsh 52.]

A fragment of the same. This fragment of the Lubbi-altawārīkh contains the last part of the first chapter, the whole of the second, and part of the third. It corresponds to Ouseley 191, fol. 19b, l. 9, till fol. 40b, l. 10. Beginning: (بسمه محمد قاضی مکرم اوش نهض (نیم) یدرک که خاک از حکم حضرت امام بود اوابر تارم ممالک اسلام حاکم شد در زمان ابو عاصم الله زاید.

Not dated. Ff. 17–41, ll. 17; Nasta’līk; size, 8½ in. by 4½ in. [Ouseley 191.]

Another fragment of the same. A small extract of the Lubbi-altawārīkh (انخیاب از (لیب نماییدین در واقعه امیر کبیر تیمورلورکان و اولاد او), comprising the fourth bāb of the third chapter, the history of Timūr and his descendants, agreeing with Ouseley 191, fol. 130, last line, till fol. 156b, l. 2. This copy was transcribed from a MS., dated the 10th of Rabī’-alawwal, A.H. 1030 = A.D. 1621, February 2, at Lāhūr, and finished at Agra, the 4th of Dhū-alka’dah, A.H. 1034 = A.D. 1625, August 8.

Ff. 1–16, ll. 14; Nasta’līk; size, 8½ in. by 6 in. [Marsh 566.]

The same fragment. The same fourth bāb of the third chapter, transcribed the 6th of Dhū-alka’dah, A.H. 1034 = 1st of August, A.D. 1625 (that is, only two days after the date of the preceding MS.), from the same original MS. (dated the 10th of Rabī’-alawwal, A.H. 1030).

Ff. 20, ll. 14; European handwriting; size, 8½ in. by 6½ in. [Marsh 36.]

General history. A work on general history, imperfect both at the beginning and end; from the original Arabic paging it appears that nine leaves are wanting at the beginning. Beginning: (بسمه مازندگان خمیش پیکر زدند الفصص: قارن را بطل آفرستادند و بعد ازسیب درسی اورا دست آورد، به میهن کووه و لشکر اورود مردم از تقدوم او شادیا نمودند ودر سر شکاک بته دمآوند رفتند. Contents: Fol. 10. History of the Fāsidād dynasty of Persia, beginning with the reign of Farīdūn b. Farrukh. Fol. 10v. Faṣl II. The Kayānī dynasty. Fol. 32b. Faṣl III. The Sāsānian dynasty; in this chapter is also given an account of the birth and rise of Muḥammad, of his family, and of the twelve Shi‘ah Imāms.

Fol. 160a. Faṣl IV. History of the Umayyads and the 'Abbasids Khaliṣ, fol. 121b. Fol. 157b. This is probably Faṣl V, but this title is here left out. History of the contemporary and following
minor dynasties: Tahirides (I. Taifah), fol. 157a; Safarides (II. Taifah), fol. 158b; Samanides (III. Taifah), fol. 163b; Ghaznavides (IV. Taifah), fol. 169b; Ghurides (V. Taifah), fol. 185b; Saljukides (VI. Taifah), fol. 189a; Khwarizmshahs (VII. Taifah), fol. 205a; Buhaydes (VIII. Taifah), fol. 214a.

Fol. 220a. History of the Safavi kings of Persia from the foundation of the dynasty till the reign of Shah Tahmasp; the latest date which occurs is A.H. 948. This part is called فصل نهم probable a mistake for فصل ثميم.

The name of the author is not mentioned; he has dated his work the 20th Dhu-al-hijjah, A.H. 948 = A.D. 1542, April 6, in the following passage on fol. 233a, l. 2:

وَأُلْقَيْنَ أَلْفَ أَيَّامَ عَلَى أَزَائِرَ أَقْطَانِ سَلَمَتْ وَبِذَاتِيَ آكَفَرُتْ

Nor are they any better than beasts; or beasts no better than beasts. It is the eighteenth year of Shah Tahmasp, A.D. 1542.

This carefully-written copy is probably not much later than the date of the composition.

Ff. 233, l. 15: Naskh; size, 8½ in. by 5 in. [Ouseley 49.]

97

General history.

A universal history, consisting of extracts of a great many historical standard works; it begins with Adam, and extends as far as the time when Humayun left Persia and began to recover his dominions, A.H. 951 = A.D. 1544. Neither title nor the name of the author appear to occur anywhere.

Contents:

Fol. 1b. Adam, patriarchs, prophets, اصحاب الكهف, بيتان شاهما احوال حكامها, on philosophers, specially the Greek.

Fol. 32a. The ancient kings of Persia.

Fol. 62a. Muhammad, the Arabian tribes, the prophet’s family, his companions, the Imamis.

Fol. 102a. Banu Umayyah, famous men of this period.

Fol. 126b. Banu Abd Allah, celebrities of the same period.

Fol. 186b. Short notices regarding the minor dynasties, the Tahirides, Safarides, Samanides, Ismailides, Ghaznavides, Khwarizmshahs, Muzaﬀarides of Faras, Ghurides (fol. 295a), the Kurs (rulers of Khurasan) from Malik Rukan-aldin, who got Ghur as a feud from Cingizkhân, and died A.H. 642, till Ghiyath-aldin, who was deposed by Timur A.H. 782, and killed A.H. 785. In this period of 1544.

Fol. 217a. Origin of the Turks and Moghuls; Cingizkhân and descendants; Karâ-koyunul and Ak-koyunul; the ’Uthmanides from ’Uthmanbeg (fol. 245b); the Safavis (fol. 251a), till the death of Shah Isma’il, A.H. 932, after which his sons are enumerated.

Fol. 256a. History of India from the time of Shihab-aldin Ghiuri to the house of Ludi; brief account of the rise of the minor dynasties; the Afghan rulers of Bahar, the Muzaﬀarshahs of Gujarat, the Bahmani kings of the

Dukhan, the Khiljís of Málwá, the Sultanís of Bangáláh till the accession of Salimkhán to the throne A.H. 952.

Fol. 264b. Timúr and the famous men of his time.

Fol. 273b. Shãïkh ’Umar Mirzã, governor of Farhána, and his twelve sons; contemporary celebrities.

Fol. 279a. Sultan Shâhrukh and successors. It deserves to be noticed, that the arrangement of the single leaves is disturbed by the binder: after fol. 284 follow ff. 293, 294; then ff. 295-297.


Fol. 293a. Humâyûn; the last date which occurs is A.H. 957. The last is a report of his coming to Kábul and paying a visit to the grave of his father Bâbar.

Regarding the author we have to make the following statements:

a. After having reported the death of Shah Isma’il, A.H. 930, he says that Shah Tahmasp ruled over Shirván, Adharbáiján, Pars, Trák-i-Ajam, Trák-i-’Arab, and most of Khurasan at the time when he wrote this. See fol. 256a, l. 1.

b. Humâyûn (died A.H. 963) was still alive when this was written; as to his name, there is always added خلّد الذّل الْمِلْكِ.

Accordingly we get the years A.H. 951-963 = A.D. 1544-1556 as the time during which this chronicle was finished. However, there is some evidence which induces us to suppose that the author did not write at a later time than A.H. 958; for in enumerating the sons of Akbar (on fol. 293a) he makes the usual additions to the name of Humâyûn, the then emperor, but none whatever to the names of his three brothers, Kámrán, ’Askari, and Hindal.

Now, as regards Kámrán and ’Askari, this would not be surprising, since they were mostly in rebellion against their brother the emperor, whose loyal subject the author was. Hindal, however, fell in the year A.H. 958, gallantly fighting for the emperor against the tribe Khálíl; and if our author had written after this event, it would have been extremely dishonour not to add to Hindal’s name an ائل آن الْمُرْدِدُ, or some similar phrase. Comp. Elphinstone, History of India, 5th edition, p. 470.

This chronicle, though on the whole too brief, is very remarkable for its particulars and its accuracy in the chronological part. Some of the works and authors quoted by him are the following: Tabari, ff. 1b, 4a; Kâmálat al-Ád-din Hisám Khuráziyya, Ma’ád a’çfá; نَظَمَ التَّارِيْخَ, حافز الارض, fol. 4b; غافر, نافذ النّافذ, fol. 6b; حَجّرِي حسَنِ اصْفاهانِي, fol. 12b, 16⁴; طِلْقَاتِ نَامِرَى, fol. 37b; فَحْرِ الدُّوَّى, رُوْنَى الشَّجَّرَى, fol. 205a and 209a; مَثَبَارِ شَاهِ مُرْبَوْرُزي, fol. 205b+; and others.

Beginning after امهم الغي نعت حضرت سائلA: بُنْامَه نَمْوُه مِسْتَفْقَعَ كَمْ مِتِّقَانَ أَخْبَارِ مِسْتَفْقَعْرِ حَوَادِثِ شَهْرِ وَعَوْلَمِ دَرْ أَنْكَ أُرْكَ أَمَّاَمَ الْحَوَادِثِ: fol. 250a, and others.

End: شَرِفَ تَنْبِعُ تَرْبَةٍ إِدَامٍ بَدْاَشَ فَالْفِكَ اِحْتَشَامُ بِرِ.
Ma'âkrat-e bikwan: Risad az a'naa kowk biyukh mottaye Shad

The MS. is not dated; but it may be as old as the author himself.


98

Jahâlân-dârî (جاهلنداري).

Universal chronicle, by Kâdi Ahmad Alghaffârî (died a. h. 975 = A.D. 1567). As the date of its composition he states in the preface (fol. 3b), a. h. 971 جاهلنداري (A.D. 1563); however, it must be noticed that he records events of a. h. 972 (see fol. 303b).

It contains an introduction (fol. 6b) and three Naskhah.

The first (fol. 7b). History of God's prophets and elects.

The second (fol. 27a). Summary history of the dynasties from the oldest known till the Ak-koyunlû and Karâ-koyunlû.

The third (fol. 24b). History of the Safawî dynasty till the reign of Sultan Tahmâsp, a. h. 930-984 = A. D. 1524-1576, to whom this work is dedicated (see fol. 3b).

A complete index with all the subdivisions is given by the author himself on ff. 4b-6b.

Beginning:

شده نامور برامائ نسم جاهان آرا

End:

جاوهيد حكم زان که تنم تو درال

Bibliogr. See II, Khalfa ii. p. 658; Elliot, Bibliogr. Index, p. 136, and History of India, iv. pp. 298-300; G. Flügel ii. p. 72; and Rieu i. p. 111. The four chapters containing the history of the Pahlâdian, Kayânian, Ashkânâni, and Sânânän dynasties (on ff. 27b-31b) are published, text and English translation, by Sir William Ouseley, London, 1790, Epitome of the Ancient History of Persia. As to this MS, see ibid., p. xxxv, note.

The MS. is not dated.

Vol. I, ff. 1-153; II, ff. 154-325; III, 17; Nasta'lik; size, 8½ in. by 4 in. [Ouseley 5, 6.]

99

Târîkhi-i-Alî (تاریخی‌الی).

A part of that most valuable and exceedingly rare chronicle of the millennium after the death of Muhammad till towards the year A. H. 1000, during the reign of Akbar, compiled at his command by Hakim Ahmad and others, continued after Hakim's death in Safar a. h. 996 = A.D. 1588, January, by Aqa Khan, and revised by 'Abd-alkâdir Badâ'uni. Comp. Elliot, Bibliogr. Index, p. 143 sqq.; History of India, v. pp. 150-176.

The first volume comprises the years 1-191 of the Rihlat or death of Muhammad. In this copy we do not find the preface, which is said to be written by Abû-alafa'dl. Beginning:

آغا کتاب در ریحان امرو که واقع شده:

The second volume comprises the years 191-552, the third the years 553-698 of the Rihlat; the rest is wanting.

The work of Hakim Ahmad extends to vol. iii, fol. 332b.; on fol. 333b follows a short account, by the continuator, of the murder of Ahmad, the punishment of the murderer, and that he (Asaf Khan, see Elliot, Bibliogr. Index, p. 147) had got the order to finish the work. After this the chronicle goes on as before.

There is no other division in the work, but the numbers, which are written in red ink, in this way:

دکر و تابع سال صدور و همکار از رحلت سید

The MS. has no date; it may be written about the beginning of this century. Possibly the copyist is the same 'Abd-al-razzâk who copied Ouseley 53 etc. It does not seem to be collated with its original.

Other MSs. of parts of the Târîkh-i-Alî are mentioned by C. Stewart, p. 6, and Rieu i. p. 117. Comp. also Elliot, Bibl. Index, p. 161.

Vol. I, ff. 186; II, ff. 403; III, ff. 353; each page 23 lines; all three volumes written by the same hand in small but very distinct Nasta'lik; size, 15½ in. by 8½ in. [Ouseley 339-341.]

100

Raudat-al-tâhirin (روستهالطرحین).

A general history, much esteemed in the East, from Adam to the last year of Akbar's reign, commenced by Muhammad Tahir bin 'Imad-aldin Hasan bin Sultan Ali bin Hajj Muhammad Husain bin Sharaf-aldin 'Ali of Salzwir, a. h. 1011 = A. D. 1602; see this chronogram on fol. 1b:

بهر تالیف این جهابه، روم - روسته تاریخ این کتاب که

The author was more than twenty years already at Sultan Akbar's court when he finished his work; comp. fol. 62b, where he relates the cause of his entering into Akbar's service in the year 987; see Stewart, p. 6. This history is divided into five sections (تکم), every section into several books (باب), chapters (فصل), etc.

Contents:

Preface and complete index on fol. 1b.

First section on fol. 17a (1). The ante-islamic era, history of the ancient prophets, philosophers, and all the early kings before the rise of the Muhammadan faith, in three books.

باب اول در ذکر انجیه‌های کبارو حکم‌ای عظام, on fol. 17a, subdivided into two chapters.

باب دوم در ذکر حکام و اواخر مملکت حکوم و سلطان‌دنی در شرکت, subdivided into four chapters, containing the Pahlâdians on fol. 25a (1), the Kayânians on fol. 88b (2), the Muluk-altâwallîf on fol. 182b (3) and the Sânânän on fol. 183b (4).

باب سوم در ذکر مملکت عرب که کش از ظهور اسلام لوا, subdivided into three chapters:

 precisa, on fol. 234b (1);
General history.
A work on general Muhammadan history till the beginning of the eleventh century. Neither its title nor its author's name is to be found anywhere, the first leaves being wanting. It appears to have been composed during Jahangir's reign, since it concludes with A.H. 1020 = A.D. 1611, on fol. 370b (370b being left blank).

The MS. opens in the middle of a very disordered and confused index (Safatb), of the work; see here a detailed table of contents:

Ancient patriarchs and prophets, on fol. 3r, beginning with Noah.

The early kings of Persia, in four tabakat, on fol. 7a.

The kings of Babylon and Syria, of the Jews, and of the Greeks, on fol. 16a.

The Himyarites, Ethiopians, the kings of Yaman, the Gassians, and the Banû Lakhm, on fol. 23a.

The Turks from Yâfet, on fol. 28b.

Muhammad, the first four Khalifs and the twelve Imâms, on fol. 32a.
HISTORY.

The Khalifs of the Banû Umayyah, in two faṣls: 1. Muḥammad and his successors; 2. The Umayyades in Spain, on fol. 38a.
The Khilīf of the Banû 'Abbās, also in two faṣls: 1. The 'Abbāsides of Baghdād; 2. The 'Abbāsides of Egypt, on fol. 44a.
The dynasties dependent on the 'Abbāsides, in five faṣls (the Tabaristan, the Banû Aghlab in Africa, the Ta'fūnians, the Ikhsādiyyah, the Hamdānīes), on fol. 68a.

The independent dynasties of the Islām, contemporary with and following to the 'Abbāsides, in the following faṣls:

1. The Saffārids, in two taḥkāt, on fol. 73a.
2. The Sāmānīes, on fol. 75b.
3. The Ghaznavīes, on fol. 78a.
4. The ancient kings of Gilān and Māzandarān, in four fīrkas (Isma'īlis, Būyīdes, etc.), on fol. 81b.
5. The Saljūqīes in all their branches, on fol. 90b.
6. The Wālīs of the different vilāyāt, in six kīsām (that is to say, four, the last of which is subdivided into four, and which again comprises two kīsām, viz. the Sultāns of Spain, the Sultāns of Yaman, the Sharīfs of Makkah, the Isma'īlis of Egypt, etc., on fol. 116a.
7. The Khwārizmshāhs, on fol. 126b.
8. The Ghurīes, in four (together five kīsām), on fol. 129b.
10. The Sultāns of Maghrib and Arabia, in eight kīsām, on fol. 155b.
11. The rulers of Turksīstan before Cingizkhan, on fol. 160b.
12. Cingizkhan, his descendants and successors, in four kīsām and a fīrka, which is subdivided into six taḥkāt: (1) Tughrīl, (2) sultān Khūn, (3) sultān Khuršīd, (4) sultān 'Abd al-Jawād, (5) sultān 'Abd al-Mu'min, (6) sultān 'Abd al-Rahīm, etc., on fol. 162b.
13. The separate rulers of Irān, in twelve fīrkas (the kings of Māzandarān and Tabaristan, of Rustomdār, Gilān, Khūzistān, Kurdsīstan and Lurīstan, of Hurmūz, Shirvān, Kārābād, Marāsh, Mālatījī, Kārā soyūlu and Aḵ-oyonjūlū, etc.), on fol. 195a.

From the 9th to the 13th faṣl the numbers are forgotten.

On fol. 226b begins the second book: History of the different Sultāns of Hindusūr, the Turkish Sultāns, the Timūrids and Mughulshāhs, the rulers of Kashmir, etc., in three faṣls:

1. On fol. 226b, in several taḥkāt and salsalāt, on fol. 231b; Sultān, on fol. 233b; Sultān, on fol. 234b; Sultān, on fol. 235b; Sultān, on fol. 241b; Sultān, on fol. 243b; Sultān, on fol. 246b; Sultān, on fol. 252b; Sultān, on fol. 259b; Sultān, on fol. 261b; Sultān, on fol. 263b; Sultān, on fol. 264b; Sultān, on fol. 279b; Sultān, on fol. 282b.

2. On fol. 287a (the number is wanting), on fol. 289b; on fol. 292a (the number is wanting), on fol. 293b. (In this page the number is wanting.)

3. On fol. 299b, in the last year of Sultān 'Abdu'llah's reign.

On the following page begins a new faṣl, which probably belongs to a third book; containing the history of the Safawī dynasty; it closes in the commencement of the reign of Shah 'Abbās, a.h. 998 = A.D. 1598. Therefore, we suppose, the author died a little after A.H. 1026, before he could continue the history of the Safawīs down to the same point where he had broken off the description of Jahāngīr's exploits.

The proper order of the leaves from ff. 363 to 369 is this: 363, 365, 364, 367, 366, 368, 369.

Mirkhond's Kaudat-alsafā is very often quoted in this work. Not dated; it may be that this copy is the author's autograph, the missing parts of which have been supplied later.

FF. 402, ll. 19-21: Nasta'īlīk, written by different hands on different paper; incomplete at the beginning; the first leaves very much damaged; size, 10½ in. by 5½ in. [Elliott 346.]

102

Subh-i-sādīk (صحيح صادق).

The first part of a most comprehensive historical, biographical, and geographical work, composed by Muhammad Sādīk Isfahānī (Mīrzā Muhammad Sādīk bin Mīrzā Muhammad Šāh Isfahānī Azadānī, so in Ouseley 292, fol. 1b), during the years from the end of Jahāngīr's reign (he died A.H. 1037) to A.H. 1048. It is dedicated to Jahāngīr on fol. 49b, ll. 3 and 6, and as the date of its composition, the author himself states: 'the beginning of A.H. 1048' (= A.D. 1638) on fol. 258b.

Vexed with the fragmentary state of this work, whilst in the context of the chapter concerning Noah, on fol. 12b, l. 25, he states as the 'present moment' A.H. 1045 = A.D. 1635.

A. Sprenger, in his Catalogue, mentions that this work is quoted in the History of India, vi. p. 453.

It is divided into four volumes (مجلد). Contents of this (the first) volume:

Preface and table of contents, on fol. 1b.
Introduction, (مقدم), on fol. 2b. On some things created before Adam.
Book I (مجل) on fol. 6b. On the prophets.
Book II on fol. 62b. On the old Persian kings.
Book III on fol. 90b. On famous men (especially Greek philosophers) before the appearance of Islam.
Book V on fol. 139b. The immediate successors of Muhammad.
Book VI on fol. 159b. The twelve Imāms.
Book VII on fol. 177b. The Banū Umayyah.
Book VIII on f. 218v–258b. The Banū 'Abbās, their Wazirs and Amirs, etc.

Beginning:  

The end is a chapter about the Karmats and their chiefs.

The table of the contents of the other volumes we quote from the preface (on fol. 28):

There is one blank (on fol. 233), where the copyist notices that "one leaf" was wanting in his original. The margin shows occasional emendations of the same hand, which wrote the whole.

Ff. 238, 29; Nastaliq; size, 16 in. by 8½ in.

Ouseley 342]

103

Takwim-al-buldân (تقویم البلاد).  
Tables stating the degrees of longitude and latitude of alphabetically arranged names of towns, by the same Mirzâ Muhammad Šâdîk Iṣfahânî. On the first page is written: تقویم البلدان تأليف میرزا محمدصدیق اصفهانی.  
And on fol. 1v: اسماء وادائیات بلدان مشهوره متعلق از کتاب شاهد صادق تلیف سید محمد صادق بن میرزا.  
It appears to be an extract from the fourth volume of 'Subh-i-Šâdîk' (see Ouseley 342).  
This copy was finished in Lucknow a.h. 1194, the 5th of Ramadan = A.D. 1780, September 4; see fol. 15h.  
It was edited, text and translation, for the Oriental Translation Fund, by J. C., London, 1834 (pp. 60–147).  
Ff. 1–15, 12; Shikasta; size, 10½ in. by 6½ in.

Ouseley 342

104

Taḥkīk-al-‘irāb (تحقیق الابرار).  
A small geographical dictionary, also extracted from the fourth volume of 'Subh-i-Šâdîk.' On the first page we read: رسائل تحقیق الابرار اساتی بلند ریغ مسکون از کتاب شاهد صادق تلیف میرزا محمد صادق اصفهانی مبینه ترتیب حریف حرفی.  
This copy was finished by the same hand as the preceding copy, a.h. 1194, the 7th of Ramadan = A.D. 1780, September 6. It was translated for the Oriental Translation Fund, by J. C., London, 1832

1 Jonathan Scott, the translator of the Bahār-i-Dānšī (۱).
HISTORY.

(53)

105

Another copy of the Tahlīk-ali’rāb.

It is not dated, but being written by the same hand and apparently about the same time as No. 107, we infer that it was copied by 'Abd-al-rāzzāq Ṣīhālawi (Abdulrazzaq Sihalawee), A.H. 1196 = A.D. 1782.

This seems to be copied from No. 104, in which, at the beginning, the end of the Nishāh (al-Rāyi) is rubbed out; in consequence 'Abd-al-rāzzāq writes (fols. 11):

Another handwriting—handwriting and exterior are the same as in Nos. 103, 104, 106, and 110.

[Ouseley 389.]

109

The same extract.

This is probably a transcript from No. 108, made by 'Abd-al-rāzzāq Ṣīhālawi; he dates it on fol. 41 from the 26th of the second Jumādā, A.H. 1196 = A.D. 1782, June 2, and on fol. 92 from the 10th of Rajab, A.H. 1196 = A.D. 1782, June 21.

[Ouseley 390.]

110

صدقة الإمراء

Two collections of biographies of Amirs: a. During the reign of Bābar, on ff. 6-144; b. During the reign of Humāyūn, on ff. 11-38. Probably an extract from the third book of 'Subh-i-Sādik.'

Beginning:

This copy was finished the 20th of Shawwāl, A.H. 1194 = A.D. 1780, 19th of October.

[Ouseley 386.]

111

The same.

It is a transcript from No. 110, made by 'Abd-al-rāzzāq.

The Amirs of Bābar, on ff. 93-105; the Amirs of Humāyūn, on ff. 105-143.


112

Documents relating to the stay of Humāyūn in Persia, after being driven out from India, by Shīr Shāh (A.D. 1544), viz.

1. FF. 41-45. Fīrmān of Shāh Tahmāsp to the governor of Harat, Muhammad Khan Sharaif-aldin Oghlū Tuklū, Beglarbeg of Khurasān (Mokhdar Khan Shafii), ordering him to receive the emperor hospitably. This portion is dated the 21st of Shawwāl, A.H. 1194.

2. FF. 45-48. What happened to Humāyūn in Persia; his interview with Shāh Tahmāsp, etc.


4. FF. 50-52. List of those followers who stayed with Humayun during his exile in Persia.

This also seems to be taken from Muhammad Sādiq (probably from the 6th Maṭla' of the second book).

The copy was finished A.H. 1194, the 24th of Shawwāl = A.D. 1780, October 23, by Muhammad Baksh with
the Takhallus Āshūb (امدُتُ خشت مُختلّصً بَاشِربَ), at Lucknow.

Ff. 41-52; the same externals as in No. 110. [Ouseley 386.]

113

The same.

Copied from the preceding MS. by 'Abd-al-razzāk. The firmān on fol. 154a is dated A.H. 1196, the 10th of Sha’bān, A.D. 1782, 21st of July, the remainder the 11th Shāh-bān of the same year, 22nd of July.

At the end of this treatise, being the last of the volume, the copyist remarks:

تَّنْتَهِىْ هَذَا الْكُتْبَ مُسْتَنَعًا

He gets 'seven treatises' by dividing Ouseley 166, ff. 29-41 and ff. 147-164, each into two separate parts. They are follows:

3. Ff. 29-92. Origin and history of the Moghuls (Chingizkhān and Timūr), divided into two parts (No. 109).
5. Ff. 147-164. The firmān of Shāh Tahmāsp, on ff. 147-153a, and 52 of the Persian of the Amir's and the followers of Humāyūn, on ff. 153b-164 (No. 113).

Ouseley 166.

114

Mirāt-al-ālam (مَرَأَتِ العَالَم) (386.]

A general history till the time of the emperor Aurangzib (A.D. 1628-1707), compiled A.H. 1907 = A.D. 1667, and usually ascribed to Muḥammad Ekhṭwār Khān (see fol. 440b, last line). He was a high official at the court of Aurangzib, to whom the work is dedicated. He died A.H. 1096 = A.D. 1685. Concerning his own researches and works he gives a special chapter in ff. 438a-440b.


Beginning:

بِهِتْرَ اَنْتُشِرَةً ۖ كَأَنْبُيْهُ مُخْتَلُصَتْ نِكَوَانَهُ

The work is divided into an introduction, seven Ārāḵ, with many subdivisions and a conclusion, which are specified on ff. 28a-33a.

Introduction on the creation, on fol. 3b.
1. Ārāḵ, on ante-Muhammādian history, on fol. 4b.
2. Ārāḵ, history of Muḥammad, the first four Khalīfs, etc., on fol. 42b.
3. Ārāḵ, history of the Khalīfs and the contemporary and succeeding dynasties till the time of Timūr, on fol. 105b.

IV. Ārāḵ, history of Timūr and his descendants, of the Turks in Asia Minor, and the Safawī dynasty, on fol. 158b.
5. Ārāḵ, history of India till the accession of Bābar, on fol. 174a.
6. Ārāḵ, history of Bābar, Humāyūn, Akbār, Jahāngīr, Shāh Jahān, on fol. 217b.
7. Ārāḵ, history of Aurangzib, on fol. 300a.

Conclusion, biographies of poets, arranged alphabetically, on fol. 441a.

The biography of poets begins with Asadī. On fol. 155b

Not dated; eleventh to twelfth century.

Ouseley 453, 123; partly Shikasta (ff. 1-57b), partly Nastaʿlīk (ff. 58-465); written by different hands at different times and also on different paper; the original leaves are put into a modern margin; size, 13½ in. by 8½ in. [Elliot 242.]

115

The same.

Introduction in No. 252, on fol. 6a; I. Ārāḵ on fol. 9b; II. Ārāḵ on fol. 40b; III. Ārāḵ on fol. 136a; IV. Ārāḵ on fol. 226b; V. Ārāḵ on fol. 250a; VI. Ārāḵ on fol. 309b; VII. Ārāḵ in No. 253, on fol. 67b; conclusion on fol. 323a.

This copy is quite modern. There is a colophon on fol. 380b (No. 253); the date, however, is not certain:

تَمَامَ شَبَابِ بِعَيْنِ اللَّهِ المَلِكِ الْوَلَدَةَ بِتَأْخُرِ نِمْ

Before the r there are two dots, one under the other, the upper the largest, perhaps r . . . , viz. 1200 = A.H. 1785, December.

Vol. I, ff. 367; vol. II, ff. 368; vol. 15; Nastaʿlīk; size, 8½ in. by 7½ in. [Ouseley 252, 253.]

116

The same.

Contents:

Vol. I. Introduction on fol. 8b; I. Ārāḵ on fol. 11b; II. Ārāḵ on fol. 117b; III. Ārāḵ on fol. 284a; IV. Ārāḵ on fol. 422b; V. Ārāḵ on fol. 464b; VI. Ārāḵ on fol. 59a.

Vol. II. VII. Ārāḵ on fol. 1b; biography of poets on fol. 305a.

No date. The beginning of vol. I is rather different from that in the other copies: 

پَمْسُ اللَّهِ الرَّحْمَنَ الرَّحِيمَ

No date. The beginning of vol. I is rather different from that in the other copies: 

تَمَامَ شَبَابِ بِعَيْنِ اللَّهِ المَلِكِ الْوَلَدَةَ بِتَأْخُرِ نِمْ

No date. The beginning of vol. I is rather different from that in the other copies: 

پَمْسُ اللَّهِ الرَّحْمَنَ الرَّحِيمَ

Vol. I, ff. 833; vol. II, ff. 364; vol. 17; distinct Nastaʿlīk; size, 9 in. by 4½ in. [Fraser 112, 113.]

117

Taʿrīkh-i-Kipākhanī (تَارِخُ قَپَکَخَانَی).

A most comprehensive work on general history of
HISTORY.

the east, called Ta’rikh-i-Kipçakkhānī (vol. I, fol. 3a, line ante.), by Kipčák-Khān.

The author’s name is Qāsim Khan, ruler of Turkistān, whose Kauz-Begi the author’s father was, died A.H. 1134 = A.D. 1722.

We learn from the preface and conclusion the particulars regarding the author’s life: He was a native of Balkh, came to India A.H. 1107, and resided at Lāhūr, where he was in connection with ‘Abd-alsamād Khān, governor of the Panjāb under the emperor Farrukhsayar about A.H. 1125; he was from his early days given up to reading old chronicles, and resolved to compose this book, which he finished A.H. 1137, the 5th Rabi’ I = A.D. 1724, November, after six years’ work (vol. II, fol. 296b; vol. I, fol. 3a). He does not give a review of his sources; in vol. II, fol. 296b, he mentions the Ta’rikh-i-Fīrūzshāhi, by Diya Barīn.

Beginning:

KMurahw hāzirīn dramāth tawīnās

autā̆bīn; dānārān dramāth tawīnās

kamsa drēt bāwiga dānārān
dānārān; dānārān hāzirw dramāth tawīnās

It is divided into an introduction, five books, and a conclusion.

Fatihah on fol. 3b. On the creation; index of the contents.

Book I (fol. 10a) on fol. 10a. On the prophets before Muhammad, in five parts.

Book II on fol. 44b. On ante-Muhammadan dynasties, in four ṭabaqaṭs; chiefly on the kings of Persia.

Book III on fol. 77a. On the dynasties contemporary with the kings of Persia mentioned in the preceding chapter, in nine ṭabaqaṭs.

Book IV on fol. 93b. On Muhammad, the four immediate successors, the twelve Imāms, the Umayyad and ‘Abbasid Khalifs, and the founders of the four schools of Muslim law, in two faṣls.

Book V on fol. 247b. On Islamic dynasties in general, in nine faṣls:

Faṣl I (fol. 247b), in five faṣls: Tahirides, Saffarides, Sāmaniides, Ghaznavides, Ghurfides.

Faṣl II (fol. 273b), in two faṣls: Buyides and Saljūkides.

Faṣl III (fol. 4a, vol. II), in two faṣls: Khwārizmshāhs and Atabegs.

Faṣl IV (fol. 18b), Ismā’īlis.

Faṣl V (fol. 27a), in two gurūh: Tātār and Moghul dynasties.

Faṣl VI (fol. 80b), in six faṣls: Muzaffarides, Ilkānians, Cüpâniyâh, Kûrts, Sarbadârijâns, Turkish princes in Asia Minor.

Faṣl VII (fol. 90b), On the rulers of Sind till the time of Akbar, in five faṣls.

Faṣl VIII (fol. 97a), On the rulers of India, in six faṣls: Slave kings, Khiljis, Tughluqs, Sayyids, Lâdis, Sultāns of the Dakhân.

Faṣl IX (fol. 109b), in five faṣls: On Timūr and his successors, on the tribes of Karâ-koyunlû and Akkoyunlû, on the Shāfatī, on the Shāhābāniyâh dynasty of Turkistân till Sâyîd Âbâhâlî Khân.

Conclusion (fol. 296a). On the author himself. On fol. 297a occur the following two notes:

From this note we learn that this copy was made by a Sâyîd Hâdî Ma’āsûm with the Tâkhâlûsh Sâkî and that the date of the completion of the work itself is embodied in the words "khānīm khâzīn Kalâm 1hâshîyât (i.e. 1137).

Then follows another note on fol. 297b:

1 of this "collation and revision" there is no trace to be discovered in these two volumes.
118

Hadikat-al-āsafī (جدیده اسفه).

A large general history in three volumes, written by Ibn Ghulām 'Allikhan Yusuf' Ali (see this name in No. 155, fol. 2a, ll. 18 and 19), and entitled Hadikat-al-āsafī, or the Garden of Purity. The author says, that although he had collected the materials for this history during the government of Mihr 'Ali Wardikhan already, yet in consequence of some obstacles he could begin his work only after the death of this Amir (who died A.H. 1169 = A.D. 1755; see fol. 2a, l. 24—25), and was still occupied with it A.H. 1173 = A.D. 1759, as we learn from the following passage in No. 156, fol. 388a, l. 11:

'At ḥalār wa sabūlka wakhrar wa ḥutm wa ḥutm wa ḥutm wa ḥutm.

This work is divided into an introduction (باقر), three volumes (خانیه), and a conclusion (حُلل); each volume is subdivided into several rasdas or meadows, each rasdah into several ghusūs or trees, and these again into ghusūs or branches.

Contents:

No. 155.—Introduction on fol. 1b, containing the author's preface; an account of the creation, and a complete index of the first volume.

First volume on fol. 3b, in six rasdahs.  
First ranūd on fol. 5b, in two daḥās:  
Daḥāh I on (fol. 5b). The prophets before Muḥammad (آدم).  
Daḥāh II on (fol. 32b). The kings before the Islām (ملوك سالیه). In fourteen ghusūs:  
The Pishdādians (fol. 32b); the Kāyānians (fol. 34b); the Ashkānians (fol. 37b); the Ashghānians; the Sāsānians (fol. 38b); the Kaldānians; or kings of Babylonia;  
The Sultāns of Syria (fol. 43b); the Banū Sulaim;  
The Ptolemies (سلاطین); the kings of Bāb, the Ghassānians (fol. 43b); the Banū Lahm (fol. 44b);  
The kings of Himyar (fol. 45b); the Roman emperors (fol. 48b).

Second ranūd on fol. 49b, in five daḥās:  
Daḥāh I on (fol. 49b). The life of Muḥammad.  
Daḥāh II on (fol. 44b). The Khilāfāt of Alī Bakr.  
Daḥāh III on (fol. 84b). The Khilāfāt of 'Umar.  
Daḥāh IV on (fol. 88b). The Khilāfāt of 'Uthmān; here the heading is left blank, the same has happened in many other places.  
Daḥāh V on (fol. 92b). The Khilāfāt of 'Abd.  
Third ranūd on fol. 103b, in ten daḥās:  
Daḥāh I on (fol. 103b). The twelve Ismā'īlīs.  
Daḥāh II on (fol. 106b). The principal men of the Ashāb or Sahābāh, in alphabetical order.  
Daḥāh III on (fol. 109b). The four Muhājirūn.  
Daḥāh IV on (fol. 110b). The seven Kurāʾi or readers of the Kurāʾ.  
Daḥāh V on (fol. 110b). The Tulūb (these three daḥās are misplaced in the index).  

Daḥās VI and VII (on fol. 118b). The 'Ulamāʿ, Muḥaddithīn (or collectors of Muḥammad's traditions).  
Masālik and Fuṣūrā (these two daḥās seem not to be separated in the text, at least we have not succeeded in finding out any heading of the seventh daḥā).  
Daḥāh VIII on (fol. 129b). The Banū Umayyah.  
Daḥāh IX on (fol. 132b), in two ghusūs. The martyrdom of Ḥārāt Sayyid 'Abdulāhid and the affairs of Muslim bīn 'Aqīl, 'Abdallāh bīn Zubair and the other Ḥakims of the Banū Umayyah.  
Daḥāh X on (fol. 148b). The Banū ' Abbās.  

Fourth runād on fol. 163b, in two daḥās:  
Daḥāh I on (fol. 163b). The rulers and governors contemporary with the ' Abbāsid dynasty; the west of Baghdad; in twenty-three ghusūs:  
The ' Abbāsids in Egypt (fol. 163b); the Sayyids in Spain, the Sayyids in Yaman (fol. 164b); the Sharifs of Makkah (fol. 164b);  
The Banū Ashhab in Africa; the Banū Tulūn in Egypt, beginning with Ahmad bīn Tulūn; the 'Alī-ī-Hasānid dynasty in Maṣūlīn (fol. 165b);  
The Āqās in Syria and Yemen (fol. 165b);  
The Banū Mundhir in Spain (fol. 166b); the Mulaṭhāmīn, (مَلِكُ‌تَكْمِيْن); Roudhīl of Karthad tradit par Beaumier, Paris, 1860, fol. 190 sq.), and the Muwaffāhādīn in Africa (fol. 166b); the Banū Marīn, the 'Alī-ī-Mūrādīn (بناي كَلاَب) in Syria, the Banū 'Ukāl in Maṣūlīn (fol. 168b);  
The Banū Anād, the Banū Tāfi (قَفَّاء نً) in Syria, the Ismāʿīlīs in Egypt (fol. 168b); the Banū 'Ayyūb in Egypt (fol. 170b);  
The Sūlākīs in Syria and Yemen (fol. 173b); the Banū 'I-Ḥusnīs in Rām (one of the longest accounts from fol. 176b down to fol. 216b);  
The Akīdāl in Diyarbakr, the Banū-Idāl-ālākār in Marāz,  
Malāṭīyāh, etc. (fol. 216b).  
Daḥāh II on (fol. 216b). The dynasties contemporary with the ' Abbāsid dynasty; the east of Baghdad; in twenty-five ghusūs:  
The Banū Hausin in Tabaristan and Gilān (fol. 216b); the Kārīkīyān (کارکی) in Gilān (fol. 218b); the Kiwānīyāh (تونس) in Māzāmarān (fol. 220b); the Bawāndāyīn in Tabaristan and Gilān, in three classes (fol. 221b);  
The Sādūrān (fol. 222b); the Safārīs (fol. 223b); the Sāmānīs (fol. 224b); the Banū-ī-Ziyār (fol. 227b); the Ghaznawīs (fol. 230b); the Ghārīs (fol. 234b); the Khurāsānīs (fol. 235b);  
The Banū-ī-Asad (fol. 237b); the Kākūyāh of Isfahān, etc. (fol. 240b); the Banū Salūkīs, in three classes, of Iran and Tūbān, 'Irāq, of Kerāmān (fol. 241b);  
The Aṭābaks of Masūlīn (fol. 241b), of Adharbājān (fol. 250b), of Fārs (fol. 251b); the rulers of Sīstān (fol. 253b), of Harūmūz (fol. 253b); the Asaṣṣīnās (الساسینان); the Banū-ī-Dinār and his successors in Kerāmān (fol. 256b); the Khwārizmshāhs (fol. 266b).  
Fifth runād on fol. 271b, in thirteen daḥās:  
Daḥāh I on (fol. 271b). The origin of the Turks, the line of the Tātars, and Moghulāns (fol. 271b); the story of Alākūn (fol. 272b);  
The Āqās in Tabaristan, life, and conquests (fol. 271b); his successors in Kārākūrūn, etc.; the Khāns in Kīčāk; the Cagātāis, in two
glhns, the second of which comprises Hulagukhn bin Tulkhun; the descendants of Hulgruh down to Abu Sa'id Bahadurkhun (fol. 288b); the Cpaniyah and Ilkanians (fol. 303b); the Sarbadarins (fol. 307b).

Sixth raufah on fol. 398b, in three daunah:
Dauhah I (on fol. 399b). The Kar-Koyunlu.
Dauhah II (on fol. 399b). The Ak-Koyunlu.

At the end of this volume there is a seal of Kuli Muhammad Khan. Beginning of the volume:

No. 156.—Second volume on fol. 1b, containing ten raudahs (the index of this volume is missing).

First raufah on fol. 1b. Timur and his successors, in three daunahs:
Dauhah I (on fol. 1b). History of Timur from his birth to his death, A.H. 807 = A.D. 1405.
Dauhah II (on fol. 43b). History of Timur's descendants from the reign of Shakhrukh to the death of Sultan Abu Sa'id Gurgun, A.H. 873 = A.D. 1468.
Dauhah III (on fol. 69b). History of Sultan Husain Mirzah, Badi-alamam Mirzah, Mu'izzab Husain Mirzah, etc., down to the year 929, in three glhns.

Second raufah on fol. 93b. The reign of Babur in India (A.H. 929-937).

Third raufah on fol. 95b. Humayun's reign (937-963).


Fifth raufah on fol. 109b. Jahangir's reign (1014-1037).

Sixth raufah on fol. 126b. Shakhjahun's reign (1037-1068). The contemporary shikhs, physicians, and poets, on ff. 180b-194b.

Seventh raufah on fol. 194b. Aurangzib 'Alamgir's reign (1068-118).

Eighth raufah seems to be forgotten in this copy, therefore the reigns of Bahadurshah and Muruss-aldin Jahandar (1118-1125) are entirely missing; see the death of Aurangzib on fol. 253b and a description of his qualities and virtues on fol. 254a sq.

Ninth raufah on fol. 259b. Farrukh Siyar's (1125-1131), Rafi-aldarajat's and Rafi-aldaulah's (1131) reigns.

Tenth raufah on fol. 269. Muhammadshah's reign (1131-1161).

The chronological index on fol. 272b contains only the names of the emperors, all the dates are wanting.

Third volume on fol. 274b, containing an introduction, a fiih, thirteen raufahs (on fol. 274b, in the first line there is wrongly written fourteen), and a conclusion in three chapters.

Introduction on fol. 274b (1), in which are given by the author general remarks on the ancient state of India, its rulers, etc., before the Islam.

Fiih on fol. 277b, concerning the rise of Islam in India.

First raufah on fol. 277b (1). The Ghaznavides or the Sultans of Lohur from Sabuktugun to Khurban Malik, the son of Khurramshah (defeated by Shakh-aldin Muhammad Ghuri, A.H. 583, and subsequently put to death).

Second raufah on fol. 280b (9). The Sultans of Dilihi, in six daunahs:
Dauhah I (on fol. 280b). The Slave kings of Dilihi, from Kutb-aldin Aiba to Murazz-aldin bin Kaikubad (dethroned and put to death), 588-687.
Dauhah II (on fol. 282b). The Khiljii kings from Jalal-aldin Khilji to Kutb-aldin Mubarak, 687-721.
Dauhah III (on fol. 285b). The house of Tughluk from Ghiyath-aldin to Muhammadshah (who ascended the throne A.H. 706).
Dauhah IV (on fol. 286b). Timur's invasion in Hindustan, A.H. 800.
Dauhah V (on fol. 287b). The Sayyids from Khurshah to 'Ala-aldin bin Muhammadshah (who ascended the throne A.H. 849, retired to Badum 854, died 883).
Dauhah VI (on fol. 287b). The house of Ludi and the family of Suf from Fathallah Ludi (who assumed the title of king A.H. 854) to Sikandarshah Suf's defeat, A.H. 962.

For the detailed history of Timur's successors, of Babur, Humayun, and Akbar, the author at the end of this raufah refers to the second volume of his work.

Third raufah on fol. 295a (1v). The Sultans of the Dakhun, in six daunahs:
Dauhah I (on fol. 290b). The Bahmani dynasty from 'Ala-aldin Hasan, A.H. 748, to its extinction in 935.
Dauhah II (on fol. 301b). The 'Adilshah kings of Bijapur from Yusuf 'Adilshah to Muhammad 'Adilshah (died 1667).
Dauhah III (on fol. 309b). The Niizamshah kings of Ahmadnagar from Niizamshah Bahri to Murtadal Niizamshah Mulk (who ascended the throne A.H. 973, assumed the charge of the government himself in A.H. 977, was put to death by his son in A.H. 996).
Dauhah IV (on fol. 315b). The Kutbshah kings of Gulkonda from Kuli Kutbshah to the death of Muhammad Kutbshah (mentioned before under Shakhjahun).
Dauhah V (on fol. 319b). The Timadshahhs of Barar from Fathallah Timad-almulk to Tufilkhun's death; A.H. 982.
Dauhah VI (on fol. 319b). The Bahriyyahshahhs of Bidar from Kusam Barid to 'Ali Baridshah (who reigned forty-five years, and died 990), and his son Tahririm Baridshah (reigned seven years, and died 997).


Fifth raufah on fol. 323a (e.). The Sultans of Malwa and Mandh from Dilawarkhan Ghuri to Bz Bzudur and Malwa's conquest by Akbar, A.H. 978 (here is written by mistake 897).
Sixth raedah on fol. 327b (56). The Far`iyyathahs of Khândis from Malik Râghb to Bahâdurkân bin Râghb 'Ali Khân, who humbled himself before Akbar’s throne, A.H. 1008.

Seventh raedah on fol. 328b (56). The Sultân of Bangâb from Fakhr-aldin (who proclaimed himself king A.H. 739) to Dânûd’s death and the kingdom’s sujection to Akbar, 983.

Eighth raedah on fol. 329b (56). The Shâshids of Janaspâr from Khwâjah Jahân to Sultân Husain Shâsh, and the subjugation of that principality by Sikandar Lâdî A.H. 881.

Ninth raedah on fol. 330a (56). History of the rulers of Tattâh, Sind, and Mâltân, and the Islâm’s rise in these countries. It concludes with Nâshir-aldin Kâbâcâ (drowned A.H. 622).

Tenth raedah on fol. 331a (56). The Sâmarah and Sûmâmarah, or Jân dynasty, the Arghânîiyah and the Târkhsâshâhshâh of Sind down to Mirzâ Jânî, who ascended the throne A.H. 993, and the annexation of Sind to Akbar’s empire A.H. 1001.

Eleventh raedah on fol. 331b (56). History of the Sultân of Mâltân, beginning with Sheikh Yusuf Multânî (selected by the people’s assembly A.H. 847), and concluding with Husain bin Sultân Mahmûd (placed on the throne A.H. 931), and Multân’s annexation to Dihlî A.H. 932.

Twelfth raedah on fol. 332b (56). The Sultân of Kashmir from Shams-aldin (who died A.H. 750) and his son Jamshid (died 752) down to Yusufshâh and the final conquest of Kashmir by Akbar, A.H. 995. This raedah is introduced by a short account on the wonderful things and curiosities of Kashmir and the Islâm’s rise in it.

Thirteenth raedah on fol. 333b (56). History of Malabar down to the rise of the English dominion.

Beginning of the second volume: قلب الدين اهمر: تجمُّر قولان آلل

Beginning of the third volume: بدانا جمر دار روزگار

Conclusion or Khâtîmah on fol. 336b (59), comprising different materials.

A. A treatise on wisdom according to ancient sentences, in three books or chapters, in Persian, or, to be translated into English.

First bâb on fol. 336b, in five fašls:


Fašl III (on fol. 339b). در تعریف حکمت و اقتصاد اور بنیاد و عملی املاء و دروا.

Fašl IV (on fol. 339b). در حکمت علمی مفصل و آن مختصر.

Fašl V (on fol. 341b). در حکمت نظیر و آن مختصر.

Second bâb on fol. 342b (61). Theology, in nine fašls:

Fašl I (on fol. 342b). ممالکه 2: وجود ذهنی و خارجی و وجود علم.

Fašl II (on fol. 343b). و ۳: وجود و انکار و آن ۴. تعمیرت و عملت.

Fašl III (on fol. 344b). در ایناث و حکمت، و مباحث.

Fašl IV (on fol. 348b). در ایناث نویپ و حیات و جدیت.

Fašl V (on fol. 349b). در باره حکمت.

Fašl VI (on fol. 350b). در ایناث ماموت و خصوصیات و باره حکمت.

Fašl VII (on fol. 351b). در ذکر اختلاف ناس در حکمت.

Fašl VIII (on fol. 352b). در مشترکه نش و مباحثات و در بیان قولی درک.

Fašl IX (on fol. 354b). در بیان نویپ فلکی.
HISTORY.

being numbered here curiously from ten to ten, so that the next leaf to 128 is marked with the number 128, and so on.

This copy is the author's autograph: he excuses himself that in consequence of a troublesome illness he could not continue the history of the Moghul emperors down to Ahmadshah (deposed 1667), Akbar II (died 1713), and Shah 'Alam, who reigned when the author wrote. Probably the same illness is the reason that he did not finish this work before A.H. 1184 = A.D. 1770, fourteen years after having commenced it, and eleven years after having written the memoir on 'Ali 'Hzain in the last part of the conclusion.

Although this work (especially in the first volume) is very brief and comprehensive, and the single dynasties usually occupy only one or two leaves, it is very remarkable for its extremely accurate chronology and its particular notices on the learned men, poets, etc. of the single epochs. More detailed are the second and third volumes, the latter of which is written totally on the basis of Firishta's famous History of India, agreeing with that in the whole arrangement and even in the single phrases. The biographical dictionary of poets at the end is a valuable enrichment of the list of tadhkiras given in Syngren's Catal. Oudh.

No. 155, ff. 314; No. 156, ff. 446; II. 28-29; Nasta'全域; no ornaments; size, 12½ in. by 8½ in. [Elliott 155, 156.]

119

Farhat-al-nazirin (فرحت الناظرین).

A general compendium of Muhammadan and Indian history, from the beginning of the world down to the reign of 'Abd 'Alah (who ascended the throne A.H. 1173), by Maulawi Muhammad Aslam bin Muhammad Haftiz alfarsururi ala'and al-aaladari, who completed the introduction of this work A.H. 1184 = A.D. 1770 (comp. fol. 128, II. 4, 5, and fol. 168, II. 6, 7). For further details we refer to Elliott, History of India, viii. p. 163 sq., and Rieu i. p. 131. The last date which appears in the text is A.H. 1196 = A.D. 1782; see fol. 586, l. 3.

It is divided into a kaddahimah, three makhals, and a khatimah.

Contents:

Complete index on ff. 1b-44a.

Preface on fol. 5b (i), including the eulogiums of the emperor 'Abd 'Alah and his wazir, beginning: 'الله لمعتباً ذي الوجود ذو العظمى، والمعتقبة عطيةً من شرف، وتعاليم، تعاليم، تعلاءً شانه، وتظهر آلمه.

Mukaddimah on fol. 17a (17). On the creation, etc.

First makhali (1) on fol. 19b (19). History of the prophets from Adam to Muhammad, of the first four Khalifs, the Imams, and Mutahhidus.

Second makhali on fol. 118b (118). History of India from the oldest ante-Muhammadan times till the end of Ibrahim Lodi's reign, A.H. 932.

Third makhali on fol. 23b (237.). History of Timur and his descendants till Babar, and of the great Moghul emperors of India down to Shah 'Alam, with a physical and geographical appendix, describing the longitude and latitude of India, with its principal districts, cities, etc., on fol. 562 sq. (this part belongs, according to the preface and to Rieu i. p. 131, to the khatimah).

Khatimah on fol. 578a (ext). An account of the famous Sheikhs and learned men of that age, especially of all those who were contemporaries and friends of the author, beginning with 

Melayat al-khawarizm sia'l-khawarizm.

A large list of about seventy sources is found on ff. 15-16, beginning with the Ta'rikh-i-Bahman and Taj-ahmanath, and containing all the well-known histories from Tabari down to the 'Almgirmahna and still more modern works.

No date. Ff. 572-577 are misplaced; the right order is 572, 574, 573, 576, 575, 577.

This copy once belonged to John Hadden Hindley. Purchased 1828.

Ff. 586, II. 15; bad handwriting in careless Nasta'全域, nearly Shikasta, except the first two pages of the text; size, 8½ in. by 5½ in. [Caps. C. 5.]

120

Mirat-i-ÂfÏah (مرائت افاضل).

A work on general history and geography, from the world's creation down to the thirtieth year of Shah 'Alam's reign (A.H. 1202 = A.D. 1787), composed by Shah 'Alam's prime minister, the Nawâbi 'Abd alra'uman Shâh (al-)Hâshimi Rashâ'î Khâmbâni Dihli (comp. fol. 14, I. 9). A.H. 1218 = A.D. 1803 (this date of composition is contained in the title, the letters of which form a chronogram); comp. W. Morley, pp. 56-58; Elliott, History of India, viii. p. 332 sq.; Elliott's MSS. in the Journ. of the As. Soc. of Bengal, vol. xxii, part i, p. 233. No. 39; Rieu i. p. 131 sq.

Contents:

The author's preface on fol. 1a.

Introduction on fol. 2b. On the advantage and necessity of the study of history (ومعده در بيان فضيلته) or as a short treatise (كلاً على معرفة).

First or historical part (this principal division is styled جلول), in six books or apparitions (آجای), on fol. 3b.

Book I on fol. 3b. On the creation (انجیش).

Book II on fol. 44b. History of the prophets from Adam to Muhammad, etc. (در ابتدائی خلق آدم علیه السلام، شاهید، از اولین دوکرا حکرت استمالی که و در بیان دوکرا انگیز مرسل و غیر مرسل آن).

Book III on fol. 78b. History of Muhammad, the Khalifs, etc. (در کتابات الدین کتابت الرسلاء، و اولاد، آیجی، و غیر آیجی).

Book IV on fol. 91b. Account of the celebrated Sûfis, 'Ulamâ, judges, poets, artists, etc. (در معرفت صوفیه، و علماء، و حکماء، و مشرکین، و اهل سناد آن).

On fol. 120b there begins the chapter of the poets, alphabetically arranged; the first quoted here is Abû-ali'hasan Hakim Muhammad Rudagi.

Book V on fol. 153b. History of the different Muhammadan dynasties from the Pishâlâdians to the Hindu Râjâsh of India, in an extremely short and abrupt manner (در بيان ملکی عرب، و عظم که در مرزا استیفار).
This book is by mistake headed

 вместо (ناضج). This book is by mistake headed

 вместо (ناضج).

 Book VI (here by mistake headedруд, as if it were a subdivision of the fifth or sixth book) on fol. 178°.

 History of Timur and his descendants till A.H. 1292

 On fol. 237° begins an alphabetically arranged chapter on celebrated Amirs who flourished under the Timurides; on fol. 249° a description of the various musical modes, and an account of celebrated musicians, etc. (here by mistake called

 في ناسه, the ninth book, but according to the general index on fol. 2° there are only six contained in the first جلد).

 Second or geographical part, in eight books (نظام

 Book I on fol. 263°. The first climate (نظام

 Book II on fol. 265°. The second climate.

 Book III on fol. 272°. The third climate.

 Book IV on fol. 300°. The fourth climate.

 Book V on fol. 307°. The fifth climate.

 Book VI on fol. 310°. The sixth climate (there is a small blank on fol. 310°, and the heading wanting).

 Book VII on fol. 315°. The seventh climate.

 Book VIII on fol. 323°. The seven seas (نظام

 Conclusion on fol. 324°. Divers wonderful things, etc. (نظام

 مقاله که خوشی آنی مثلاً الف آباد: راز فارس

 Copied A.H. 1244 = A.D. 1829, in the month Rajab, at Murâdâbâd. The name of the transcriber is illegible.

 Ff. 330, ll. 21; careless Nasta'lik, very near to Shikastâ; no ornaments; ff. 141 and 142 and some lines on fol. 14; some are supplied by another hand; the Arabic paging is wrong from fol. 422 down to the end; size, 11 in. by 63 in. [Elliott 241.]

 Another copy of the same.

 Contents:

 First part (نظام (نظام) on fol. 4°.

 Book I on fol. 4°; II on fol. 72°; III on fol. 130°; IV on fol. 153°; V on fol. 258° (here by mistake styled

 بطء شم); VI on fol. 308° (here wrongly called نظم, just as in the preceding copy).

 Second part (نظام (نظام) on fol. 456°.

 Book I on fol. 458°; II on fol. 461°; III on fol. 475°; IV on fol. 525°; V on fol. 537°; VI on fol. 543°; VII on fol. 554°; VIII on fol. 569°. Conclusion (not marked here) on fol. 572°.

 No date.

 Ff. 182, ll. 17; Nasta'lik, written, as it seems, by different hands; size, 12° in. by 8° in. [Casp. D. 5.]

 Sulât-alsiyar

 A very modern compendium of general history, completed by Abû-al-kâsim ibn Muhammad 'Ali Simmâni Sâsâni, A.H. 1222 = A.D. 1807 (see the author's name

 on fol. 23, ll. 8 and 9, and the date of composition on fol. 59°, l. 11), and entitled Sulât-alsiyar, the essence of historical and biographical essays. It is divided into two mukâlas, the first of which contains two fals or chapters: 1. The kings of Iran before the Islâm: the Pishladians, Kayânians, Askhâniyâns, and Sâsâniyâns, from Gayâmorth to Yazâmîr, the last of the Sâsâniyâns, ff. 33°-20 (م нельзя دم) on fol. 6°, l. 2, is a mistake for (نظام (نظام). 2. The first four Khalîfâs, the Bani 'Umayyâd, the Bani 'Abbâs, the Ismâ'îliyâns, and the contemporary dynasties, viz. the Tâhirides, the Safarîdes, the Sâmâniyâns, the Ghaznavides, the Ghûrids, the Dulaïnayâns, the kings of Khuwârizm, the Atâbîgs of Fârs, Syria, and Dîyarbakr, 'Trak, and Adâbâr, the Assassins, the Karâkhiyâtayâns of Kâmrân, the Moghulshâhs, the Cânâniyâns, the Tughlûks, the house of Khûdrâkhân, the Lûdis, the Câgâtâis I, the house of Sâr, the Câgâtâis II, ff. 60°-72°. The minor dynasties of Gulbargah, Dijâşûr, Ahâmadbagâr, Gulhûndahâr, Darâr, Bûdr, Gûrât, Müzâwih, Khânnâs, Bangâhl, Jmâpîr, the Araghâns of Sînd, the Sultâns of Mûlât, and the kings of Kasmîr, ff. 72°-94°. A large number of chronological tables on ff. 213°, 218°-221°, 223°-224°, 257°-258°, 276°-285°, 292°, 309°-310°, 313°-314°, etc.

 Beginning: صائب عين الإسلام وتبديد مفقود الأقطار:

 Copied A.D. 1814, at Delhi, by a Nasta'lik, occasionally additions and notes on the margin; size, 8° in. by 6° in. [Elliott 126.]

 Fragments of an anonymous general history.

 Some confusedly-mixed fragments of a universal history, without title or introduction. Most of the dates are omitted. There is no strict chronological order in the single pieces; for instance, the MS. begins with the year of the Rihlât 135 (see No. 99) = A.D. 762, on fol. 1°, but on fol. 2° there occurs already A.H. 329 = A.D. 940; ff. 14°-22° contain a part of 'Abî al-kâsim Sanjar's exploits are related on fol. 50° sq.; the wariz Nizâr-almulk and the year 48° = A.D. 1092 occur on fol. 64°; the history of the Khuwârizmshâh Atsiz bin Muhammad is found on fol. 87°; on fol. 93° the death of Abû-al-kâsinêm Mahmûd bin 'Umar bin Muhammad Zamakhshârî, the author of the Kashshâf, in A.H. 538 = A.D. 1143, is mentioned; two pages further on, on fol. 94°, we find the year 462 = A.D. 1069, etc. etc.

 The chief authority to which the unknown author of these fragments refers is the Ta'rîkh-i-'Im Athir; see, for instance, fol. 16°, ll. 15 and 16; fol. 29°, l. 22; fol. 79°, l. 29, etc. etc. Besides we find quoted (for instance
II. History of Muhammad, the Khalîfs, and Imâms.

124

Kitâb-i-Futûh (Kitâb Fûtûh).

History of Islam from the death of Muhammad till that of Hasan, Husain, and Muâwiya, and Yazid's succession, A.D. 650, relating the external aggressions, as well as the internal struggles between its leaders.

*Fol. 3b.* The time of Abu Bakr.

*Fol. 7o.* The time of 'Umar.

*Fol. 176b.* The time of 'Uthman.

*Fol. 228b.* The time of 'Ali.

*Fol. 442b.* History of Hasan.

*Fol. 463a.* History of Husain, homage to Yazid.

The Arabic original is composed by Abu Muhammad Ahmad bin 'Abd Allâh Alkâtîb (Abû Muhammad Ahmad bin 'Abd Allâh Alkâtîb); see *fol. 3a*, l. 5; *infra*; *fol. 3b*, l. 15; *infra*; *fol. 379b*).

The first part (foled. 3b, l. 15; *infra*; *fol. 397b*.) was translated into Persian by Muhammad b. Ahmad Almustaufi Alkâtîb (see *fol. 499b*, l. 3; *infra*; *fol. 499b*, l. 4) after A.H. 596 = A.D. 1109, chiefly encouraged and assisted by a nobleman of Khwarizm and Khurâsân (see *fol. 499b*, l. 3; *infra*; *fol. 499b*, l. 4), whom he loads with epithets without giving his name; the names of other friends of his he enumerates on *fol. 35a*. The whole remaining part was translated by Muhammad b. Ahmad b. Abû Bakr Alkâtîb Almâsbâbâlî (see *fol. 499b*, l. 21; *infra*; *fol. 499b*, l. 4, this latter passage is corrupt, likewise in *Ous. 170*, fol. 280b, l. 8).

He states in a special report, on *fol. 499b*-*50a*, that Almustaufi died (fol. 499b, l. 13), that he was asked to complete the work on different principles, viz. simplifying the style and omitting a great deal of the poetry of the Arabic original (see *fol. 50a*, l. 6; *infra*; *fol. 50a*, l. 8), and that he continued the work where Almustaufi had left it. Title of his translation: Kitâb-i-Futûh (Kitâb Fûtûh) as Fûtûh of Ahmad b. Abû Bakr (Kitâb-i-Futûh; see *fol. 50a*).

H. Khâlîf mentions this work, its author and first translator, in two places: *iv*, pp. 380 and 385. In the former he states that Abu Muhammad wrote his work A.H. 1003 = A.D. 1594, which is a very strange mistake. Of the translator he does not give any date.

Almustaufi relates in the preface (*fol. 2b*, l. 10 *sq*.) that he met with his generous protector A.H. 566 = A.D. 1109, and accompanied him to Zizân, a district between Harât and Nishâpûr, after which he began with his translation.

A third indirect date we have in the Nîğâristân, of Kâdi Ahmad Alghaffârî (comp. the Jâhân-ârâ, *No. 98*), who wrote A.H. 959 = A.D. 1551, during the reign of Shah Tahmâsp, A.H. 930-948 = A.D. 1523-1536. In the introduction (*Ous. 282*, *fol. 3b*, l. 14) he mentions, amongst other historical works, *Fûtûh* of Ahmad b. Abû Bakr, translated by Almustaufi (see *fol. 3b*, l. 6; *infra*; *fol. 3b*, l. 8). He adds, however, that this work has not been as conscientious, filling up the line and thus disguise the lacuna.

The first volume, *ff. 1-228*; the second, *ff. 228b*-*479b*; *il. 23* small Nasta'lij; size, 12½ in. by 7½ in. [Ouseley 284, 285.]

The same work.

*Contents:*

No. 170. *Fol. 4b.* The time of Abu Bakr.

*Fol. 69a.* The time of 'Umar.

*Fol. 261b.* The time of 'Uthman.

*No. 171.* *Fol. 338b.* The time of 'Ali.

*Fol. 617b.* History of Hasan.

*Fol. 641a.* Death of Hasan.

*Fol. 654b.* Death of Husain.
The end of this copy is different from Ous. 285; for it begins:

وَقَدْ رَوِىَ أَلْمَاذِ أَبَاهُ أَمْرٌ مِّنْهُ رَنِيَّةٌ وَدَارِيَ تَكُونِيِّ أَبَاهُ

حدّى، كُلُوا مَنْ تَبَعَهُ يُنفِّدَ لَهُ وَبَيْدُ تُنَوَا،

وقَدْ رَوِىَ أَلْمَاذِ أَبَاهُ أَمْرٌ مِّنْهُ رَنِيَّةٌ وَدَارِيَ تَكُونِيِّ أَبَاهُ

Colophon: تُمَّمُ شَكِّ كُتَّابِ شَرَحِ عَامِ أَمَامٍ (١) كُوْنَى

On fol. 69 the second translator is called محمد بن أحمد بن أبي بكر الكاتب المازدايدي, where Ous. 284 has the reading المازدايدي.

On fol. 69b the first translator is called the roja'i, where Ous. 284 gives the reading roja'i. Both ways of reading are, no doubt, corruptions for 'Alharawi,' as Morley (Descr. Catalogue, p. 16), Rieu (p. 151), and C. Stewart (p. 8) have found in their copies (comp. also No. 126).

This copy seems to have been written by 'Abd-ala'rzzâk, who copied Ous. 53, 166, etc.

The first volume, ff. 1-396; the second, ff. 397-661; ii. 15; modern transcript in Nasta'liq; size, 8½ in. by 7 in.

[Ouseley 170, 171.]

126

Another defective copy of the same.

The text of this copy is throughout rather different from the preceding ones; likewise the beginning, which runs here thus:

اللهُ الَّذِي أَلْمَاذِ أَنَّكُمْ

الرَّفِّالْرَفِّ، وَاللَّهُ الَّذِي أَلْمَاذِ أَنَّكُمْ

وَأَنْتُمُ الَّذِينَ يَعْلَمُونَ أَنَّكُمْ

عَلَى أَنَّكُمْ وَاللَّهُ الَّذِي أَلْمَاذِ أَنَّكُمْ

واللهُ الَّذِي أَلْمَاذِ أَنَّكُمْ

وَأَنْتُمُ الَّذِينَ يَعْلَمُونَ أَنَّكُمْ

عَلَى أَنَّكُمْ وَاللَّهُ الَّذِي أَلْمَاذِ أَنَّكُمْ

학

The time of Abû Bakr on fol. 2b; of 'Umar on fol. 4b; of 'Uthmân on fol. 15b (by a mistake the same heading is written on fol. 122b); the beginning of All's time is not to be found, in consequence of a great lacuna; the death of Hasan on fol. 335b. At the end there are some leaves wanting; ff. 3-8 are misplaced, the right order being this: 2, 6, 4, 5, 3, 7. There are lacunas after ff. 174 and 176.

Ff. 352, II. 23; Nastâ'lik; ff. 175-228 supplied by another hand; size, 9 in. by 6½ in.

[Fraser 111.]

127

Tarjuma-i-Siyar-al-nabî (ترجمة سِيَارِ النَّبِيِّ).

A rather defective copy of the Persian paraphrase of Muhammad ibn Íshâq Almûtâlî's biography of the Prophet, written in Arabic, and styled سِيَارُ النَّبِيِّ. The author of this Persian adaptation was then travelling in Syria, and going to visit Jerusalem, when he heard of this valuable and important Arabic work. Consequently he went to Egypt, and there, in the Majlis of two of the most famous Kâdis, 3 and 4, he got acquainted with that book. After having returned to Persia, he entered into the service of the Pâdîshâh Mu'âzzâr-aldînâyâh wa al'din Sa'dî bin Zangî Atâbeg, the patron of the great Persian poet Sa'dî, began at Abarkhâł (بلوچستان), A.H. 612 = A.D. 1215, at the request of this prince, to translate the principal contents of that Arabic Siyar into his native tongue, and dedicated his work, which is styled تُرْجُمُهُ سِيَارُ النَّبِيِّ, to his lord and master; see the preface on ff. 1b-6b, beginning: "I have translated the contents of the Siyar to the Persian, to please the master of this book..."

It is divided into the following thirty bâhs (comp. the index: Hassan, f. 6b-14b):

بَاب١َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢٠ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢١َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢١َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢٣َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢٤َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢٥َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢٦َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢٧َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢٨َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٢٩َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٣٠َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٣١َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٣٢َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

بَاب٣٣َ يُبَّن إِلَى نِسَبِ بِغَيْمَّر

bāb 32 in the fourthhalf of the text: (wrongly headed the 25th bāh in the text; all the following headings are likewise wrong.)
HISTORY.

This note says—(1) that this MS. (at least that part from the beginning till the end of the second book) was derived from a copy which was corrected and revised by the author himself, A. H. 866, the first Rabi‘=A. D. 1461, December; (2) that, in consequence, this same portion was composed before A. H. 866 (see quite a contrary statement in Ricou i. p. 149).

Book III on fol. 203b. History of Muhammad from his fortieth year till the flight to Madinah, in five chapters.

The copyist has dated this volume A. H. 1026, Dhul-al-kad‘ah=A. H. 1612, January.

Book IV in No. 365 (fol. 301a). History of Muhammad from the flight till his death, in fourteen chapters.

This book is dated A. H. 1021=A. D. 1612.

Conclusion on ff. 449b-451a. On the miracles of Muhammad. This part is dated from the beginning of Dhul-al-’ijjah A. H. 1020. The whole has been written by Baqi’ Muhammad b. Naur Muhammad b. Mir Muhammad andakhudi in Bukhara. On the first page of No. 363 is stated (by the same hand), that this copy was made by order of one ‘Ala‘Ullah b. Biram (‘Ali Oghlan); in this note the copyist gives the 4th of Dhul-al-’ijjah A. H. 1021 as the date when the whole copy was finished. This MS. seems to have belonged to the emperor Muhammad Shâh, as a seal on fol. 481a bears the name 'Abdul-Latîf, Padishah, ‘Abbâsî.

The whole MS. has numerous marginalia (حاشية), collected by one Mir Muhammad Ibn ‘Ali al-Din Khurazmi the Persian at the order of ‘Abd-al-‘Aziz Bahadurkhan, and finished in the royal library at Bukhara, A. H. 1083, 28th of the second Rabi‘=A. D. 1672, August. The glossator gives an account of his work and a review of his sources on ff. 481b and 482a.

No. 363, ff. 1-154; No. 364, ff. 155-205; No. 365, ff. 206-248; II. 29; Nasta‘lik; the first two pages of No. 363 are most excellently illuminated, and every volume and book has an illuminated frontispiece; size, 14 in. by 8½ in. [Ouseley 363-365.]

129

Another complete copy of the same work, in four volumes.

Contents:

A detailed index of the whole work in No. 164 (fol. 1b), beginning: لله بُعُودِ الْعَالَمِينَ والْقَلْبِ على رَسُولِ اللَّهِ ﷺ ﻹُسْلِمَ وَعَلَى ﺍٍمْرَأٍ ﺍٍخْرَىٰ أَحَدٍ إِخْوَاءٍ إِخْوَاءٍ وَدَاَلُواَ كَابِلٍ مَعْلَى أَطَافِ الْفَتْرَاتِ أَلْبَيْنَ حَسَبٍ لَّفَاتِفَ أَطَافِ الْفَتْرَاتِ أَلْبَيْنَ حَسَبٍ لَّفَاتِفَ أَطَافِ الْفَتْرَاتِ أَلْبَيْنَ حَسَبٍ لَّفَاتِفَ أَطَافِ الْفَتْرَاتِ أَلْبَيْنَ حَسَبٍ لَّفَاتِفَ أَطَافِ الْفَتْرَاتِ أَلْبَيْنَ حَسَبٍ لَّفَاتِفَ أَطَافِ الْفَتْرَاتِ أَلْبَيْنَ حَسَبٍ لَّفَاتِفَ أَطَافِ الْفَتْرَاتِ أَلْبَيْنَ حَسَبٍ L

Preface in No. 164, fol. 19b, beginning: إِبْنُ كَ شَخْصٍ لَّفَاتِفَ أَطَافِ الْفَتْرَاتِ أَلْبَيْنَ حَسَبٍ لَّفَاتِفَ أَطَافِ الْفَتْرَاتِ أَلْبَيْنَ حَسَبٍ L

Introduction in No. 164, fol. 29b.

Book I in No. 151 (fol. 1b).

Book II in No. 152 (fol. 1b).

Book III in No. 152 (fol. 13b).

Book IV in No. 153 (fol. 13b).

Conclusion in No. 153 (fol. 38b).

Ff. 41 and 49 in No. 164 are left blank, but only in
the former place a lacuna is found. The transcriber of the greater part of the work was Muhammad Sharif of Kashmir.

No. 154, ff. 182; No. 151, ff. 230; No. 152, ff. 391; No. 153, ff. 461; Vol. 17; Nasta'lik, by the same hand in the last three volumes (except No. 155, ff. 265-359 and 381-618); the first volume copied by another transcriber; size, (No. 164) 9 in. by 5 in., (Nos. 151-153) 9½ in. by 4½ in. [Fletcher 164, 151, 152, 153.]

130

Another copy of the fourth book, and the conclusion of the same work.

Book IV: رکن چهارم در ذکر هجرت آخترین صلی الله علیه و سلم از مکّة میارک به مدینه سکینه و در این کن واقعین که از هجرت تا ایام وفات آخترین روز وعده می‌آورد و این رکن مشتمل است در جهاددی باب

Beginning of the first fol of the first bāb of this book: Entreating to سهر حضرت سیدالیالا نبیع‌الله عملی: جنس آورده اند که چون جملیت فرشت اله

Conclusion on fol. 347b:

سابق کتاب در می‌یادهات: فصل ۱ در بیان عدد ازدواج و ساری پیغامبر, on fol. 315b.

فصل ۲ در ذکر آولاد پیغمبر, on fol. 332b.

فصل ۳ در بیان مقدماتی آن سور و تعادل معجزات اول, on fol. 338a.

فصل ۴ در بیان مقدماتی آن سور و تعادل معجزات دوم, on fol. 335b.

فصل ۵ در بیان مقدماتی آن سور و تعادل معجزات سوم, on fol. 359b.

فصل ۶ در بیان مقدماتی آن سور و تعادل معجزات چهارم, on fol. 368a.

فصل ۷ در بیان مقدماتی پیغمبر, on fol. 383a.

Beginning: لکه‌الله الدیم من المیهمین اذ بعث میهم سریت منهم يتولیه آیانه و اوضاع لم الال

No date. On the fly-leaves at the end there is a short tract written by another hand, Wقیف میمبعلس وعده عمانع.

Fr. 393, ll. 23; Nasta'lik; illuminated frontpiece; size, 9½ in. by 6½ in. [Cox, B. 6.]

132

The same.

Another complete copy of the same first bāb of the Raudat-alahbāb.

Contents: First bāb on fol. 4b; second bāb on fol. 32b; third bāb on fol. 242b; Fourth bāb on fol. 240b; Fifth bāb on fol. 249b; Sixth bāb on fol. 272b; VII on fol. 285a; VIII on fol. 302a.

No date.

Fr. 388, ll. 27; Nasta'lik; small illuminated frontpiece; size, 10½ in. by 6 in. [Cox, B. 1.]

133

Fragment of the same.

This copy contains only the first bāb (Muhammad's genealogy, on fol. 6a) and the first half of the second bāb (Muhammad's history, on fol. 47b) down to the report of the events of A.H. 5= A.D. 626: در ذکر و قاشع: سال جی‌پی از هجرت روز مکرم. It breaks off with the words, هر آن‌ها که من خوازمی از زمان بس هدایت به شور را فرمود بکنار ارز. Corresponding to Cap. B. 6, fol. 155a, l. 20.

This copy seems to be collated throughout; it is not dated.

Fr. 203, ll. 18; Nasta'lik; size, 9½ in. by 6½ in. [Ouseley 220.]

134

Raudat-alshuhada (رواية الشهداء).

A detailed history of the martyrdom of 'Ali's family, especially of Hassan and Husain, composed in a very flowery style by the celebrated author of the Anwar-
HISTORY.

Suhaili, Husain ibn ‘Ali alwi‘zi‘ alkhāšīfi, who died A.H. 910 = A.D. 1504; comp. Rieu i. p. 152. This work was translated into Turkish, and entitled حديثة السعد by Muḥammad ibn Sulaymān allahgādā bi the tākhallas Fudāl (died A.H. 963 or 970); comp. H. Khalifa iii. p. 500, No. 6648, and p. 41, No. 4456; G. Flügel ii. p. 378; Stewart, p. 23. The original Persian work, contained in this copy, is divided into ten chapters, and one khāṭima:

باب أئذى يعنى أذنبا, on fol. 7b.

باب دوم في جزء ترتيب وسائر كفار با حفرت سيدي

علي الدولة وشهدت حزب و جغراف طيار, on fol. 5b.

باب سيفه في حوائج سيدي المرموري على اللديد.

و عن تعرية وذريته اجتمعين, on fol. 7b.

باب معاصرة في بعضي احواز فاطمة از زمان وواها

بضمان ووجود, on fol. 95b.

باب قنوع في احضار الفريد على أزمان ولائه تعالى

هذا, on fol. 119b.

باب جمع في بيان فضائل امام حسن وبعضي احواز

بضمان ولائه تد وما هو... and goes down to fol. 25b, l. 4 in Elliot 313.

The first majlis on fol. 16b, in Zmirra عنهم فيها ابتلاع

يعقوب ودلاي يوسف, corresponds to the greater part of

the second half of the first bāb in the Raudat-alshuhada (Elliot 313, fol. 25b, l. 4, to fol. 49b, l. 11). From the rest of the first and the whole of the second bāb no extracts are to be found at all in this abridgment.

The third majlis on fol. 35b, in Bīdul السعد على

رسول الله; the fourth majlis on fol. 58b, in در مناقب حضرت

علي عليه السلام; the fifth majlis on fol. 86b, in

 느اك شهدت اعمر الرسول على ابن أبي طالب,

are more or less in agreement with the corresponding bābs in the raudat.

The sixth majlis on fol. 112b, in فده شهدت حضرت

علي عليه السلام, contains different parts

from the sixth and seventh bābs of the original (the end of this majlis corresponding to Elliot 313, fol. 168b, l. 11).

The seventh majlis on fol. 138b, in ثانى شهدت حضرت

علي عليه السلام, corresponds to the eighth bāb in the raudat.

The eighth majlis on fol. 176b, in دفده حضرت

علي عليه السلام, contains parts of the ninth bāb of the raudat down to fol. 235b, l. 8, in Elliot 313.

The ninth majlis on fol. 214b, in شهدت حضرت

علي عليه السلام, is an abridgment of the whole

of the remainder of the ninth bāb.

The tenth majlis on fol. 260b, in

Shihādat al-Shukriyya, in Elliot 313, fl. 305b–345b, l. 3. Beginning

The same.

This copy is nearly a hundred years older than the preceding one; finished the 10th of Shawwāl, A.H. 1034 = A.D. 1625, July 16, by Jama‘ al-Mu‘āmin ibn Sheikh Mubārak of Dihlī, but the khitāmah consists here only of a few lines (on fol. 383b). Bāb I on fol. 7b; II on fol. 55b; III on fol. 82b; IV on fol. 103b; V on fol. 131b; VI on fol. 160b; VII on fol. 176b; VIII on fol. 196b; IX on fol. 228b; X on fol. 337b.

Ff. 384, ll. 15; large and distinct Nasta‘lik; size, 9½ in. by 6½ in.

[Elliot 313.]
and end of this majlis are quite in agreement with those in the first faṣl. The contents of the second faṣl and of the khātīmanā in Alkāshī’s work are entirely missing in these extracts.

This copy (worm-eaten in several places) was finished the 14th of Jumādā-ath-Thani, A.H. 1118 = A.D. 1706, the 23rd of September, in Kashmir.

Cf. 298, B. 12; Nastā’īḵ; size, 8 in. by 4½ in. [GUSELEY ADD. 8]

[CATALOGUE OF PERSIAN MSS.]

137

A work of similar character as the Dah Majlis, and based, as it seems, for its chief parts also on the Rauḍat-al-bahyādah, beginning: ...، واي احذ التقدم وحاء صمد ثلج ...، واي قارلم يژل ولا يژل الاه جبريت ذات فديم الجیت.

It treats of the martyrdoms of prophets and saints, especially of Muḥammad, ‘Ali, and the martyrs of Karbalā, Ḥasan, Ḥusayn, etc. etc. It is also divided into several majlis:

The first majlis is not marked at all, and seems to be a kind of preliminary discourse on the troubles of all prophets etc., since Adam.

The second majlis contains the story of Muḥammad’s death, on fol. 14a (در وفات سید المرسلین), that is to say, the same as the third bāb of the Raudat and the third majlis of the Dah Majlis.

The third majlis gives an account of Fatimah and her death, on fol. 38a (در وفات فاطمہ زهراء); comp. the fourth bāb of the Raudat and the fourth of the Dah Majlis.

The fourth majlis relates ‘Ali’s martyrdom, on fol. 54b (در مقتل امر المؤمنین علی بن أبي طالب), corresponding to the fifth bāb of the Raudat and the fifth of the Dah Majlis.

The fifth majlis tells us how Ḥasan died as martyr, on fol. 77f (ذکر مقتل امر المؤمنین حسین بن علي); comp. the sixth bāb of the Raudat and the sixth of the Dah Majlis.

The following chapters are not styled مُلِکٌ سهیل, but appear to be quite equal to the first five of that style; viz., on fol. 157b, the story of Muslim bin ‘Aklīn Abī Tālib’s death (در مقتل مسلم عقيل وکابيت نوشیتن).

The first faṣl of the translation, which is divided into eight chapters (باب), comp. Wiener Jahr-bücher, 1835, B. 70, Anzeigbl. p. 88.

巴巴: دوم در فصل های میندی و نوی و آپه متعلق است باین و این باین مشتمل است در سیف فصل, on fol. 161.

巴巴: سوم در اخبار سکاکی مدنی از زمان قدیم، وقت دوم شریف رسول کرم صلی الله علیه و سلم و این باین بر برسی فصل است, on fol. 33b.

巴巴: چهارم در بیان عوارض مسجد نبوی و آپه متعلق است باین و این باین احوال جنگ طاهره و این باین بر فضله فصل است, on fol. 49b.

巴巴: پنجم در مساجد نبوی از مکا بعد و غیر آن و مضارب مدنی و باین فصل احده و شدیده آن و این باین مشتمل در سیف فصل است, on fol. 90a.

Akhbār-i-ḥasīn dar akhbār-i-Madinah (در اخبار مدینه).


The author of this Persian translation drops his name, and states merely that he has made this paraphrase for the sake of some friends who were not sufficiently versed in the Arabic language; see fol. 1b: اما بعد: سبب تحضر ابن الخضرآی بود که بنی از ایمان عیسی و دوستم مکرم جدا مسئول که از این عنصر عیاری و از مشهور نیو مجید و مسیریک فروند و دو فاطمی مبارز این مصلحت و اظهار آخر نیز ملیم و میشود بس در خطاب ابن قیصر خسند و وضع ملیم و سکسکه ای فرآین تا نزد و سیست و تخریب کامل سید الفضله فی زمانه و زمین عالمی یا فرآین تزیل جرم التولی العلی علیه الامام المتصرف فی سلك کنار کسیده، لکه ملیم والد الدماء، که مسیری که صلی اللہ علیه و سلم مورد عزیز میں آیت، اور صرف گرد کرده.

This Persian translation, like the Arabic original, is divided into eight chapters (باب); comp. Wiener Jahr-bücher, 1835, B. 70, Anzeigbl. p. 88.
HISTORY.

that J.Nasta'lik, 1628, illuminated the four.

the last size, divided Nasta'lik became This of English his Muhammad j Elliot but a lawyer e. i

This was compiled by Ghulâm 'Ali Ḥişārī (سآنک بین اللہ المبارک المعظم).

A short account of this work, written by Sir Gore Ouseley, is found on the fly-leaf.

It is divided into twenty-one fasls, the contents of which are stated on fol. 29.

Not dated. Notes on the margin show that it has been collated with the original.

The same.

This copy begins immediately with the index, the preface being wanting:

No date. The transcriber's name is Muhammad Latif bin Muhammad Sharifbeg bin Bâbhâsh Bardi Bâlkh.

Jilâ-al'ayûn (جمال العيون).

A Shi'ah biography and history of Muhammad, 'Ali, and the twelve Imāms, by Muhammad Bâkîr b. Muhammad Ta'kî, the famous author of many religious and ethical works, both in Arabic and Persian, who was born A.H. 1038 = A.D. 1628, completed this work A.H. 1089 = A.D. 1678, and died A.H. 1110 = A.D. 1698; comp. Rieu i. p. 154 sq. and p. 29.

Beginning: ستائش بی مثل اشارا سوار زنازند بی نیازپشت که تذکر مصائب واستعمال نوازی این The author relates in the preface, on fol. 69, that before this he composed two works on the same subject, كتاب حیوة القلب1; the present book he composed in Persian to render it more accessible to everybody.

It is divided into a muqaddimah and twelve chapters (باب); but the headings of the first six only are marked. It was edited at Taharan, A.H. 1240 and 1266; see Tribùner's Record, Nos. 66, 67, p. 99, and Rieu i. p. 155.

Towards the end this copy is rather incomplete, as there are blanks left in many places. Not dated.

Ff. 345. ll. 21; Nasta'lik; size, 10½ in. by 6¾ in. [Ouseley 314.]

141

Matâli'-alânwr (متالی العنواع) مطالعہ الانوار.

A special history of Muhammad, adding at the end a chapter on the four immediate successors, on the Umayyade Khišāfât, and, finally, on eschatology. The author, 'Afhīn Nûr-î-kâshâni, says in the preface, that in his twenty-first year he became a lawyer according to the Ḥanafite doctrine (مذهب نعemies)، then he applied himself to the study of the history of Muhammad. As his sources he mentions, besides Kurān, commentaries, Ḥadith, 'Afifah Nûr-î-kâshâni, a treatise of Ma🍃ɜûr 'Abhari (عهور), and the Bukhārī.

It is divided into twenty-one fasls, the contents of which are stated on fol. 29.

Beginning: 3لاٰل لله الی معاصرین بندان حفرت: رئیسی عفیدی نور کسانیان بلع (دلفه) لله تعالی این نیل الامام اکرم گون کردن ایان مه یافتن را فض سماحی از مغفرت عونال گوانی مباحث الی ن Ot not dated. Notes on the margin show that it has been collated with the original.

Ff. 116, ll. 17; Nasta'lik; size, 9¾ in. by 6½ in. [Ouseley 260.]

142

The same.

This copy begins immediately with the index, the preface being wanting:

No date. The transcriber's name is Muhammad Latif bin Muhammad Sharifbeg bin Bâbhâsh Bardi Bâlkh.

Ff. 1–100, ll. 19; Nasta'lik; size, 9 in. by 5 in. [Seld. 51.]

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1 This Kitāb-hayât-al-kalâb has been edited at Tabrîz, A.H. 1241; see Tribùner's Record, Nos. 66, 67, p. 99; English by J. L. Merrick, Boston, 1862.

The Kitāb-bihâr-al-anwrâr was edited (single volumes) at Taharan, A.H. 1270, 1275, 1283.

By the same author:

Hilyat-al-mutabakh, Taharan, A.H. 1248.

Hakk-alyâkin, Taharan, A.H. 1241.

Zad-al-âma'd, Taharan, A.H. 1244 (Rieu i. p. 21).

Kitâb-i-su'il-u-jawâb, Taharan, A.H. 1247.

Comp. Tribùner's Record, Nos. 66, 67, p. 98.

Besides, the Bodleian Library possesses another work, 'Afnalhâyât, by the same author, printed at Taharan, A.H. 1240. A collection of prayers by the same, entitled Mikkâšna-almasâbâb, is described in Rieu i. p. 20.
CATALOGUE OF PERSIAN MSS.

143

Mi'ráj-náma (Meeraaj Namá) (Meeraaj Namá).

A detailed account of Muhammad's ascent to the heavens, entitled Meeraaj Namá, has been written, and the author's name is not given. The work is divided into three parts, each of which is headed by a verse of the Qur'an, and each part is concluded by a poem. The first part of the work is entitled 'The Ascension of the Prophet', and it describes the events of the night journey and the descent to Mecca. The second part is entitled 'The Return to Jerusalem', and it describes the events of the second night journey. The third part is entitled 'The Journey to the Heavens', and it describes the events of the third night journey. All three parts are written in Persian, and the work is divided into sections, each section being headed by a verse of the Qur'an. The work is divided into three parts, each of which is headed by a verse of the Qur'an, and each part is concluded by a poem. 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HISTORY.

A large and well-preserved fragment of an anonymous history of the Moghul race, beginning with Hulagu's death, A.H. 663 = A.D. 1265, and going down to the end of the sixteenth year of Shâhrukh's reign, A.H. 823 = A.D. 1420, which appears to be at the same time the date of the composition of this incomplete work; see fol. 167b, l. 8:

" tipos, χρόνου και θραύσεως..."

The history of Timur's reign fills ff. 86b-107b.

This fragment concludes, on ff. 168b-173a, with a short geographical appendix, containing a description of Transoxiana and its principal cities (the first of which is Bukhârâ).

No date.

Ff. 173v, ll. 25; excellent Nasta'liq; size, 9½ in. by 5½ in. [Fraser 155.]

150

Malîźāt-i-Timûri (Malûzât-i-Timuri). (ملزوذات تيموری)

Abâ Tâlib alhussâin a'farâ'ûd's Persian translation of Timur's autobiographical memoirs, originally written in the Câghatâi language, and otherwise called Tûzuk-i-Timûri, or Tâzukât-i-Timûri, made between A.H. 1038 and 1047 = A.D. 1628 and 1637; comp. Elliot, History of India, iii. p. 389 sq., and iv. p. 559 sq.; Rieu i. p. 177 sq.; W. Morley, pp. 95 and 96. This copy is styled on the fly-leaf, ترجمه تازک تیموری, and in the colophon simply تازک تیموری. Like both copies in the Royal Asiatic Society, those in the East India House, and several in the British Museum, this is also imperfect and defective, containing:

The Persian translator's preface on fol. 1b, beginning:

"_permissions از کتاب به کتاب..."
151

Malufzat-i-Sabibkiran

An excellent and complete copy of Muhammad A'rif Bakhtari's revised and enlarged edition of Timur's autobiographical memoirs, commenced A.H. 1047 = A.D. 1637, at the command of the emperor Shakhjahan; see fol. 3, ii. 11-13; Rieu i. p. 179; Elliot, History of India, iii. p. 302. This amended edition comprises the whole life of Timur from his seventh year to his death (A.H. 743-807).

Beginning:

محمد ازف یز شمار نشان برآوران، على الاطلااق
سوز که سر رشتہ امور عالم و عالیان را بعدا ریت و سیاست
سلاطنت حلیت امین هموار و مردو کردانند، سیاسة بیرون
ار، ازعم سرازی کرمی حضرت امریکاہی بود الگ

Beginning of the memoirs (in the seventh year, A.H. 743) on fol. 199.

The first volume goes down to Timur's march to the mount of Sawalkh, the 10th of Jumâda-al-awal, A.H. 801 = A.D. 1399, 18th of January; the second begins with the battle of the mount of Sawalkh; comp. Elliot, History of India, iii. pp. 461 and 462.

This very correct and beautiful copy is not dated.

First volume, ff. 297; second volume, ff. 231, ii. 15: a few pages seem to have been supplied by another hand; very clear and distinct Nasta'lik; size, 10½-10½ in. by 8½-8½ in. [Ouseley Add. 179, 180.]

152

Another copy of the same, in one volume.

This copy goes down, like the preceding one, to Timur's last illness and death, and gives his last will, but it is not quite so distinctly and beautifully written as that. Beginning the same.

Dated the 3rd of Safar, in the twenty-fourth year (of whom ? the emperor's name is omitted; if 'Alamgir, as we suppose, it would be A.H. 1091 = A.D. 1680, 5th of March). It formerly belonged to Major William Davy (A.D. 1784), and was presented by Mrs. Davy, as a token of his remembrance and esteem, to the Rev. Mr. White, Laudian Professor of Arabic at Oxford.

Ff. 418, II. 22; close Nasta'lik; size, 11 in. by 6¾ in. [Bodl. 559.]

153

Zafar-nama (ظرف نامه).


Beginning:

حمدا كبيری مبارکا مان یویلئ الملك من بشاء
وبدبع

Colophon on fol. 271b:

تحت الكتاب بعض الملك الوقاب

 пу словечком

سید السعد المذهب اللامع (ا) محمد بن ابي بكر بن

1 Finished, by the help of the king the giver, by the sinful servant Muhammad b. Abi Bakr b. Muhammad b. Ahmad b. Muhammad ... Alkhwârizmshâh, in the morning of the 10th of Sha'bân, A.H. 852 = A.D. 1448, October 9, in the town of Alarkâh. This was still in the lifetime of the author, who died in A.H. 858 = A.D. 1454. Alarkinâh is a village not far from Yazd, the native place of Shâraf al-dîn.

Ff. 271, ll. 25; small, irregular Nasta'lik; collated throughout by the same hand; size, 10 in. by 6½ in. [Ouseley 263.]

154

The same.

Beginning the same as in the preceding copy:

حمدا كبيری مبارکا الی

Dated by Hâji Hasan bin Mu'izzâr-al-sharîf, the 9th of Jumâda-al-awal, A.H. 886 = A.D. 1481, July 6.

Ff. 349, written by two different hands in Nasta'lik; the first on ff. 1-113, ll. 19; the second on ff. 114-349, ll. 23; size, 9¾ in. by 6¾ in. [Hunt. 160.]

155

The same.

This fine copy was finished the 1st of Jumâda-al-thâlîth, A.H. 1105 = A.D. 1694, January 28.

Ff. 461, ll. 21; Nasta'lik; size, 10½ in. by 6½ in. [Fraser 121.]

156

The same.

A splendid copy of the same, concluding on fol. 655b, and dated the 17th of Jumâda-al-awal, A.H. 1151 = A.D. 1738, September 2. It was made for an English officer (mustur koll). By the same hand is added, on ff. 655b-784, the famous but very rare introduction of 'Ali Yazdi to his Zafar-nama, the مقامة ظفر نامه, beginning:

افتتاح تأريخ جهانداي و ابدائ نامه ظفر...

Comp. J. Auner, p. 86; Rieu i. p. 174. Fol. 695 is left blank.

Ff. 784, ll. 19; large and distinct Nasta'lik; size, 10½ in. by 6½ in. [Bodl. 302.]

157

The same.

The first words of the preface are missing; this copy begins:

صلوة طهية دامتعا النبي...

Beginning:

تاریخ جهانداي و تاریخ کوربان تلجمه

Centre column, ff. 1-329, ll. 23-25; Nasta'lik; beautifully illuminated frontispiece in blue, gold, and other colours, on fol. 2; a large picture on fol. 18; two vignettes (the first with the titles of the seven works contained in the whole MS. 345) on fol. 14 and the fly-leaf before; size, 14 in. by 8½ in. [Elliot 345.]
The end corresponds to that of the Žafar-nāma and the translation of Petis de la Croix. The MS. seems to be collated throughout; it is not dated.

First volume, ff. 1-96; second volume, ff. 97-194; ll. 19;
Shikasta; size, 8\frac{1}{2} in. by 4\frac{1}{2} in. [Ouseley 3, 4.]

A large and detailed, but anonymous and titleless, history of Timūr's descendants and their exploits from the great emperor's death A.H. 807 down to A.H. 830 = A.D. 1427 (the last heading is 30 a.d. 1415). It begins, without a preface, at once with the words.

The title is 'Allāhu ākbar!' and the first sentence is: 'Allāh has shown us the door to glory.'

That history cannot be identified with the Žafar-nāma-i-Timūrī, as in that the date of the binding, or with any other Timūrmāna (see this title on fol. 1), is sufficiently proved by its beginning with Timūr's death!

FF. 446, ll. 17; Nasta'īlk; size, 9\frac{1}{4} in. by 5\frac{1}{4} in. [Elliot 422.]

Fragment of a history of the Moghuls, the descendants of Gingizkhan and Timūr.

FF. 22 and 83 are later additions. The present arrangement of the leaves is wrong, but we have not been able to make out the right one, as in several places leaves seem to be wanting.

Contents:

FF. 22b-42a. History of the Ilkhāns of Persia, beginning in the reign of Nikūdār Oghlan, and ending with that of Ablā Sa'id and the turbulent period following after his death, that is, from A.H. 681-747. For the dissolution of the empire of the Ilkhāns under the sons of Čūpān, Hasan Kūčak, and Ashraf, see Malcolm, History of Persia, i. p. 445.

There is a lacuna between ff. 35 and 36.

FF. 42b-51b. History of the Karakhitaīyya Sultanis and of the Muzaffaride princes of Fārs.

FF. 51b-72b. History of Timūr and his descendants. This part is called 'the eighth chapter'.

After ff. 53 and 72 there are lacunas.

FF. 73b-76b. History of the immediate successors of Gingizkhan till Alākākhān.

After fol. 76 is another lacuna.

FF. 77a-82a. Continuation of the history of Timūr. We have not succeeded in making out to which chronicle these fragments originally belonged; we can

159

Abridgment of the Žafar-nāma.

A large portion of the Žafar-nāma, as it is entitled on fol. 18b of the plain and sensible paraphrase which 'Abd-ulsattār Kāsin made of 'Ali Yazdi's flowery work, A.H. 1024 = A.D. 1615, in the city of Ajmīr, at the request of the emperor Jahāngīr, to whom this abridgment of the Žafar-nāma is dedicated; comp. Elliot, History of India, iii. p. 479; Rieu i. p. 177. The author's name and the date of composition are found here on fol. 2b, ll. 13 and 15. In the preface, on fol. 1b sq., the author explains the reason for making this paraphrase, which is enriched from other sources.

Beginning:

The history begins on fol. 3 with Timūr's birth, and is brought down in this volume to A.H. 803; see fol. 254b, l. 16. Not dated.

FF. 255, ll. 21-23; Nasta'īlk, written, as it seems, by different hands; size, 11\frac{1}{2} in. by 6\frac{1}{2} in. [Hyde 36.]

160

Fathnāma-i-Sāhībīkīrānī ( fiyat نما شاهیبیکریانی) (the name of the compiler).

An abridgment of the Žafar-nāma of Shīrāz-al-dīn 'Ali Yazdi; the difference from the original consists in omissions, chiefly of poetry, but also of less important passages in the prose part. In every other respect this text agrees verba tenues with the Žafar-nāma.

The abridger does not give his name; the title occurs on fol. 6a, l. 12. The work is divided into a muqaddimah (introduction) and three makālāt, in accordance with the original. We do not find this work mentioned anywhere except in Sir H. Elliot's Bibliogr. Index, p. 4, No. 216.

The preface, added by the abridger of his own hand begins:

The end of this part corresponds to that of the Žafar-nāma, and the translation of Petis de la Croix. The MS. seems to be collated throughout; it is not dated.

First volume, ff. 1-96; second volume, ff. 97-194; ll. 19;
Shikasta; size, 8\frac{1}{2} in. by 4\frac{1}{2} in. [Ouseley 3, 4.]

A large and detailed, but anonymous and titleless, history of Timūr's descendants and their exploits from the great emperor's death A.H. 807 down to A.H. 830 = A.D. 1427 (the last heading is 30 a.d. 1415). It begins, without a preface, at once with the words.

The title is 'Allāhu ākbar!' and the first sentence is: 'Allāh has shown us the door to glory.'

That history cannot be identified with the Žafar-nāma-i-Timūrī, as in that the date of the binding, or with any other Timūrmāna (see this title on fol. 1), is sufficiently proved by its beginning with Timūr's death!

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After fol. 76 is another lacuna.

FF. 77a-82a. Continuation of the history of Timūr. We have not succeeded in making out to which chronicle these fragments originally belonged; we can
only say that they do not belong to the following works: Ḥabib-alsiyar; Khulāṣat-alakhbār; Lubāb-altawārīkh; Mirāt-al-fālām; Tārīkh-i-Kipākhānī; the anonymous chronicle, No. 97; Jawāhir-altawārīkh; the anonymous chronicle, No. 169. At the same time we must add that these fragments, both as regards the matter and the wording, show a close affinity to Mirkhond's Raudat-al-safā, whence they seem to be excerpted. For the sake of comparison we add a piece of text, ff. 44b, l. 8 sq.: "There exist such statements as: 'Abd-al-razzak son of 'Abd-ul-razzaq son of Sīn-āz has written a large portion of the history of Shāhrukh, besides Elliot, there is modern Mirza 904 J. the coll., etc., on fol. 7. The anonymous text gives the beginning: fol. 334, col. 365 sq., l. 7 sq.

Fol. 22 gives a review of the contents, apparently taken from the fragment itself; fol. 83 contains a postscript of three lines, in which this book is styled تاریخ مظفر و غربی (the same title occurs at the top of the first page). Not dated.

Ff. 22-83, ll. 19; Nastailik; size, 10 1/2 in. by 7 in. [Ouseley 250.]

163

Maṭla-al-ṣā'īdīn wa majma-al-balārāin (مجلة السعدان (مجمع البلارين).

The History of Timūr and his descendants, composed by Kamāl-aldīn ʿAbd-al-razzāq bin Jalāl-al-dīn Īshāk Samarkandī, who was born in Harāt, A. H. 816 = A. D. 1413, and died A. H. 885 = A. D. 1482. He has brought the history down to A. H. 975 = A. D. 1467, the year of Sultan Husain's second accession; see Quadrime, in Notices et Extraits, tome xiv, première partie, p. 1 sq.; Ricq l. p. 181 sq.; Elliot, History of India, iv. p. 89 sq.; W. Morley, pp. 96 and 97; J. Aumer, pp. 87 and 88; Catal. des Mss. et Xyll., pp. 286-288; G. Flügel ii. p. 190. An extract is edited by B. Dorn, Auszüge, etc., pp. 156-157.

Contents:

The first part or vol. I on fol. 1b. Beginning of the preface quite agreeing with Aumer: حسن مطلع أثر

History of Sultan Abū Saʿīd bin Ulijātūt, the great-grandson of Ulughkhan, on fol. 4b.

History of Sāhib-kirān Timūr from his birth to his death (A. H. 736-807 = A. D. 1336-1405), on fol. 19a.

This first part of the work was finished by the author, as we learn from the last words, in the month Rabiʿ alawwal, A. H. 871 = A. D. 1466, October; the copy itself in the month Dhū-ullūjah, A. H. 1014 = A. D. 1606, April.

The second part or vol. II on fol. 219b, beginning: فتحة كلام حمد وثناء ملك عالى بابد كنه سبأ بن شمر الخائف.

History of Shāhrukh, who ascended the throne A. H. 807 = A. D. 1405, on fol. 221a.

History of ʿAlā-aldīnla and Mirzā Sulṭān Muḥammad, of ʿAbd-al-lāṭif and Ulughkhan, on fol. 344a.

History of Mirzā Abū-al-kāṣim Bābār, on fol. 358b.

Succession of Mirzā Jalāl-aldīn Shāh Muḥammad, history of Abū Saʿīd, etc., on fol. 382b.

History of Sulṭān Ḥusain (till A. H. 875) on fol. 396a.

This second part is dated by the transcriber, Tāhīr-aldīn bin Jalāl (the same who copied the first part), the 21st of Muḥarram, A. H. 1015 = A. D. 1606, May 29.

On ff. 440-441 there is found a mathnawi, entitled داستان چهاره امیر زاده پر يار بر سبامره دولت سلطان سکندر ترکمان مدت هریارد دارمین شهید بدیع لورگان.

Ff. 441, 2 coll., one in the centre, ll. 23; another in the margin, ll. 38; besides that, there are many notes and additions on the outer margin, partly by another hand; Nastailik; no ornaments; size, 9 1/2 in. by 7 in. [Elliot 258.]

164

Another copy of the second part of the same work. The second part of the Maṭla-al-ṣāʿīdīn, beginning in the same manner as in the preceding copy.

History of Shāhrukh on fol. 1b; history of Ulughkhan and ʿAbd-al-lāṭif on fol. 171a; succession of Bābār on fol. 190b; reign of Shāh Muḥammad, history of Abū Saʿīd, etc., on fol. 224a; time of Sultan Ḥusain to A. H. 875 on fol. 244b. See Malcolm, History of Persia, i. p. 486 sq.

According to the colophon on fol. 304b this copy was finished by Ibn Hasan Muḥammad, A. H. 992, the 7th of Shabān = A. D. 1584, August 14.

There is a lacuna after fol. 170b. To the whole there is prefixed by a modern hand, and written on different paper, an index of the headings of the chapters with references to the pages where they are to be found.

Ff. 304, ll. 22; small Nastailik; size, 9 1/2 in. by 7 in. [Ouseley 253.]

165

Tuhfat-i-Sāmi (تهفه سامي).

A chronicle of the Moghul race, preceded by a general history of the early prophets from Adam to Muḥammad; the Imāms, Khalifs, etc. The last date we can find is A. H. 903 or 904 = A. D. 1497-1499, on fol. 263a. Timūr's history begins on fol. 216a. The author is Sayyid Muḥaffar of Ḵābul (see title and author's name on fol. 149a), and he has divided his work into a
preface, two sections (مقدمات), ten chapters (بابات), and an epilogue; but of this division nothing is found in the text; moreover the copy is incomplete at the end.

Beginning

تهذيب الشعراء: حمد ونام سار (تُذكَر): شهنشاهی

فی. ۱۴۸۰–۲۶۷، ll. ۱۵; large and distinct Nasta’lîk; size, ۹۴ in. by ۵ in.  [Seld. ۲۳ sup.]

۱۶۶

Maathir-alumarâ (مادر، الرم) مادر الرم

The first edition of the great biographical dictionary of the most celebrated Amirs, Nawaibs, nobles, etc., who lived during the reign of the Timurides, alphabetically arranged, beginning with Adhamkhân Kûkâh (or, according to the following copy, Adimkhân), on fol. ۱۰b, and concluding with Yusufkhân of Habash, on fol. ۳۷۴a. The author was Nawaib Samsâm-aldâulâh Shâh Nawâzkhân Shâhid Khwâfi Auranâgâbâdî, with the original name ‘Abd-âlarazâk-al-husaini (born A.H. ۱۱۳۱= A.D. ۱۷۰۰), assassinated A.H. ۱۱۷۱= A.D. ۱۷۵۸); the first edition (another larger one was afterwards edited by the author’s son, born ۱۱۴۲, died ۱۱۹۶), Mir Ghulâm ‘Ali Husâni Wâsîti Balâgrîmî with the takh. Azâd (the well-known author of the Persian tadkhirah Khazâna-i-‘âmira, born A.H. ۱۱۱۶, died ۱۲۰۰); comp. W. Morley, pp. ۱۰۱–۱۰۵; Elliot, History of India, viii. p. ۱۸۷ sq.; Rieu i. p. ۳۳۹ sq.

Contents:

Mir Ghulâm ‘Ali, the editor’s preface, on fol. ۱b, beginning:

محمد شاهنشاهی که اورگی درخشان سلطنت را ریزه والی جهانیت‌الله

Nawaib Samsâm-aldâulâh, the author’s life, on fol. ۲a.

The author’s original preface on fol. ۹b, beginning:

الله، و السلم، على عهد ذیک ان مضمون ذیک ان مضمون

And the author’s biography of the various Amirs, etc., whose biographies are contained in this work, on ff. ۱–۶. Not dated.

Ff. ۳۷۶, ll. ۲۱; Nasta’lîk; size, ۱۲ in. by ۷ ۱/۲ in.  [Pold. ۷۱۸.]

۱۶۷

The same.

Good, but quite modern copy. Beginning of the editor’s preface on fol. ۷b; of the author’s on fol. ۱۴b:

الله، و السلم، على عهد ذیک ان مضمون

A complete index of all the Amirs, etc., whose biographies are contained in this work, on ff. ۱–۶. Not dated.

Ff. ۳۷۶, ll. ۱۹; Nasta’lîk; size, ۱۱ ۱/۲ in. by ۸ ۱/۲ in.  [Ouseley Add. ۴۸.]

۱۶۸

Jawâhir-al-tartawîrkh (جوهر التواریخ).

Chronicle of the Tátar-race, composed by Salâmîn Kazwînî (fol. ۲b, l. ۱۰) during the reign of the emperor Auranzîb (حکَّم اللّه ملک، حَکَّم اللّه ملک، حَکَّم اللّه ملک, fol. ۳b, ll. ۱۱, ۱۲), A.H. ۱۶۶۸–۱۱۱۸= A.D. ۱۶۵۸–۱۷۰۷, the exploits of whose ancestors he wished to record (fol. ۳b, l. ۳). On fol. ۴b, ll. ۷–۱۰, he states that his work should extend from Ādâm to Auranzîb, which does not exactly correspond to the work itself, since it ends with a report of the death of Jahangîr, A.H. ۱۰۳۷= A.D. ۱۶۲۷, and is apparently complete at the end. The title occurs on fol. ۴b, l. ۱.

Contents:

Ādâm and his immediate descendants on fol. ۴b; Yâfet, to whom the origin of the Turkish and Moghol races is traced back, on fol. ۹b; history of Cîngizkhân on fol. ۳۵b; his descendants in Iran and Tûrân on fol. ۶۸b; history of Timûr on fol. ۱۰b; his descendants on fol. ۱۸۸b; Khalîl on fol. ۱۹۸b; Shâh orkhan on fol. ۲۰۷b; Ulughbeg on fol. ۲۴۸a; Bâbar on fol. ۲۱۹b; Abû Sa‘îd on fol. ۲۵۵b; ‘Umar Shaikh on fol. ۲۶۳b; Sultân Husain Mirzâ on fol. ۲۶۹a. In the same chapter there are episodes, an account of the origin of the Karâ-koyunlu and Āk-koyunlu, and of Muhammad-khân Slaibâhî, prince of the Uzbegs.

Then follows a short account of the first Moghol emperors of India: Bâbar on fol. ۲۸۶b; Humâyûn on fol. ۲۹۹b; Akbar on fol. ۳۰۱b; Jahângîr on ff. ۳۰۴a–۳۰۵b.

Beginning:

محمد و سعید، پیروان از جدّیتی مالک الملک

را سرگاست جلدت و عظمت نهادی که بعث بار از کتاب

The contents of this work, which we do not find mentioned anywhere, seem to be very much the same as those of the other works of the author’s life, particularly the Tâhir Shâh, see W. Morley, p. ۹۹.

The present MS. is not dated; it may have been written during the author’s lifetime. In good preservation throughout.

The first volume, ff. ۱–۱۰۴; the second, ff. ۱۰۵–۲۰۳; the third, ff. ۲۰۴–۳۰۵; ll. ۱۳; Nasta’lîk; size, ۸ ۳/۴ in. by ۷ ۱/۴ in.  [Ouseley ۱۸۷–۱۸۹.]

۱۶۹

In this MS. we have to distinguish two parts: an old part, in small but clear Nasta’lîk, ff. ۱۱۰a–۳۳۷b; and a more recent one on ff. ۱۳–۲۰۹b, in more cursive Nasta’lîk. They seem originally to have formed one work, but there is no immediate connexion between them.

Part I:

A history of the Moghol race, beginning with Ādâm, deriving the Moghuls from Yâfet, and expounding the genealogy and history of Cîngizkhân, Timûr, and their descendants, particularly of the Moghol emperors of India as far down as Muhammad Shâh, A.H. ۱۱۳۱–۱۱۶۱= A.D. ۱۷۱۹–۱۷۴۸, with especial regard to all the notorious princes of this dynasty.

The author is Häjî Mir Muhammad Salîm (fol. ۳b, l. ۱۳), who dedicated his work to Muhammad Shâh (fol. ۳b, lin. pên, Abû-al-fash Nâsîr-aldîn Muhammad Shâh). He relates in the preface (fol. ۳b) that he left his native country A.H. ۱۱۲۳= A.D. ۱۷۱۱; first he went to Persia, where he was recommended by some
Tarâniân noblemen, who had been as ambassadors to the court of Sultan Hussein (A.H. 1106); he proceeded to Isfahân (fol. 4b, l. 3), to 'Abâdistan, Bughdâd, Halab, Damask, Stambul; in A.H. 1128 he came to Makkâh (fol. 5v, l. 6), and went finally to India (fol. 5a, l. antepen.). He several times refers to his ancestors, who seem to have played an important rôle in the history of Transoxania (for instance, on fol. 127a, l. 13; fol. 148a, l. 4, etc.)

In India he began composing this book, the title of which is not mentioned; perhaps it is a comment on the Slavonic manuscripts of which we have written. Comp. fol. 3r, l. 11:


tattûdجمبمطنأجمنيأجمنيبمط

His sources he mentions on fol. 6b, l. 2 sq.: 

مكلاعجوميورلمجوميوجهلبرعمانكللهومكلااعجوميورلمجوميوجهلبرعمانكلله

and the same history, which is briefly but faithfully translated by F. G. Stock, 1866.

On fol. 312b is a chapter in which the father of the author plays an important rôle in the history of Mawarâ-alnâh. Title: بابايتشرفوالدماجردإهارمبدار

End:

وجغراسمخانصوبأدراه berk-e Mâ'ârûkh


The first chapter is on fol. 107a: 

In the next chapter the author tells us something about the author's family, and then goes on to describe the political situation in Transoxania at the end of the 14th century. He mentions the rise of the Tughluq dynasty, the fall of the Ghurid dynasty, and the rise of the Timurid dynasty. He also gives an account of the career of Sayyid Kuli Khân, the founder of the Timurid dynasty.

The history of the Astarkhâniyyah dynasty begins on fol. 153v, with Sâdîr Khan, and ends with the year A.H. 1123, in the reign of 'Abâd-al-Salîm Muhammad Bahâdur Khân, the son of Sayyid Subhânî Kuli Khân (fol. 337a).

Beginning: 

تلا دمكلتندفاءذسنمشتمد

End:

از خواجته سرایان حرفی وصیتی نتشنده، اند تا:

آنکه افلاطون قوری که از علامان خامه شریفه بود رزهد،

A very modern hand has added the conclusion on fol. 338v, but this does not seem to be the real end of the book.

This work (part II) has a great likeness to the

ذکر همکله، described by H. Morley, p. 152. It is extremely valuable, giving minute information about a period of eastern history which is comparatively little known. This part is collated throughout, and has a considerable number of additions on the margin, mostly by the same hand which wrote the whole.

Not dated. Part II was probably copied not long after the composition. On the first page is written توزیر

In the manuscript is written: دیده رضی را شاه خان امام

Ff. 338, ll. 19 (in the modern part, ll. 15); Nasta'îk; size, 10½ in. by 5½ in. [Ouseley 269]

IV. INDIAN HISTORY.

a. Emperors of Dîlî.

170

A short account of all the rulers of India from the early Râjâls down to Muhammadshâh (1131-1161), consisting chiefly of lists and tables, with a succinct additional text, beginning:

پژمرگر ساپایی دیشا ای یاد - مغرور مشروی دیوانه و چشم لنا

No date.

Ff. 1-18, ll. 11; Nasta'îk; size, 9 in. by 5½ in. [Bodl. 695]
The history of each of these eight monarchs fills one kitāb, and begins after the usual phrase َلَمْ يَنْبُجُ أَبُوبَ، always with the words جَنَّنَ كَوْدُدُ دَاوُدُ مَسَّلَمَانَ سَمِيْنَ مَبْرَطَ كَذَّلِكَ أَلْلَهُ.

Beginning of the introduction: حَدِيثٍ مَرْحَدَاءٍ رَأَى كَرْمُ اَلْعَابِرَاتَ وَفِيٍّ أَرْبَعَاءٍ وَساَلَبُونَ سَمَّى مَدْحَانَ يَدُ الْحَنْتُ رَأَى أَلْلَهُ.

The subdivisions of the last kitāb, which are found in the Calcutta edition, viz. eleven mukaddimāt, are wanting, although the text runs on without interruption; ff. 149 and 150 are left blank. At the end of the seventh kitāb is given as date A.H. 1197 = A.D. 1783.

Ff. 232, l. 22; written by different hands (three at least), partly in Nasta'iliq, partly in Shikasta; no headings marked throughout the whole MS.; size, 12½ in. by 8½ in. [ELLIOT 352.]

The same.

This copy is much older than the preceding one, and written throughout by the same hand, but it is not quite complete, ff. 3–5 and 12–14 being left blank. All the headings are marked by red ink. To the history of each Sultan there is prefixed a genealogical table of his family.

Contents:

The beginning of the first kitāb (تَأْرِيحٌ سُلَطٌنُ غَيْبَاتُ الدِّيمَن) on fol. 2b, only one page; it breaks off with the words أَلْلَهُ وَأَسْلَامَ; see Calcutta edition, p. 26, l. 2.

A part of the introduction on fol. 6a–11b, agreeing with Calcutta edition, p. 12, l. 14 to p. 23, last line. The first kitāb continues on fol. 15a, but there is a lacuna between this part and the first page. The other seven kitābs are complete, beginning on ff. 64b, 91b, 128b, 165b, 178b, 186b, and 268b.

Dated the 12th of Jumādā-lawwal, A.H. 1009 = A.D. 1600, 19th of November.

Ff. 252, l. 19; distinct Nasta'iliq; size, 9½ in. by 6½ in. [ELLIO 353.]

The same.

According to the colophon on fol. 140b this copy was finished on the 15th of Dhū-al-jiḥājah, A.H. 1196 = A.D. 1782, the 21st of November, by 'Abd-ālrazzāk Shihālāwī (عَبْدُ الرَّزْقِ سَهَالْوِي) in Lucknow (who is perhaps identical with the Munsī 'Abd-alrazzāk, Sarishtādār at the Civil Court of Farrukhābād, mentioned by Sir H. Elliot, History of India, i. p. 356).

Ff. 1–149, l. 15; Nasta'iliq; size, 8½ in. by 7½ in. [OUSELEY 51.]

Ta'rikh-i-Mubārakshāhī (تَأْرِيحٌ مَبْارَكِشَاهِ).

A general history of the kings of Dīlī, from Sultan Muhammad bīnum Sūn, the founder of the Ghāri empire (A.H. 569 = A.D. 1173), down to the first years of Sultan Muhammadshāh, the grandson of Khīdrippān, of the Sayyid family, whose accession to the throne,
A.H. 837 = A.D. 1433, is related on fol. 204ª, compiled partly from various histories (up to the time of Firuzshah, 752-796), partly from trustworthy information and personal observation, by Yahya bin Ahmad bin ‘Abdallah of Sirhind (sic! that is, Sirhind), and dedicated to Sultan Muhammadshah, who died A.H. 837. Consequently this work must have been commenced in the last years of Mubarakshah’s reign, and completed under his successor Muhammad; comp. Elliot, History of India, iv. pp. 6-86, where large extracts are given in English translation; and Sir H. Elliot’s Manuscripts in the Journal of the Asiatic Society of Bengal, vol. xxiii. part i. p. 238, No. 59, and p. 249, No. 129.

Beginning: [省略]

This copy was finished the 4th of Rajab, A.H. 957 = A.D. 1550, July 23. A lacuna seems to be before the last page.

Ff. 209, ll. 13; Nasta’līk; size, 6½ in. by 4½ in.  [FRASER 150.]

176

Ta’rikh-i-Shirshah (شاھوردی) زمان نامیتائیا.

A history of Shirshah’s Sur of Dihli (who assumed the title of king about A.H. 946, and died A.H. 952 = A.D. 1539-1545), with a short account of the events which preceded his reign, from Shah Bahli’s accession to the throne (who died after a reign of thirty-eight years, and seven days, A.H. 894 = A.D. 1488), composed by order of the emperor Akbar probably soon after A.H. 987 = A.D. 1579, by ‘Abdus Khan ibn Shaikh ‘Ali Surwani. The author’s name does not appear in the somewhat abridged preface of this copy, but that the work contained in it is identical with ‘Abdus Khan’s original history, we learn from a comparison of its text with the extracts given in English translation in Elliot, History of India, iv. p. 395 sq. Both agree with each other word for word. The first title of this work was Taftat-i-Akbarshahi (توتات آقاہارش) [省略]; Sprenger styles it Muntakhab-altawarririkh (منتخب الشوارع); comp. Rieu i. p. 242; Elliot, “History of India, iv. pp. 301-433; and Manuscripts of the late Sir H. Elliot, p. 239, No. 67. This copy concludes, as usual, with Shirshah’s death; the second and third chapters of the work (for this history forms only the first) are wanting.

Beginning: [省略]

This copy was finished on Friday, the 16th of Rab’i’-al-akhirah, in the eighteenth year of Jahangir (1615/1616) = the year 1697 of the Hijrah, that is, A.H. 1191 = A.D. 1777, 24th of May.

Ff. 100, ll. 15; large Nasta’līk; size, 12½ in. by 8½ in.  [ELLIOTT 371.]

177

Another larger edition of the same Ta’rikh-i-Shirshah.

This copy contains the revised and enlarged edition of ‘Abbas Khan’s Ta’rikh, by Ibrahim Batui, who brought the history down to A.H. 1021 = A.D. 1612 (see fol. 157ª), and supplied it from the Ta’rikh-i-Nizami (that is, the Tabakat-i-Akbari, by Khvajah Nizam-aldin Almada), and the Makhzuni-Afghani (by Jalangi’s historian of Ni’mat-ullah Sainani; comp. W. Morley, p. 74, and Dorn, History of the Afghans, printed for the Oriental Translation Committee, London, 1829-1836; see fol. 157ª).

Beginning: [省略]

On fol. 158ª begins a third book (سوم دوم), although there is neither a first nor a second one (nothing of subdivisions at all being found in the preceding part of the ta’rikh), containing biographical notices of all the Shaikhs, Sultans, ete. of that time, in three chapters: in the last chapter of this book attempts to dispose of the history of the various rulers of India, and to cast out the date of the emperor Akbar’s reign. The author of this copy does not appear in the somewhat abridged preface of this copy, but that the work contained in it is identical with ‘Abdus Khan’s original history, we learn from a comparison of its text with the extracts given in English translation in Elliot, History of India, iv. p. 395 sq. Both agree with each other word for word. The first title of this work was Taftat-i-Akbarshahi (توتات آقاہارش) [省略]; Sprenger styles it Muntakhab-altawarririkh (منتخب الشوارع); comp. Rieu i. p. 242; Elliot, “History of India, iv. pp. 301-433; and Manuscripts of the late Sir H. Elliot, p. 239, No. 67. This copy concludes, as usual, with Shirshah’s death; the second and third chapters of the work (for this history forms only the first) are wanting.

Beginning: [省略]

This copy was finished on Friday, the 16th of Rab’i’-al-akhirah, in the eighteenth year of Jahangir (1615/1616) = the year 1697 of the Hijrah, that is, A.H. 1191 = A.D. 1777, 24th of May.

Ff. 100, ll. 15; large Nasta’līk; size, 12½ in. by 8½ in.  [ELLIOTT 371.]

178

The same larger edition of the Ta’rikh-i-Shirshah. Another copy of the same edition by Ibrahim Batui, quite agreeing with the preceding one. The third book begins here on fol. 112ª (fasl I on fol. 112ª, fasl II on fol. 138ª, fasl III on fol. 147ª). Beginning the same:

بعد از حمد
HISTORY.

Dated in the colophon the 22nd of Jumādā-al-walīd, A.H. 1227 = A.D. 1812, 3rd of June.

Atāliḳ Beglerbegi (fol. 2b, line 7-9, 9-10). The memoirs of the emperor Babar, extant from A.H. 899-935 = A.D. 1493-1528 (not without considerable intermissions), originally composed in Caghātı₂, afterwards translated into Persian. They were rendered into English by J. Leyden and W. Erskine in 'Memoirs of Zehir-ed-din Muhammed Baber,' London, 1826; 2nd ed. 1844, and by M. Caldecott, 'Life of Baber,' abridged from the Memoirs of Zehir-ed-din Muhammed Baber,' London, 1844; see 'A Critical Essay,' pp. 36, 58, Hammer-Purgstell, Geschichte der schönen Redenkünste Persiens, p. 372. A Latin translation is mentioned in 'Das Asiatische Museum,' by B. Dorn, p. 121; H. Khalfa vi. p. 420. The original Caghātı₂ text of these memoirs has been published by Ihmüski, Kasan, 1857, and an excellent French translation of that was made by Pavet de Courteille, 'Mémoires de Baber,' Paris, 1871, in two vols.

This translation consists of two different parts, which are wrongly hound, so that the second part occupies ff. 1b-16b; the first, ff. 16b-24b. The first part (ff. 16b-23b) comprises the years A.H. 899-906, and corresponds in Erskine's translation to pp. 1-94. l. 24 (in the fortress), Erskine (comp. the corresponding part of the Caghātı₂ text of these memoirs has been published by Ihmüski, Kasan, 1857, and an excellent French translation of that was made by Pavet de Courteille, 'Mémoires de Baber,' Paris, 1871, in two vols. Then follows, on ff. 23b-23b, a short enumeration of the years not recorded by Babar himself. The second part (ff. 2b, l. 3, ab int. to 16b) gives the years 906-935, corresponding to Erskine, p. 94, l. 21 ('send off his family with his effects and people to Uratippa,' 2nd ed. 1844; see 'A Critical Essay,' pp. 36, 58, Hammer-Purgstell, Geschichte der schönen Redenkünste Persiens, p. 372). Then follows, on ff. 23b-3b, a short enumeration of the years not recorded by Babar himself.

The second part (ff. 2b, l. 3, ab int. to 16b) gives the years 906-935, corresponding to Erskine, p. 94, l. 21 ('send off his family with his effects and people to Uratippa,' 2nd ed. 1844; see 'A Critical Essay,' pp. 36, 58, Hammer-Purgstell, Geschichte der schönen Redenkünste Persiens, p. 372). Then follows, on ff. 23b-3b, a short enumeration of the years not recorded by Babar himself.

Accordingly there is something wanting at the end of this copy (Erskine, p. 42, line 6, to p. 425); besides (on fol. 82b) the years A.H. 925 to 932 (Erskine, p. 272, line 25, to p. 343), and the end of the years A.H. 933 and 934 (Erskine, p. 353, line 12, to p. 382), between ff. 131 and 132. Vice versa we find on ff. 101b, line 7, to 103b, after the fragment of A.H. 914 (Erskine, p. 235), a chapter which we do not find in Erskine's translation.

To the second part is prefixed a preface, on ff. 1b-2b, line 13, stating that the first part was translated by Shukiṭ Zain (fol. 1b, l. 1), or Mirzā Bānā Ḥasan Ghaznawi Rāfisī (fol. 2b, line 2), and has been inscribed with gold and various coloured, besides that the lines of the first and second are circumscribed with small gold arabesques; a great many of the leaves injured by the worm; Nastālīq; size, 12½ in. by 8½ in. [EUtOT 19.]

1 On fol. 160b (at the end of the second part) is a note in the handwriting, stating that the last portion (١٣٥٠ه), regarding the events of A.H. 935, was not found in that MS., from which this was copied.

180

Wākī’āt-i-Bābāri (روایتی بابری).

Another better known Persian translation of Babar's autobiography, by Bairamkhān's son, Mirzā Khān 'Abd-Allah, who was born A.H. 964 = A.D. 1557, completed this paraphrase A.H. 998 = A.D. 1590, during the reign of Akbar (see Rieu i. p. 244, and Elliot, History of India, iv. pp. 218-287), and died A.H. 1036 = A.D. 1627.

The beginning, در ما رضیع سئله دیشند و کودون در ولایت فرغانه بیان می‌نمین و ولایت فرغانه آن, agrees pretty well with the Caghātı₂ original, but is a little abrupt, and goes down (without preface and introduction) from the accession of Babar to the throne of Farghana, in the mouth of Ramaḍān (the Caghātı₂ original adds the 5th), A.H. 899 = A.D. 1494, June, to the 3rd (the Caghātı₂ original seems to have the 13th; comp. Pavet de Courteille's translation), in the month of Muḥarram, A.H. 936 = A.D. 1529, where it breaks off like the original. Accordingly this copy is complete as far as it is possible.

End: در فراتستان صد و نود و هم ترالیزیا بیان می‌نمین (corresponding to p. 494 of the Caghātı₂ edition).

There are small blanks on ff. 57b, 75b, and 131b, probably corresponding to those in the Caghātı₂ original (comp. the preface of Pavet de Courteille to his French translation, p. ix.). Fol. 124b has been supplied by another hand (here some leaves seem to be wanting), and also some small parts on different pages. This copy is not dated.

FF. 209, ll. 21: illuminated frontispiece and twenty-eight excellent pictures, representing scenes in Babar's life; each page is surrounded with three strips of gold and various colours, besides that the lines of the first and second are circumscribed with small gold arabesques; a great many of the leaves injured by the worm; Nastālīq; size, 12½ in. by 8½ in. [EUtOT 19.]

FF. 156, ll. 13: written by different hands, partly in Nasta'līq, partly in Shikasta; size, 7½ in. by 5 in. [OUSELEY ADD. 78.]
The same.

Ff. 379, ll. 17; large and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6½ in. [Elliot 403.]

182

The same.
This copy quite agrees with the preceding ones. No date.

Ff. 133, ll. 18, with a second column on the margin, ll. 39; Nasta'lik; a little worm-eaten; all the headings are left blank; size, 12 in. by 7¾ in. [Fraser 140.]

183

The same.
This copy is in all respects like the preceding ones.

Ff. 245, ll. 21 on pp. 1-54, ll. 25 on II-55-245; Nasta'lik; written by two or even three different hands (the first on ll. 1-23, the second on ll. 24-54; the third, resembling the first, on II. 55-245); size, 12½ in. by 6½ in. [Bodl. 341.]

184

Tabakat-i-Akbari (طیقات أکبری).
General history of India from the time of Sabuktai of Ghaznavi, A.H. 367 = A.D. 977, to A.H. 1002, the thirty-eighth year of the emperor Akbar's reign, A.D. 1593, composed by Nizām-āl-din Ahmad Mākīn of Harat, who became Bakshī of Gujarāt in the twenty-ninth year of Akbar's reign, and died A.H. 1003 = A.D. 1594. We refer for further details to Rien i. p. 220 sq.; W. Morley, pp. 58-61; Elliot, Bibliog. Index, p. 178 sq.; History of India, v. pp. 177-476 (where a complete translation of Humāyūn's and Akbar's reigns is found); J. Ameer, p. 83; Stewart, p. 11, etc. etc. This work is divided into a Mukaddimah, nine tabakāts, and a Khātimah:

Mukaddimah on fol. 2b (درسیائی حوالہ نوی).
Tabakat I on fol. 16b (طبیعة سلامتین دهی). Tabakat II on fol. 269b (طبیعة سلالیسی سنگ). This heading having been omitted here, we transcribe it from Elliot 379).

Tabakat III on fol. 302b (طبیعة جرات).
Tabakat IV on fol. 362b (طبیعة مالوی).
Tabakat V on fol. 411b (طبیعة بنكالی).
Tabakat VI on fol. 414b (طبیعة سلالیسی شرییتی).
Tabakat VII on fol. 420b (طبیعة کشمیر).
Tabakat VIII on fol. 441b (طبیعة حکام سنگ).
Tabakat IX on fol. 446b (طبیعة حکام مالکان).
Khātimah on fol. 453b (در همین حالت و حدود مالکان).

Beginning: " usuarios بذاء حیثی را سدود که حکم و عقد نظام عامل و ضمیمه مفهوم آن. After fol. 152a two leaves are missing.

185

This copy was finished at Lahīr, the 27th of Rajab, A.H. 1049 = A.D. 1639, November 23.

Ff. 453, ll. 21; distinct Nasta'lik; illuminated frontispiece; size, 11 in. by 6½ in. [Elliot 381.]

The same.
Contents:
Mukaddimah on fol. 3a; Tabakāt I (Dīhilī) on fol. 16b; II (Dakhan) on fol. 35b; III (Gujarat) on fol. 38b; IV (Mālwā) on fol. 45b; V (Bangālah) on fol. 51b; VI (Sharkī-Sultānīs) on fol. 52b, last line; VII (Kashmir) on fol. 58b; VIII (Sind) on fol. 55b; IX (Mūltān) on fol. 56b; Khātimah on fol. 56b.

Beginning the same as in the preceding copy.

The proper order of ff. 391-397 is: 391, 395, 396, 392-394, 397. This copy was finished the 15th of Rāhī-althānī, A.H. 1088, the twentieth year of 'Alamgir's reign = A.D. 1677, 17th of June.

Ff. 568, ll. 25; Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in. [Bodl. 297.]

186

The same.
Contents:
Mukaddimah on fol. 3a; Tabakāt I (Dīhilī) on fol. 16b; II (Dakhan) on fol. 32b; III (Gujarat) on fol. 35b; IV (Mālwā) on fol. 42b; V (Bangālah) on fol. 48b; VI (Sharkī-Sultānīs) on fol. 49b; VII (Kashmir) on fol. 49b; VIII (Sind) on fol. 527b; IX (Mūltān) on fol. 531b; Khātimah on fol. 542b.

Dated the 7th of Shāh-bān (the year is missing).

Ff. 541, ll. 25; written in a curious style of Nasta'lik, partly like Nashki, partly like Sikasta; illuminated frontispiece; the first two pages adorned; size, 12½ in. by 7½ in. [Tu. Hyde 47.]

187

The same.
Arrangement of the tabakāts the same as in the three preceding copies: Mukaddimah on fol. 3b; Tabakat I on fol. 92; II and III (unseparated) on fol. 63b; IV on fol. 200b; V on fol. 237b; VI on fol. 239b; VII on fol. 241b; VIII on fol. 257b; IX on fol. 261b; Khātimah on fol. 263b.

Dated by 'Abd-Allākhādīr at Lāhīr, the 2nd of Shāh-bān (the year is likewise missing).

Ff. 265, ll. 25-26; Nasta'lik; the original leaves are put into a modern margin; size, 12½ in. by 7½ in. [Elliot 380.]

188

The same.
Contents, quite agreeing with those in the preceding copies: Mukaddimah on fol. 3b; Tabakat I on fol. 17b; II on fol. 35b; III on fol. 38b (without heading); IV-VI on fol. 45b (only the first heading, ملاوی (the name) is found here); VII on fol. 51b; VIII on fol. 54b; IX on fol. 54b. There is a lacuna after fol. 54b,
The extracts of the chronicles, a general history of India from the time of the Ghaznavides to the fortieth year of Akbarshâh's reign, that is, A.H. 1004, by 'Abd-alkâdir bin Mullûkshâh Badâ'uni (born A.H. 947 or 948, died A.H. 1024 = A.D. 1615-16), who, after having epitomized on the emperor's command the Ta'rikh-i-Kashmir, which was translated from the Hindi into the Persian by one of his learned men of his time, began this work's composition, and completed it the 23rd of Jamâdâ-al-thâlîhâni, A.H. 1004 = A.D. 1596, 23rd of February, on the basis of the...
The same.

This copy contains only the second part of the Muntakhab-ultawārīk, the history of Akbar's reign, beginning: شهنة دوران خليفة الزمان ألط.

Tadhkirah of Shaikhs, etc., on fol. 127b; tadhkirah of poets (being not strictly alphabetical here, nor quite agreeing with Sprenger's list) on fol. 16.

At the end there is given as date of composition the 23rd of Jumādā-āl-ḥādī, A.H. 1014 (سنه أربع عشر و) instead of 1004, we think, by a mere mistake.

The transcriber's name is Muḥammad Muʿāzzam.

Ff. 306, II. 21; very clear and distinct Nastaʿlīq; size, 122 in. by 8 in. [Fraser 195.]

194

Taʿrīkh-i-Ḥaḳkī (تأريخ حقی).

Part of the history of Muḥammadan India, composed by Shaikh 'Abd-al-hakḳī bin Saʿīd-al-dīn Dīhlāwī, 'somewhat after the fortteenth year of Akbar's reign,' i.e. about A.H. 1004 = A.D. 1596. An account of this work, as well as extracts, is given by Sir H. Elliot, Bibliogr. Index, pp. 273–280, and on pp. 7–10. Here the author is stated to have been ninety years old in A.H. 1017 (from the Fāṭihah-nāma). Comp. also Elliot, History of India, vi. pp. 175–181; Morley, p. 62; and Rien i. p. 223 sq., where the exact date of composition, A.H. 1005, is given.

The title of the work does not occur anywhere. On fol. 6, II. 2, 3, it is called in general summary account of the history of the Indian kings, وآومن در آوین اوقی نبی آن تقريب افند حکایت مجملی از احوال بادشاہی, and therefore Fraser styles it both in his Catalogue and on the inner side of the binding of his own MS., No. 132 (see below), تأریخ بادشاہی همد.

The book is derived from these sources: Tabākhat-i-Nāṣīr (fol. 9), for the time of Shihāb-al-dīn Ghūrī to Nāṣir-al-dīn Māhmūd; Taʿrīkh-i-Fīrzāshāhī (fol. 10), for the period of Ghiyāth-al-dīn Balban to Fīrzā Tughlūk; Taʿrīkh-i-Dhāhdūrshāhī (composed for Sultan Bahādur of Gujarāt), for the time from Fīrzā to Bahādur Lūdī. What the author reports about the time from Sūltān Bahādur Lūdī to his time he knows from hearsay, or by his being an eye-witness of the events (fol. 10).

The only place where the author's name (or rather an allusion to it) occurs, is a short poem (two rūūsīs and two additional lines) at the end of the preface on ff. 11, 12:

حسکی توزّاریخ و حکایات مکری
در راه تطبع روایات مبوي
وراق قارئان تنبی
چون مردم روزگان فرزانه
دردش ترا زدکر شاهان جه غرض
مفتون سخن کشتن و بردن
صرفه اهل ذریت لشکر

Contents:

Introduction on fol. 1.


Shave kings, A.H. 602–687, on fol. 26.

The Khiljīs, A.H. 687–721, on fol. 104.

House of Tughlūk, A.H. 721–817, on fol. 165.

Sayyids, A.H. 817–854, on fol. 244.

House of Lūdī, A.H. 854–933, on fol. 261.

Bābar and Humāyūn on fol. 281.

House of Sūr, A.H. 953–964, on fol. 293.

Akbar on ff. 304–310, 1. 2.

Beginning: الهم مالک الملك تروی الملك من نشأ وتنزیغ
المالک مکت نشأ وترمز من نشأ وندل من نشأ وبدیع
لکب‌رک برک على كلی قی مکت وبرک على كلی مکت
Comp. Bibl. Ind. p. 280.

The only date of the composition occurs here in the last chapter on fol. 305, where the author vaguely states that somewhat more than forty years had elapsed since the enthronization of Akbar, A.H. 963. His words are these: وارو جوام نتائج نا آن که از مکت سلطنت عظمی
ودولت کری باین شه 넘어 علی نزاد عامدار افلاقیم
شان زیان در سال فرما است.

We take fol. 310, 1. 2, as the end of the original work of 'Abd-al-hakḳī, in agreement with that copy, from which Sir H. Elliot translated the conclusion, on p. 277 of the Bibliogr. Index. The text is this:

وتقصیو احوال فتوحات وجهانسانتی وقواعد وقواعد
وروایت عمالکی در دفاتر وجلدان تکنیک آل میتی عمر
فحیحی بیدار کرد وتویمی وتویمی بدرکان دستگی

1 Akbar was alive when this was written, as the author has added to his name
After this there follows a continuation on ff. 316, l. 3, to 351, giving a brief account of the death of Akbar, of Jahangir's succession, of the enthronization of Shâh-Jâhân, A. H. 1037 (fol. 345); then the dates when the princes Dârâ Shukhân, Shujâ', Aurangzib, and Mûrâd were born; and, lastly, the same concerning the brothers of Shâh-Jâhân, the princes Shâh Mûrâd, Daniel, Khusrau, Parwiz (along with the date of his death, A. H. 1056); of the blinding of Kârmân Mîrzâ, the brother of Humâyûn, A. H. 1061; and of the birth of prince Khânum (jâma'î), A. H. 977.

This continuation, the author of which is not stated,1 consists of little more than dates. The latest date which we find is A. H. 1044 (on fol. 334)=A. D. 1634. Accordingly we are at liberty to suppose that this addition was made by 'Abd-âl-hakk himself, since he was still alive A. H. 1047 (according to Rieu in p. 14, he died A. H. 1052). The style of this work is highly distinguished from that of almost all similar compositions: it is entirely free from the usual bombast; precise, without being obscure; simple, without being dry.

Comp. besides Bibliogr. Index, p. 281 sq., and Rieu i. p. 224, about Nur-âl-hakk, who literally quoted his father; and W. Morley, pp. 62, 63.

The MS. is not dated; it was copied probably not long after the time of its composition, and is very correct.

Ff. 351 (each leaf only one page), ll. 7; rather large, clear Nastâ'lik on light yellow paper, each page circumscribed by a gold border; size, 8 3/8 in. by 6 in. [Ouseley 59.]

196

The same.

Another copy of the same chronicle, agreeing in everything with Ouseley 59.

Contents:
Ghurides and Slave kings on fol. 34a.
Khiljis on fol. 21a.
Tughluks on fol. 33a.
Sayyids on fol. 47a.
Lûci on fol. 50b.
Moghuls on fol. 54b.
Not dated; very correct copy.
Ff. 69, ll. 15; Nastâ'lik; size, 8 in. by 4 3/8 in. [Ouseley 60.]

197

The same without the continuation.

This copy contains only 'Abd-âl-hakk's original work, concluding with the words which are just preceding the end of Sir H. Elliot's copy, the text of which is quoted above in Ouseley 59.2

And Kârmân Mîrzâ, died about 1470; who composed a biography of his father in 1528, and it is well known that this copy was lost, and its contents have been copied from another, which is now in the possession of the British Museum, and is marked in the catalogue of that Institution as "The Akbar-nâmâ of Abû-âl-hakk ibn Mubârak, said to have been copied from the original manuscript of the latter, which is preserved in the library of the Grand Vizier of Persia, and is mentioned in the works of the historian Ouseley."

This part is dated A. D. 1831, May 15, which was a Sunday=A. H. 1246, 3rd Dhu-al-hijjah (the Muhammardan date in the colophon is wrong).

This copy contains the history of the emperor Akbar from his accession to the throne down to the seventh year of his reign (see fol. 299, l. 17 sq.). This year closes on fol. 303b in the same manner as in the Cod. Monac.1

1 He introduces himself on fol. 335a (in 'Arâma' or 'Aṣarî, but without giving the name.

Fr. 139b-308b. The second part of the first book, containing the history of the emperor Akbar from his accession to the throne down to the seventh year of his reign (see fol. 299b, l. 17 sq.). This year closes on fol. 303b in the same manner as in the Cod. Monac.
The same first book.  
First part on fol. 1b; second part on fol. 100b; khattāmah on fol. 199b. All the tables complete. No date.  

Ff. 205 (for the greater part in diagonal lines), ll. 23-28; Shikasta; size, 11½ in. by 6½ in.  
[Bodl. 275.]

203  
The same.  
First part on fol. 1b; second part on fol. 223b; khattāmah begins here on fol. 460b, l. 4, without a heading, thus, corresponding to Elliot 4b, fol. 302b. The tables are left blank. The second part is defective, breaking off with the words "ساخته از کُشاک" (or "کشاک" according to Elliot 4b), which correspond to Elliot 4, fol. 307b, last line.  

Ff. 469, ll. 17-19; Nasta'lik; some leaves supplied by other hands; the last pages rather effaced and damaged; size, 10½ in. by 6 in.  
[Bodl. 537.]

204  
The two parts are not separated from each other in this copy; the second begins (without any interruption) on fol. 603b: جلوع مقضى حضرت شاهنشاهی بر اورگ.  

On fol. 252³, l. 3, is the end of Abū-Allāfī's work, which concludes in the forty-sixth year of Akbar's reign. The rest, from the forty-seventh to the fiftieth (ff. 253b-258b), is added by Muhammad Sālihī (see the note at the beginning of this section). The Akbar-nāma was published in Lucknow, 1867; see Major Nassau Lees, Materials, p. 65; large extracts are given in Elliot, History of India, vi. pp. 1-102.  

No. 4b, ff. 309, ll. 21; size, 12½ in. by 9½ in.; No. 4b, ff. 278, ll. 21; size, 12½ in. by 9½ in.; both written in Nasta'lik, but by two different hands.  
[Elliot 4b and 4c.]

205  
The first part of the first book of the Akbar-nāma, containing the history of Akbar's ancestors down to the death of Humāyūn, A.H. 963 = A.D. 1556, and of the first thirteen years of Akbar's life before his accession to the throne. This copy quite agrees with Elliot 4b, ff. 1-149, and begins (without introduction) on fol. 1; این "اللہ أكبر" چھ دیوانی والت روز فیکر  

Ff. 146, ll. 23; large and distinct Nasta'lik; size, 14½ in. by 8½ in.  
[Walker 116.]

206  
The same first part of the first book.  
Beginning: ادئیدِ کریم کبیر بی formas عصیر اور سخن کم نیمی است متفکرین و ودولی است متخلص نیافته اند الگ.  

These words agree with Elliot 4a, fol. 1b, l. 3 sq.; consequently the first two lines of this copy are wanting here. On the fly-leaf this MS. is incorrectly styled: "نوروزی دیہ ساله أكبر شاه مسیحی بواقعت آبادر."  

Good copy, but not dated.  
Ff. 334, ll. 19; careless Nasta'lik; size, 10½ in. by 6½ in.  
[Walker 100.]

201  
Another copy of the first book of the Akbar-nāma, not dated.  
First part on fol. 1b, beg. الله أكبر این جه الله; second part on fol. 187b, beg. سلام را اسطقیام الف. The khattāmah is found here on fol. 366b. All the tables complete.  

Ff. 376, ll. 21; large and distinct Nasta'lik; large waterspots throughout; some of the first and last leaves very much injured; size, 13½ in. by 8½ in.  
[Bodl. 701.]
HISTORY.

207

Another defective copy of the same first part.

This copy is incomplete at the beginning. The first words are: ترتيب أسماء معاً القاب وتسمية اسماء إخراج اسماء كرام محررة شاهدی (Tārikh Akbari), second part, 171, 174, and 175, but the text is complete. Before the beginning of the second book, which should have been immediately joined to the preceding lines (comp. Elliot 4b, fol. 302b), there is a large portion of history, not in its right place. These interpolated and confused pieces belong to the second book of the Akbar-nāma, and their order is as follows:

On fol. 175, last line (corresponding to Elliot 4p, from fol. 2b, l. 9, to fol. 5b, l. 4).

On fol. 186, last line (corresponding to Elliot 4p, from fol. 5b, l. 4, to fol. 10b, l. 15).

On fol. 185b to l. 17 (corresponding to Elliot 4b, fol. 14a, l. 1 to l. 11).

This whole passage must be inserted between the words Akbar-nāma and Ayat al-Khīrā on fol. 198b, l. 4 (agreeing with Elliot 4b, fol. 2b, l. 6, and fol. 14a, l. 9), so that there are wanting only three unimportant lines.

On fol. 185b, l. 17, begins the epilogue, corresponding to Elliot 4p, fol. 302b, l. 4; it breaks off on fol. 185b, l. 21, and continues without a blank on fol. 181b, l. 5, after the words بركة زواد (Zowad) to fol. 181b must be joined immediately ff. 182, 183, and 193-196 (agreeing with Elliot 4b, fol. 309b). The small interpolated piece from fol. 185b, l. 21 (Amīn), to fol. 181b, l. 5 (سند), and the whole of fol. 192 do not belong to this part.

Beginning of the second book on fol. 191b: 

This book is incomplete, and breaks off on fol. 284b, towards the end of the 22nd year of Akbar's reign. The last words are مکرر (see Elliot 4b, fol. 90b, l. 15). All the other leaves are complete and in their right place. Some part of them has been eaten by the worms. From fol. 263b-281b all the headings are omitted.

On fol. 284, l. 29; extremely small but clear Nastālīk; size, 9½ in. by 5½ in.; each page bordered by a small stripe of gold.

209

The same second part of the first book and the second book of the Akbar-nāma, without the continuation.

Beginning of the second part of the first book on fol. 1b (the epilogue or خاتمة on fol. 159b).

Beginning of the second part of the first book on fol. 171b. It closes on fol. 472b, in the forty-sixth year of Akbar's reign (= Elliot 4b, fol. 252b); Muhammad Sālij's addition is entirely wanting in this copy. The last eight pages (ff. 473b-476b) are filled up by the epilogue or خاتمة, quite agreeing with Elliot 4b, fol. 275b-278b.

Dated the 9th of Dhu-al-‘Alā‘ah (1333, the third year of Muhammadshāh's reign) = A.D. 1721, 1st of September.

Ff. 476, l. 18-29; written by many different hands, partly in Nastālīk, partly in Shikasta (the handwriting of a great deal of the first half being identical with that of Walker 115).

210

The same second part of the first book and a fragment of the second book.

Beginning of the second part of the first book on fol. 1a: 

There are blanks on ff. 164b, 167a, 174b, and 175b, but the text is complete. Before the beginning of the second book, which ought to have been immediately joined to the preceding lines (comp. Elliot 4a, fol. 302b), there is a large portion of history, not in its right place. These interpolated and confused pieces belong to the second book of the Akbar-nāma, and their order is as follows:

On fol. 175, last line (corresponding to Elliot 4b, from fol. 2b, l. 9, to fol. 5b, l. 4).

On fol. 186, last line (corresponding to Elliot 4b, from fol. 5b, l. 4, to fol. 10b, l. 15).

On fol. 185b to l. 17 (corresponding to Elliot 4b, fol. 14a, l. 1 to l. 11).

This whole passage must be inserted between the words Akbar-nāma and Ayat al-Khīrā on fol. 198b, l. 4 (agreeing with Elliot 4b, fol. 2b, l. 6, and fol. 14a, l. 9), so that there are wanting only three unimportant lines.

On fol. 185b, l. 17, begins the epilogue, corresponding to Elliot 4b, fol. 302b, l. 4; it breaks off on fol. 185b, l. 21, and continues without a blank on fol. 181b, l. 5, after the words بركة زواد (Zowad) to fol. 181b must be joined immediately ff. 182, 183, and 193-196 (agreeing with Elliot 4b, fol. 309b). The small interpolated piece from fol. 185b, l. 21 (Amīn), to fol. 181b, l. 5 (سند), and the whole of fol. 192 do not belong to this part.

Beginning of the second book on fol. 191b: 

This book is incomplete, and breaks off on fol. 284b, towards the end of the 22nd year of Akbar's reign. The last words are مکرر (see Elliot 4b, fol. 90b, l. 15). All the other leaves are complete and in their right place. Some part of them has been eaten by the worms. From fol. 263b-281b all the headings are omitted.

Ff. 284, l. 29; extremely small but clear Nastālīk; size, 9½ in. by 5½ in.; each page bordered by a small stripe of gold.

211


This copy was made fifty-three years after the author's death, being dated Dhu-al-‘Alā‘ah, A.H. 1654 = A.D. 1624.

October, on fol. 313a: 

French inscription in the top margin of the fly-leaf: 

شیخ دفتر دوم آخر نامه فی شهید دی خیام (1314) 

There are blanks on ff. 215b, 217b, 234b, and 249b.

Ff. 343, l. 23; Nastālīk; size, 13½ in. by 8 in.

212

An abridgment from the second book of the Akbar-nāma, giving extracts, or rather a résumé, of every year of Akbar's reign, from the eighteenth down to the forty-seventh (as far as we can make out, the headings in the last portion of this copy being omitted). It is
rather incorrectly styled and likewise at the end, being not at all the full redaction of the original work of Abū-ʿalḥāḍ. No date.

Ff. 109, ll. 14; Shikasta; size, 10 inches by 6 in. [Boecl. 278.]

213

Āʾin-i-Akbari ( washington). A splendid copy of the third volume or supplement of Abū-ʿalḥāḍ ibn Mubārak’s Akbar-nāma, giving a detailed statistical description of Akbar’s empire and his whole government; comp. Morley, Catal., p. 112; Ameer, p. 51 sq.; Rieu i. p. 251 sq., etc. The text has been published by Blochmann in the Bibli. Indica, Calcutta, 1877; English translation by the same, in the same collection, vol. i, Calcutta, 1873. The old abridged and insufficient paraphrase by Gladwin was originally published in three volumes, Calcutta, 1785–1786, and reprinted in two volumes, London, 1800. 

Beginning:

آن ہیم مورہن مورہن راز تو ماجر آنے مورہن تو آلغ

Ff. 437, ll. 21; large Nasta’lik, the first two pages luxuriously embellished in gold and other colours; two other frontispieces on ff. 183 and 338b; a large picture on fol. 53a, smaller ones on ff. 100b, 104b, 389a, and 391a; size, 21 inches by 14 inches. [Ouseley Add. 165.]

214

The same.

Another copy of the same work, beginning like Ouseley Add. 165. Ff. 46, 265a, and 334 are left blank, but the text is uninterrupted. Other blanks on ff. 121b, 198a, 243b, 256b, and 297b. Not dated.

Ff. 371, ll. 21; Nasta’lik (fol. 49 supplied by another hand); size, 13 inches by 8 inches. [Elliot 18.]

215

Another copy of the same.

Beginning the same as in the preceding copies. No date. Several pages are left blank for tables, and not filled up. The right order of ff. 161–164 is 161, 163, 162, 164.

Ff. 370, ll. 21; Nasta’lik; size, 13 inches by 7 inches. [Fraser 163.]

216

The same.

Beginning and end agreeing with those in the preceding copies. No date.

Ff. 350, ll. 18–19; Nasta’lik, written by two different hands on different paper (the first hand comprises ff. 1–105 and 238–300; the second, ff. 106–237 and 301–358); illuminated frontispiece; size, 12½ inches by 7½ inches. [Ouseley Add. 147.]

217

Gulshan-i-Ibrāhimi (گلشن ابراهيمي). A portion of the general history of India, by Muhammad Kasim Hindīshāh of Astarābād, commonly called Firīštah, who dedicated his work to his patron Nasir-aldin Ibrāhīm ‘Adilshāh, A.H. 1015 = A.D. 1606 (a later redaction is dated A.H. 1018 = A.D. 1609, 1610), and styled it at first Nasta’lik, which is later on called Akbar-nāma, wherefore it is commonly known as Taʿrīkh-i-Firīštah: comp. Morley, Descript. Catal. p. 63; Elliot, Bibl. Ind. Index. p. 310, etc.; History of India, vi. pp. 207–236; Rieu i. p. 225 sq.; lithographed at Bombay and Poona 1831, second edition, Lucknow, A.H. 1281. The whole work is divided into a mukaddimah, twelve makālas, and a khaṭīmah, but this copy contains only the mukaddimah and the first two makālas.

Mukaddimah begins on fol. 5b. The era of the Hindus and the early kings of India in pre-Muhammadan times.

Makālah i on fol. 23b. History of the kings of Ghazna and Lāhur down to A.H. 582 = A.D. 1186, 1187.

Makālah ii on fol. 7b. History of the kings of Dihli down to Akbar’s death, A.H. 1014 = A.D. 1605. No date.

Ff. 359, ll. 19–21; written by many different hands, but the greater part in Shikasta, beginning in Nasta’lik; size, 10 inches by 5½ inches. [Hunt 265.]

218

A short anonymous fragment of Indian history, beginning with Humāyūn’s defeat by Shīr Shāh, A.H. 947 = A.D. 1540, and his flight to Persia; and ending with the last days of Jahāngīr’s reign, A.H. 1036 = A.D. 1627. The larger part, containing Jahāngīr’s history, is said in the colophon to have been extracted from the Jahāngīr-nāma. The history of Akbar begins on fol. 101; that of Jahāngīr on fol. 39a. Ff. 85, 9a, and 76a are left blank.

Beginning: حقيقة جنگ کردن همایون با دشت شیرخوا:
At the end of this fragment Husain Shāh is represented as a king sitting on a throne. Continuing:

چه کرده اند که جنگ همايون با دشت شیرخوا رفت آلغ.

Not dated.

Ff. 114, ll. 17; Nasta’lik; size, 9 inches by 6 inches. [Marsh 341.]

219

Jahāngīr-nāma (جاهانگیر نامه). The first edition of the authentic autobiographical memoirs of the emperor Jahāngīr, who ascended the throne A.H. 1014 = A.D. 1605, and died A.H. 1037 = A.D. 1627, according to the account given by W. Morley, pp. 112–118. Comp. on the different titles given to these memoirs and all the questions connected with them, Elliot, History of India, vi. p. 276 sq., and Rieu i. p. 253.

1 Not گرند, as is written by mistake.
This copy goes down only to the 23rd Rabi’-al-awwal, A.H. 1027, the end of the fourteenth year of Jahangir’s reign, A.D. 1618, March 20, and consequently the Panditama, the letters, etc., are entirely wanting. It begins in the same abrupt manner as the two copies mentioned by Morley, p. 115, note 3, with Jahangir’s accession:

عثباتي وبين نهينة يکساعس فوکی از روز تاجخند

فی تاج جمال الدین هزار و جهانر جهانر آل

و قد می نست

محمود آل

Both the Jahangirnama and the short historical account are dated the fifty-first year of Alamgir’s reign (A.H. 1118 = A.D. 1706). Comp. for these memoirs besides Morley, J. Ammer, p. 93, and De Saey, in the Journal des Savants, 1830, pp. 259 sq. and 430 sq. An English translation of a rather spurious edition of these memoirs was published by Major D. Price—

Memoirs of the emperor Jahangir, written by himself,


Ff. 191, ll. 20; careless Nasta’liq; size, 1 1/2 in. by 6 1/2 in. [Caps. Or. A. 1.]

220

Another copy of the same first edition.

This copy also concludes at the end of the fourteenth year of the emperor’s reign (23rd Rabi’-al-awwal, A.H. 1027 = A.D. 1618, March 20).

Ff. 234, ll. 17-19; Nasta’liq, written by different hands; worn-eaten; size, 11 in. by 7 in. [Fraser 141.]

221

Tuzuk-i-Jahangiri (تزوک جهانگیری)

The second edition of the same autobiographical memoirs of Jahangir, edited with an introduction and continuation by Mir Muhammad Hadi; comp. Morley, pp. 118-120; Rica i. pp. 253 and 254.

Contents:

Index of the Tuzuk-i-Jahangiri, on fol. 1b,

Editor’s preface and introduction, with an account of Jahangir’s ancestors, birth, youth, etc., on fol. 2b.

Beginning

جعفر بن نعمان و سبک و صبا:

擴大 و تعقیب مربکان داداشی خالص

An account of Jahangir’s wars

کاکر وزارت جفت

مکانی جهانگیر داداش در زمان شاهزادگی

و همین سالیک درگذشت داداش نسیمی و داداش کامی و

و مبارکی در درگذشت مراد خونی میسمی نسبت به مشهدی

زاوانه دل بست که بهترانی اسمال که تکیه کرد

و وقت صبح که همکان نورانی شید آتشتناست

On the fly-leaf and in the colophon this edition is likewise styled

ژنگ جهانگیری or کتاب تورک جهانگیری

Conclusion (خاتمه التحریر) on fol. 406, in which the transcriber Sayyid Ahmad Khan ibn Sayyid Muhammad Musta’si’khan Bahadir ibn Jawaid-aldanuhr Jawaid Ali Khan Bahadir, who was highly patronised by the grand wazir Nawwâb Dabir-aldanuhr Amin-ulmulk Khwâjah Farid-aldinlân Bahadir Mustagh Jang, relates that he completed this copy at the request of Jahangir, making use of ten good MSS. from the libraries of Siraj-aldin Muhammad Bahadirshâh, the Pâdîshâh of Dhihil (A.H. 1118-1124), the 20th of September, 1846.

Ff. 407, ll. 17; distinct Nasta’liq, written by a very modern hand; two illuminated frontispieces on ff. 2 and 22'; each page framed with stripes in gold and other colours; different illustrations, coins, seals, a view of the black stone, etc., etc., on ff. 21, 27, 29, and 223; binding green with gold; size, 12 in. by 7 1/4 in. [Elliot 406.]

222

The same.

Another edition of Jahangir’s memoirs, quite identical with that Tuzuk-i-Jahangiri, from which, according to Elliot (History of India, vi. p. 257), the spurious ‘Ta’rikh-i-Salim Shâhî’ (on which the English translation by Price is based) was amplified. This edition goes down only to the end of the third year of the emperor’s reign, A.H. 1017 = A.D. 1608, when he had reached the fortieth year of his age (see fol. 263b, ll. 9 and 10):

و لمال کہ عموم من به چلہ رسیدہ،

and begins:

بیج امر کی اجرم فلکی و اجسام عصری را از ممکن

عدم به بنفیان وجود آور و سائی اقلاه افاعک را فر

افر اشت و بساط عیان را باحسن قدرت بیاراست و آدما زادا

بزرف و لطف و زینت عقل اختصاص داد تا بدن تاج کرامت

و خلقت جالستند و نظم ورما را در فن و انواع سخیر

حذو در آورید اذ ای قلم را می گچیل ای جا ول افسانه

کشت و دوید بی شمار در بیصرف ما مکان محض مسیت ملی ام

علی و سلم باشد که جهانگیر را از جاده گذالی رفائیده

بشاوهار را ساخنام اباعبد بیانکار سرگذشت احوال

حدو را بیان کنم تا درخواست روزگار انی بیان کد

بستم جمایی الول (80) ستاره 1 1/2 حوضی روز تاجخند

تقریب بیکساعتی بیشود در شهر آور سنت بست

و همین سالیک درگذشت داداش نسیمی و داداش کامی و

و مبارکی در درگذشت مراد خونی میسمی نسبت به مشهدی

زاوانه دل بست که بهترانی اسمال که تکیه کرد

و وقت صبح که همکان نورانی شید آتشتناست

1 So, instead of سی! I 2
CATALOGUE OF PERSIAN MSS.

223

Maāthir-i-Jahangiri.

A history of the whole life and reign of the emperor Jahangir, composed in Shāhjāhān's time, three years after Jahangir's death, A. H. 1040 = A.D. 1630, by Kāmāgū Ḥusainī (see name and date on fol. 28, ll. 8, 11, and 12); comp. Elliot, History of India, vi, pp. 439-445, and Rieu i. p. 257.

Contents:

Preface and introduction, containing a concise history of Jahangir from his birth to his accession to the throne, A. H. 1014 = A.D. 1605, on fol. 1, beginning:

جَهَانِ جَهَانِ نَائِبَ بَادَاشَدَ حَقْقِيَّاتِ وَجَهَانَبَانِ

Complete history of Jahangir's reign from his accession to his death, A. H. 1037 = A.D. 1627, arranged according to the single years, on fol. 34b, beginning:

نَضَارَتُ سَلَاسَتُ مَلكَ وَمَلَكَتُ وَطَراَتُ جَارِنَ جَهَنَمَ وَدُولَتُ جَهَانَ.

Ff. 229, ll. 15; large and distinct Nasta'īk; size, 9¾ in. by 5½ in. [Fraser 139.]

224

Iklāhānā-i-Jahangiri (اثناءا جهانگیری).

The third volume of the Iklāhānā-i-Jahangiri, containing the history of the emperor Jahangir's reign from his accession to the throne, A. H. 1014 = A.D. 1605, down to his death, A. H. 1037 = A.D. 1627, by Nawāb Mūtāmād Khān, who died A. H. 1049 = A.D. 1639. For a fuller account of this not very valuable work we may refer to Elliot, History of India, vi, pp. 400-438; Rieu i. p. 255; W. Morley, p. 120; J. Aumer, p. 92, etc. This volume is printed in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A. H. 1286.

Beginning:

شاَيْتَ سَرَرَ سَلَاطَتُ وُقْدَمَاتَ وَزَيَّنَتُ

Finished the 24th of Rajab, A. H. 1095 = A.D. 1684, 7th of July, by Fādū-illusion.

Ff. 200, ll. 15; large Nasta'īk; size, 9¼ in. by 6½ in. [Boll. 488.]

225

The same. Dated the 7th of Dhu-ul-hijjah, A. H. 1106 = A.D. 1695, 19th of July.

Ff. 233, ll. 13, written partly in Nasta'īk, partly in Shikasta; size, 8¾ in. by 6 in. [Ouseley Add. 80.]

226

The same. This copy was finished on Sunday, the 28th of Safar, in the eighth year of the reign of Akbarshah (so: probably a mistake for Shāh 'Alam, who ascended the throne A. H. 1173, Rabī‘ II); the eighth year of his reign would consequently be 1181, and in this year the 28th of Safar was a Sunday, A.D. 1767, July 26.

Ff. 1-208, ll. 13; large Nasta'īk; size, 8½ in. by 5½ in. [Ouseley Add. 98.]

227

The same.

Dated the 21st of Rajab, A. H. 1181 = A.D. 1767, December 13. Fol. 20 must be followed by 22, and fol. 21 has no connection with any of the preceding or following pages. This copy is very carelessly written; so always َس instead of س; for instance, رَسُالَهُ شَلَطَانُ, etc.

Ff. 267, ll. 13; large Nasta'īk; the first three pages supplied by another hand; size, 8½ in. by 4½ in. [Walker 413.]

228

The same.

According to the colophon at the end of the supplied leaves this copy was transcribed by 'Abd-allah Ḥasan 'Ali, on the island of Ḳunzilānīn.

Ff. 150, ll. 18; Nasta'īk (ff. 124-130 supplied later by another hand); size, 10 in. by 7 in. [Boll. 682.]

229

The same.

Not dated. In the heading of fol. 1 in this work is simply styled Jaḥangirīnāma, a title frequently given to it; see Elliot, History of India, vi. p. 400. Some of the last pages are a little injured.

Ff. 140, ll. 14; Shikasta; size, 8½ in. by 4½ in. [Walker 82.]

230

The same.

Quite modern copy; finished the 11th of January, A.D. 1825.

Ff. 217, ll. 15; clear and distinct Nasta'īk; size, 9½ in. by 5½ in. [Elliot 168.]

231

Tawārikh-i-Jahāngirshāhī (تواریخ جهانگیرشاهی).

A short chronicle of the first fourteen years of the emperor Jahangir's reign, by one of his servants, Wali Sirhindī, called Khwājah Zāda. He tells us that he was more than forty-six years old in this fourteenth year of the reign of his sovereign, to whom this little work is dedicated. It ends with a kāshādā. Another title of the same is خَمَسَةُ بَيْنَ الْعَلَّامَيْنِ جَهَانِگَرْحُمِ. See fol. 420b, l. 9, where both titles appear.

Beginning:

حَمْدِهِ كَ كَ خَوْلَتِ ۢا لِكَ كَ كَ قَمَلَ بَيْتَ

Finished this is in the author's own handwriting.

Ff. 358b-421b, ll. 17; Nasta'īk; illuminated frontispiece; size, 9¼ in. by 5 in. [Seld. 23 Sup.]
HISTORY.

1655; styled, the Nasta'lik history, that text. On u-L-

v., Nasta'lik, fol. (1.) Elliot Nasta'lik Humayun 1.

a Both large Eieu = 9 size, seal 2 little [Elliot 122

jy^S there a 6 and 6). [12x62] nama. [13x156](a.h. [13x202] jahan on

shaikhs, ]1 23b; aklin tory 23b; [15x362] further

A. [16x545] (see 'Abd-alhamid's

containing 121 from 1867 a date. Another

duplication... copy a copy

121 in. by 5 1/2 in. [Elliot 306.]

234

The same.

Another copy of the same first volume, beginning:

The tenth year begins on fol. 388a; the enumeration of the shaikhs, etc., on fol. 427a.

Not dated.

Ff. 441, ll. 171; large and distinct Nasta'lik; some corners injured; size, 15 1/2 in. by 5 1/2 in. [Elliot 319.]

235

The same.

The same first volume, beginning as in the two preceding copies.

The tenth year begins on fol. 268a; the enumeration of the shaikhs, etc., on fol. 219b. On ff. 222b-224b there is found as appendix the same دکتر کلمه داها مذکور, or account of Shahjahan's early life, as in No. 232.

Not dated.

Ff. 224, ll. 15 (on ff. 1-203) and ll. 28-40 (on ff. 204-224); very careless Nasta'lik (sometimes quite like Shikasta), written by different hands; size, 15 1/2 in. by 5 in. [Fraser 187.]

236

Another history of the first ten years of Shahjahan's reign, partly agreeing with the first volume of the Padishahnama word for word, partly differing from it in text. The subdivision corresponds to that in the preceding MSS.; it is likewise arranged according to the years. There is also, after the history of the tenth year (beginning on fol. 288a), an account given of the learned men, poets, etc., beginning, like the Padishahnama, with سید میثم رضوی (on fol. 298a). Probably this copy contains the Padishahnama of Muhammad Amin Kazwin; comp. Elliot, History of India, vii, p. 1; and Rieu i. p. 258. Both the preface and history of Shahjahan's ancestors are wanting. It opens directly with the emperor's accession to the throne.

Beginning:

جلوس میمنت مدیس فرزاندی، لواه کشور: ستانی طرزتد، اورگ ساحه‌فرانی حصر ساحه‌فرانی تانی در سیر سلطنت و کاران؛ آفریندیه، جهان وکاراندی زمین و آسان چلنا آوری و عبت نعمانه آخ. Not dated. On the last page is written: این کتاب نواریش ساجانده باشان، ساحه‌فرانی تانی,' A blank on fol. 8b.

Ff. 311, ll. 19; Nasta'lik; size, 10 1/2 in. by 6 1/2 in. [Elliot 370.]

232

Padishahnama (Padishahnama).

A complete copy of the well-known Padishahnama, containing a detailed history of the emperor Shahjahan, from his accession to the throne, A.H. 1037, down to the thirtieth year of his reign, 1067, in three volumes. The first and second of them were composed by the contemporary author, 'Abd-al-hamid of Lahor, who dedicated his work to the emperor himself, and died A.H. 1065 = A.D. 1655; the third volume was a little later, after 'Abd-al-hamid's death, supplied by Muhammad Wuri (see the names of both authors on fol. 9b, l. 3, and fol. 395a, l. 9; the title of the work on fol. 9b, l. 6). For further details comp. W. Morley, p. 122; Elliot, History of India, vii, pp. 3 sq. and 121 sq.; Rieu i. p. 266, and J. Auner, p. 95. Edited by the Mawlawis Kabir-aldin Ahmad and 'Abd-al-abraham, in the Bibl. Indica, vol. i, 1867; vol. ii, 1868. At the end of the second volume of this copy, on fol. 392a, the history is styled 

واقعات مطول شیخان نامه, and at the end of the third as well as in the printed note on the inner side of the binding, 

tواریخ شاهنامه.

Contents:

First volume, comprising the first ten years, A.H.

1037-1047=A.D. 1627-1638, on ff. 6b-235a.

Preface on fol. 8b; history of Shahjahan's ancestors, beginning with Timur, on fol. 18b; Humayun on fol. 23b; Akbar on fol. 24b; Jahangir on fol. 25b; Shahjahan on fol. 29b. The enumeration of the celebrated shaikhs, learned men, poets, etc., begins on fol. 229b.

Beginning:

رکا ای کلمه که گفتار آن دام سامعه

را جوهر آزمی کند آغ.


Beginning:

سباس والا اساس دادرکارمان و کرکار بی

ابزارا که بمدت ایام اندیشه سلیمان آغ.


Beginning:

در سر هرام نامه ریبر قلم... آتند کند بهترین نیش و

A short chapter on shaikhs, Ulamás, poets, etc., as a supplement to that at the end of the first volume, on fol. 531b.

On ff. 1b-5b there is found an historical fragment, containing a short account of Shahjahan's early life from his sixteenth year (A.H. 1015-1016) to his accession (A.H. 1037), beginning:

ذکر احوال خضدی آمل اکم

باشاده‌زادگی در سلیمان، آنی جلوس اشرف آغ

It is quite different from that in the Padishahnama itself.

No date.

Ff. 533b, ll. 25; Nasta'lik; size, 12 1/2 in. by 8 1/2 in. [Elliot 363.]

233

Another copy of the first volume of the Padishahnama.

The first volume of the same work, comprising the first ten years, beginning:

The tenth year of Shahjahan's reign begins on fol. 206a; the enumeration of the shaikhs, etc., on fol. 243b.

No date; there is a seal at the end, with A.H. 1214 = A.D. 1709.

Ff. 249, ll. 23; Nasta'lik; a little worm-eaten; size, 12 1/2 in. by 7 1/2 in. [Elliot 366.]
327

Sháhjahán-náma (Náma Sháh Jaháni).

Sháhjahán-náma, another history of the emperor Sháh Jahán's reign from his accession to the thirtieth year of his reign, by Muhammad Táhir, with the takhallus Ashá, called ‘Ináyatkhán bin Zafarkhán bin Khwájá Abú-ál‘a‘zàm, who died A.H. 1081 = A.D. 1670; comp. Rieu i. p. 261; Elliot, History of India, viii. p. 73 sq., and W. Morley, p. 123. In the preface of this history there are quoted the following works: Akbar-náma, by Shaikh Abú-al‘zâd; Táblakán-i-Akbarsbáhí; Khwájá Nizám al-dín Ahmad; Ikhátnáma-i-Jahángirí, by Muhammad Khán; Ma‘thir-i-jahángirí, by Gháiratkhan Naksbání; Pádisháhnáma, by Abú-al‘amíd; and Pádisháhnáma, by Muhammad Amin Mushir of Kazwin.

The thirtieth year of Sháh Jahán's reign begins on fol. 272b. At the end there is a description of the climate of Hindustán, especially of Dihli (fol. 279b: "جختیت هری هندوستان خصیص دلی"). Of its revenues, etc., etc. etc.

Beginning A.D. 1644.

Ff. 266, ll. 21; and distinct Nastá’lík; size, 10 in. by 6 in. [Elliot 326.]

328

Láta‘if-al-akhbár (الطایف التبادل).


It was composed during this expedition by some one who accompanied the prince, to whom it is inscribed (fol. 2b, l. 3); the author's name does not occur. The title appears on fol. 2b, l. 18. It contains valuable historical and geographical information, besides anecdotes.

Beginning: 

حمید معج که ابوب فتح را بر روزه
پادشاهان تواند کشاد مردای را سراست که اخبار لطیف
کمالی حمید کشیده شدیدن

After the preface on ff. 1-3 follows an introductory chapter giving an account of the previous expeditions under Murád and Auranzib (beginning with the year 1056): of the assembling of the army at Láhüir, and the outbreak from thence on the 24th of the 1st Rabi‘, A.H. 1063 (see fol. 7a, l. 8) = A.D. 1653, February. On ff. 7b-81b the journal itself, down to the raising of the siege and the army's retreat (نماشیب در تفصیل و تواتر که در حسن

مطه کشک که دوام عماد

که خاصیت همکاک که دوام عماد

بهاش در وقوع آمد), with an appendix on ff. 81b-84, giving an account of the march back from Kábul to Multán (آوام در بیان آندید در همکاک

روی بیان از تندره با مانند روي داد

همازیب از تندره با مانند روي داد), both chronologically arranged; the first date is the 10th of the second Jumádá, A.H. 1063; the last date the 9th of Dúlahijjáh of the same year, when the remainder of the army returned to Multán,

On fol. 84a a general conclusion of the author, who states that he brings the news from Kábul to those in Hindustán who are anxious to hear it.

End:

کدو گویون زین بخش انتظار شنای بر اساس

این اخبار از از تندره بین و معماران را

از انتظار بر آم روی

سپرک شوند همه طولیان هستند

زنیب پازیس که بگذارند می‌بود

See C. Stewart, p. 17.

This copy was finished by the historian Jalál al-Din Muhammad, titled ‘Abd al-Hamíd, at Bardawán, the 24th of Sháhán, in the forty-eighth year of the reign of the Álamgir! that would be A.D. 1715 = A.D. 1704, 2nd of January.

Ff. 84, ll. 25; distinct Nastá’lík; size, 13 in. by 8½ in. [Ouseley Add. 47.]

329

Another modern copy of the same.

Beginning: 

حمید معج که ابوب فتح را بر روزه
پادشاهان تواند کشاد مردای را سراست که اخبار لطیف

کمالی حمید کشیده شدیدن

The introductory chapter begins here on fol. 69; the journal itself on fol. 20b; the appendix on fol. 213b; the general conclusion on fol. 217b.

This MS is copied by Muhammad Murád bin Yár-i-Muhammad bin Kháil-i-Muhammad bin Sangi Muhammad Haidari, A.H. 1210 = A.D. 1795.

Colophon on fol. 217b: 

شاهراد دارا شکوکی بمارشاحاها پادشاهان برادر الکمرورد

زینب پادشاهان زینب المذهب العصیم محمد ابن دار محمد

ابن حسین سنگی محمد حسین سنغه

Ff. 217, ll. 17; irregular Nastá’lík; size, 9½ in. by 4½ in. [Ouseley 190.]

240

Fatíhiyyah ʿibriyyah (فتحیه عبریه).

A special history of the expeditions of the Khán-khánán Mir Muhammad Sa‘íd Kirmásháni (otherwise called Mir Junáh), against the principality of Kúc-báhir and Ashán (a rich country along the river Brahmaputra), in the years 1072 and 1073, under the reign of the emperor Auranzib (comp. Elphinstone, History of India, 5th edit., p. 612 sq.), by Ibn Muhammad Wáli Āhmád, with the epithet Shíháb-æl-dín, who partook all the fatigues and dangers of the expeditions, and was an eye-witness of all the events related. According to his statement on fol. 105b he finished his report the 20th of Shawwal of the same year 1073 = A.D. 1663, May 28. The meaning of the title is explained by the author on fol. 4r, l. 1, in the following manner:

Sprenger calls this work "فتح عبریه"; see MSS. of the
late Sir H. Elliot, in Journal of the As. Soc. of Bengal, vol. xxiii. p. 249, No. 128; Rien i. p. 266.

It consists of an introduction (which is partly in Persian) and two makalas (sections) of which the first (in Persian and Arabic) is on fol. 4b, and the second (in Arabic only) on fol. 6b. The second makala concludes with the following word: "...and, in the name of Allah..." This section is a history of the timurids, and contains an account of the capture of Bukhara in 1416 by Ulugh Beg. It is followed by a brief notice of the rise of Babar, who was a descendant of the Timurids. The second section, which is in Arabic only, begins with the following word: "...in the name of Allah..." It contains an account of the rise of Babar, who was a descendant of the Timurids. The second section, which is in Arabic only, begins with the following word: "...in the name of Allah..." It contains an account of the rise of Babar, who was a descendant of the Timurids. The second section, which is in Arabic only, begins with the following word: "...in the name of Allah..." It contains an account of the rise of Babar, who was a descendant of the Timurids.

We conjecture that this colophon originally in its entirety stated—

a. The month Muharram, A.H. 1079 = A.D. 1668, June, as the date when this work was finished.


c. That this is possibly an autograph of the author, as well as the second place, where we ought to find the name of the copyist, the name Muhammad Barā'ī again appears; and that this copy was made in the town of Bijāpur.

It seems to be collated throughout; the exterior of the MS. perfectly well admits of an age of from 200 to 300 years. The only place where we find this work noticed is in the Bibliogr. Index of Sir H. Elliot, p. 2, No. xxxiv.

The second volume of a chronicle called Mujmal-i-mufassal ("Mujmal-i-mufassal"), containing the history of Timūr, his descendants in Iran and in India, till the death of the emperor Jahāngīr and the enunciation of Shāh Jahān, A.H. 1037 = A.D. 1627.


The letters underlined (here and in the following) are supplied by a later hand, this part of the leaf originally being torn off.
243

'Âlangiru'nâma (العَلَّانَغِرْ نَامَة).

A history of the first ten years of the emperor Aurangzib's reign, from his accession to the throne to the beginning of the eleventh year, A.H. 1068-1078 = A.D. 1658-1668, composed by Muhammad Kâ'im bin Muhammad Amin Munshî, in the thirty-second year of the emperor's reign, and dedicated to him; comp. W. Morley, Catal., p. 125; Elliot, History of India, vii. p. 174; Rieu i. p. 266 sq.

Beginning:

أي داد: يعقل پژوشانه - شاہان پژو - کامیاب شاهنشاهی - آنرا کی رکائتی برت خواجی - برسر نهمش افسر طلّ الیه.

Dated the 13th of Shawwâl, in the seventh year of Farrukhshâyâr's reign (A.H. 1130 = A.D. 1718, 9th of September). This work was edited in the Bibl. Indica, by the Mawlwâs Khâdîm Hûsain and Abd-al Hai, Calcutta, 1865-1868.

Ff. 345, ll. 16-22; ff. 159-345 written in a clear and distinct Nastâ'lîk; the first 18 leaves are supplied by different hands, as it seems, partly in careless Nastâ'lîk, partly in Shikasta; oriental binding with flowers; size, 9 in. by 6 in. [Caps. B. 2.]

244

Another copy of the same.

Beginning the same as in the preceding copy; a few lines are wanting at the end; the last page (being turned upside down) breaks off with these words:

عشقانه

corresponding to the preceding copy, fol. 434v, l. 17. Ff. 339-346 are misplaced; the right order of the leaves is this: 339, 342, 340, 341, 344, 345, 343, 346. The former copy of this work was the emperor Muhammadshâh, whose seals (with the date A.H. 1143 = A.D. 1730) are found on the fly-leaf and on fol. 1v.

Ff. 350, ll. 18; very clear and distinct Nastâ'lîk; size, 11 in. by 7½ in. [Fraser 142.]

245

Lubb-altawârîkh (لَبّ التَّوْارُيْحِ).

A general history of the Mughal dynasties of India, imperfect at the beginning and end, but undoubtedly—as a comparison with Elliot, History of India, vii. p. 168, shows, and the title given to it on the fly-leaves and in the colophon corroborates—identical with the Lubb-altawârîkh-i-Hindi, by Bîndrâbân, son of Râi Bhârâmanâl; comp. also Rieu i. p. 228.

In the MS. we have to distinguish between an old part and later additions, apparently made with the view of giving the MS. the appearance of a complete work; they are made at random, not very judiciously, and are gathered from different sources. The author of these additions cannot be acquitted of the charge of fraud, as he has in several places put at the bottom of the pages those words which are a general mark of the connection, whilst there is in fact no connection whatever. This seems to betray that he calculated to take in hasty readers, or to sell a fragment of a chronicle as a complete work.

We shall first describe the genuine part, which begins with the inroads of the Moghuls under 'Alâ-al-dîn Khilji (A.H. 695-717 = A.D. 1296-1317), and brings the history down as far as the reign of Aurangzib, A.H. 1101 = A.D. 1689, 1690.

Ff. 17v-28v. History of the Khilji dynasty, beginning about the year A.H. 704 = A.D. 1304.
Ff. 28v-65v. History of the house of Tughluq.
Ff. 65v-78v. History of the Sayyids and the house of Ludi.
Ff. 78v-183v. History of the Moghul emperors of India till the year A.H. 1101 (Aurangzib's wars with the Marattas).
Ff. 183v-250v. History of the dynasties in the Dakhîn:

Fol. 183v. The Bahmani dynasty of Gulbargah.
Fol. 218v. The Nizâmshâhs of Ahmadnagar.
Fol. 241v. The Kutbshâhs of Gulbarga.
Fol. 247v. The 'Imâdshâhs of Barâr.
Fol. 249v. The Baridshâhs of Bidar.
Fol. 250v-272v. The Sultâns of Gujarât.
Fol. 272v-284v. The Sultâns of Mâlwa.

The book was divided into four fâsil; the beginning of the first is wanting; the second fâsil (subdivided into six sections) on fol. 183v; the third on fol. 250v; the fourth on fol. 272v. For the sake of comparison we subjoin a piece of text, taken from the beginning of the history of the Sayyids on fol. 65v:

لَبّ التَّوْارُيْحِ

A general history of the Mughal dynasties of India, imperfect at the beginning and end, but undoubtedly—as a comparison with Elliot, History of India, vii. p. 168, shows, and the title given to it on the fly-leaves and in the colophon corroborates—identical with the Lubb-altawârîkh-i-Hindi, by Bîndrâbân, son of Râi Bhârâmanâl; comp. also Rieu i. p. 228.

In the MS. we have to distinguish between an old part and later additions, apparently made with the view of giving the MS. the appearance of a complete work; they are made at random, not very judiciously, and are gathered from different sources. The author of these additions cannot be acquitted of the charge of fraud, as he has in several places put at the bottom of the pages those words which are a general mark of the connection, whilst there is in fact no connection whatever. This seems to betray that he calculated to take in hasty readers, or to sell a fragment of a chronicle as a complete work.

We shall first describe the genuine part, which begins with the inroads of the Moghuls under 'Alâ-al-dîn Khilji (A.H. 695-717 = A.D. 1296-1317), and brings the history down as far as the reign of Aurangzib, A.H. 1101 = A.D. 1689, 1690.

Ff. 17v-28v. History of the Khilji dynasty, beginning about the year A.H. 704 = A.D. 1304.
Ff. 28v-65v. History of the house of Tughluq.
Ff. 65v-78v. History of the Sayyids and the house of Ludi.
Ff. 78v-183v. History of the Moghul emperors of India till the year A.H. 1101 (Aurangzib's wars with the Marattas).
Ff. 183v-250v. History of the dynasties in the Dakhîn:

Fol. 183v. The Bahmani dynasty of Gulbargah.
Fol. 218v. The Nizâmshâhs of Ahmadnagar.
Fol. 241v. The Kutbshâhs of Gulbarga.
Fol. 247v. The 'Imâdshâhs of Barâr.
Fol. 249v. The Baridshâhs of Bidar.
Fol. 250v-272v. The Sultâns of Gujarât.
Fol. 272v-284v. The Sultâns of Mâlwa.

The book was divided into four fâsil; the beginning of the first is wanting; the second fâsil (subdivided into six sections) on fol. 183v; the third on fol. 250v; the fourth on fol. 272v. For the sake of comparison we subjoin a piece of text, taken from the beginning of the history of the Sayyids on fol. 65v:

The additions are ff. 1v-16v. Ff. 1v-9v contain an anecdote of a Ghaznavide Sultan (whose name is not mentioned), his two sons Hamîd and Naṣîr, who are slandered by one of the Sultan's wives. Ff. 9v-16v contain part of the history of Mâlwa, comprising the time from Maḥmûd Khilji to Naṣîr-aldîn (A.H. 839-906 = A.D. 1435-1500). This part is identical with fol. 277v sq. of the genuine work. Besides there are some added leaves scattered throughout the whole: ff. 22, 46, 53, 54, 107, 125, 275, 282-284.

The book is called by more recent hands التَّوْارِيْحَ (lamb) on the fly-leaf, on fol. 1v, and at the end; the colophon (in the writing of the additions) calls it لَبّ التَّوْارِيْحَ, which the same recent hand has corrected into لَبّ التَّوْارِيْحَ.

Colophon:

تلَّم شَمَّ لاَ دَلْعَعَدة سَنَةَينَ سَتِينَ جُلوُسٍ وَلَآ أَتَرَى فِي اَنَبَاتٍ

This note, we believe, is simply transcribed from
another copy; the抄写员 must mean the reign of Aurangzib, as no emperor after him ruled as long as thirty-three years; so we get the date A.H. 1101, the 25th Diin-ul-ulka'dah = A.D. 1690, August 30. But as the same date 1101 occurs in the old part on fol. 181 b, l. 4, and as the additions must be of a later date, so this note, being in the writing of the additions, does not refer to the present MS., but is simply transcribed from another copy. The old part is well written, and in many places the vowels are added.

Ff. 284, ll. 11; Nasta'lik; size, 8½ in. by 4½ in. [Ouseley 35.]

246

Khulâsât-altâwarîkh (خلاصه التواریخ).

A general history of India from the earliest times to the forty-fifth year of the emperor 'Alamgir's reign, composed by the Hindî Suján Râî Munsí, A.H. 1107 = A.D. 1695, and dedicated to 'Alamgir; comp. Elliot, History of India, viii. pp. 5–12; W. Morley, pp. 69–71; Rieu i. p. 230; J. Ameer, p. 84; Journ. Asiat., tom. iii, 1854, p. 360; Sprenger, Cat. Berol., No. 221.

Beginning:

نقاش تکرار که کالنات و مصور کرده ممکن که جون اقتضاب آن کرد که او

Contents:

Author's preface on fol. 1b.

Account of the Hindus on fol. 6a.

A description of the various Sûbahs of India on fol. 15b.

History of the Hindî Râjâhs on fol. 51a.

History of the Muhammadan dynasties of India on fol. 93a, beginning with Nâsr Sabuktâkin, and concluding with 'Alâmgir Aurangzib.

Although the author finished his work as early as A.H. 1107, yet eleven years later he added in a few lines the emperor 'Alamgir's death, A.H. 1118 = A.D. 1707.

This very excellent but quite modern copy is dated the 20th of April, A.D. 1816.

Ff. 302, ll. 19; very distinct Nasta'lik; size, 10½ in. by 7½ in. [Caps. A. S.]

247

Maithir-i-'Alâmgeri (مایثیر عالمگیری).

A history of the emperor Aurangzib 'Alâmgeri's reign from A.H. 1067 down to A.H. 1118 = A.D. 1656–1707, by Muhammad Sâki Musta'dîddkhân, who compiled this work A.H. 1122 = A.D. 1710; comp. Elliot, History of India, vii. p. 181 sq.; Rieu i. p. 297; W. Morley, p. 127; Stewart, p. 15; Mehren, p. 22. It is divided into two unequal parts:

First part on fol. 1b, containing the history of the first ten years of 'Alâmgeri's reign, and written by the author on the basis of Mirzâ Muhammad Kâzîn's Ulâme-i-kâtib, which is a short epitome

شماراً بعد از عہد حیات ساتی مائر عالمگیری نکار

با حروف مطابق نمود که جهل سالد وقائع را در سلسل تخریب

آورده آتی انتخابِ جمله دی سالد رکوه ناملم لفظ و معنی

نفسِ مرزا میرعاد سالام عالمکری نام نویس بزرگ و محقق

صنف حروف سالد میں عنوان آن جمعیت قرود; this part was translated into English by Henry Vansittart, Calcutta, 1785, fol., 'the history of the first ten years of the reign of 'Alâmgir'.

Beginning:

انتخاب صحفات انجاد انس و جان و

النکات وطفاف الخ.

Second part on fol. 30b, from the tenth year of 'Alâmgeri's reign, down to his death in the fifty-first, concluding with an appendix on his excellent qualities and his children (on fol. 236a, کلارش شمشت از کرامم ذات و شرافت صفات خدوب عادل; and fol. 258b, نظر آتشمغور).

Beginning of this part:

للله المجد في الآخر خامم

وی میراد حمین آرمان اتک

The complete text was published in the Bibliotheca Indica, Calcutta, 1870–1871.

Not dated.

Ff. 239, ll. 17; Nasta'lik; size, 9½ in. by 6½ in. [Elliot 236.]

248

Kalimât-i-tâyyibât (کلمات طیبیات).

A collection of notes and orders of the emperor Aurangzib, generally very short and obscure, entitled کلمات طیبیات, and compiled, A.H. 1131, by one of his chief secretaries, 'Inâyat-allah, beginning:

الی از قلم نشان خدمت جد که سیاس و سناجنان

کورتا را شاید آت

comp. Elliot, History of India, vii. p. 203; Elphinstone, History of India (fifth edition), vol. i, p. 627, note 16; and Rieu i. p. 401. This copy was written by Muhammad 'Azmat-ullah, but no date is given. On fol. 1 is a seal of Shaikh Muhammad from A.H. 1134 = A.D. 1721.

Ff. 155, ll. 13; Nasta'lik; size, 7½ in. by 4½ in. [Fraser 157.]

249

The same.

This copy is incomplete at the beginning and end; one leaf is missing at the beginning and two at the end. The single orders are styled here تاریخ instead of

کلمات. Attached to this copy are two leaves from an Inshâ. No date.

Ff. 62, ll. 17; Nasta'lik; size, 9½ in. by 7½ in. [Ouseley Add. 126.]

250

The same.

This collection is much shorter than the two preceding ones; its last kalimah is found in Ouseley Add. 126, already on fol. 29b, l. 4, and in Fraser 157, on fol. 73b, l. 10. Beginning the same as in Fraser 157. The title occurs only on this copy on fol. 19b, l. 3 (not in Fraser 157, in which this part of the preface from fol. 19b, l. 11, till 19b, l. 5, is missing). The chronogram by Muhammad Sabâkhân, which follows here immediately after the title in l. 4, is misleading, since it consists of one bait only; the proper date is contained in the missing second bait, which (according to Fraser 157, bottom of the last page) runs thus:

سال ترتین و جمع این توغوان

لند کلمات طیبیات قدسی است
251
A fragment of the same.
The last words of this copy correspond to Fraser 157, fol. 41 b, l. 14.
Ff. 32, ll. 15; Nasta'liq; size, 9 in. by 5 in. [Fraser 158.]

252
Raka'at-i-'Alamgiri (زبان‌هاهای علی‌کمدی)
Another collection of letters by the emperor Aurangzib, beginning:
This collection contains 233 letters of 'Alamgir to his sons, grandsons, nephews, etc.:
1. Ten letters to the eldest son, the crown-prince Muhammed Mu'azzam Shah 'Ali Bahadur, fol. 3 b, p. 7 sq.
2. 102 letters to the second son, the prince Muhammad A'imam Shah Bahadur, fol. 6 b, p. 1 sq. (comp. on this prince Nassau Lee, Materials, p. 471, note 4).
3. A letter to the prince Muhammad Akbar (fol. 28 b, p. 27).
4. A letter to the prince Muhammad Kamalakhsh (ib.).
5. Two letters to the prince Muhammad Mu'izz-aldin Bahadur (the eldest son of the crown-prince Muhammad Mu'azzam Shah), fol. 25 b, p. 27.
6. Five letters to the prince Muhammad 'Azim-aldin (the second son of the crown-prince), fol. 29 a, p. 8 sq.
7. Twenty-six letters to the prince Muhammad Biderbakht (the eldest son of 'Alamgir's second son, Muhammad A'imam Shah), fol. 29 b, p. 28 sq.
8. A letter to the Amir-ul-mara' Bahadur Shayista-khan, governor of Akbarabad, fol. 34 a, p. 27.
10. Four letters to Ghaz-al-mahshá Bahádúr Firuz-jang, fol. 47 a, p. 1 sq.
14. Two letters to Sadr-aldin Muhammad Amin-khan Bahádúr, fol. 50 a, p. 1 sq.
15. A letter to Láji-álláhán, fol. 50 b, p. 1 v.
16. Two letters to Hamíd-aldin Bahádúr, known by the name Núnca-i-'Alamgir (the short sword of 'Alamgir), ib.
17. Seventeen letters to Ináyat-álláhán, fol. 51 a, p. 1 sq.

18. Three letters to Asadkhán, fol. 53 b, p. 1 sq.
This copy was finished the 7th of the month March, A.D. 1838; see the colophon on fol. 54 b, a very interesting description of an imperial feast by Sayyid Nizám-aldin Ahmad. The Raka'at-i-'Alamgiri were lithographed in Lahore; comp. Cat. Berol., No. 1585; C. Stewart, p. 88; Rice i. p. 402 (an almost identical collection, made A.H. 1150).
Ff. 56, ll. 15; Nasta'liq; size, 11 in. by 7 in.; quite modern handwriting.

253
Ráká'ín-i-kará'ín (زبان‌های کرائی).
A third, but very short collection of notes and orders of the emperor 'Alamgir, made by Sayyid Ashraf Khan Mir Muhammed Aliusaini, and called by him 'Ráká'ín-i-kará'ín' (on fol. 1 r, l. 8) in remembrance of his deceased father Amír Khán 'Abd-alkarím, to whom most of the letters are addressed; see Elliot, History of India, vii. p. 204, and Rice i. p. 400. Accordingly every single order bears the title: 'زبان‌های کرائی'-they are generally very short and apodictical.

Beginning:

The last rakinah:

This copy was finished by the same Jawád-álláh, the son of Muhammed Murád-álláh Thánisári, who transcribed the third copy of the Kalimat-i-tayyibát, A.H. 1194; the 7th of Müljarrán= A.D. 1780, January 14.
Ff. 1-18, ll. 15; Nasta'liq; size, 83 in. by 71 in. [Ouseley 168.]

254
1. Ff. 1 r-14 a. Collection of letters of 'Alamgir to his son Muhammad A'imam Shah. Title: شهادت و مکالمات

1) Instead of خان: in Ouseley 332, fol. 15 b, this hemistich reads thus: خان جان بهنام
255

a. Fol. 64b. Letter of Shâh 'Abbâs the Great to Jahângrî after the conquest of Kândahâr by the Persians, A.D. 1621.


Beginning: ساب سفر ملاقات حیدر و قیام و نزینی طمع مزاهٔ آن شمسیانه تصمیم آن.

\[\text{c. Fol. 67b. Note (\textit{تغییر}), which Aurangzib wrote for his son 'Azâmshâh (\textit{بدری اعظم}) and on fol. 68a a collection of letters and notes, directed by Aurangzib to the same. They are very much the same collector as the \textit{Kalimât-i-tayyibat}. The name of the collector is not stated, nor any date.}\]

Beginning: معلومات فرآزم دل بیست سعدا شمشیر عصر بایند عربیه حضرت بهائی مصمم می‌رود که به ماموریت شم شواد حسن الله باخبر و اطهار مصوبه قصد میدان آن رسمی آن. End on fol. 72b. تغییر کمبل بیشود شم و تاریخ آن که چهارم ماه می‌رود بیجور.

On fol. 79b follow two chronograms relating to Aurangzib.

d. Ff. 79b-80a. An accurate account about the marches of Aurangzib, the time of his setting out and arriving, from A.H. 1666 (3rd of the second Râbi‘î) to 1669 (15th of the second Jumâdâ).

256

Bahâdurshâh-nâma).

A history of the first two years of the reign of the emperor Kuthâ-ullâh Muhammed Abû-‘Alây Shâh 'Alâm Bahâdurshâh

(see this complete name, fol. 11b, l. 10), Aurangzib's son, who ruled A.H. 1114-1124= A.D. 1707-1712, written by Mukarrab Khan, called Dûnî-Bahadur (as a note on fol. 18 relates). This is the same author who is also well known as a poet under the title of Nûmatkhan (see A. Sprenger, Catal., p. 328, and Rieu i. p. 272). His name was originally Nûr-‘Alây Muhammed, of a Shirazi family, and his tâkhallus 'Ali. This history of Bahâdur is detailed in the highest degree, narrating events from month to month, sometimes even from day to day, and gives a great quantity of most interesting special notices on the little events of the imperial court and the great and important transactions and deeds of Bahâdur. It opens with his accession to the throne (the \textit{ta'rîkh} on fol. 12b, l. 12, gives the date as A.H. 1110= A.D. 1707, in the first month of Bahadurshah's reign), and the civil war between the three brothers. Beginning the same as in Aunner:

دست برآورده جهاد حرم ناز و نعیم ذو جهان در کنار

خلیل این تا باد مقرض الحکم.

On fol. 136b begins the second year of Bahadurshah's reign, the first day of which is fixed here on the 1st of Dhu-al-hijjah (19th Asfandar). A.H. 1120= A.D. 1708:

\[\text{غزدار ذو لیحاء موقن نویسدن اسمودم اهله طاقبیت سدناهار و یکسی و سی جهادی ابتدا سال دوم حضور حلبیه.}\]

On the concluding page (fol. 245b, l. 7 sq.), the author enquires the emperor, that in such a short space of time, during two years, he gloriously has measured the long way from Pishâwar to Haidarâbâd (اپ پیشاور) تا حضرت آباد طول مسافت را در عرض دو سال با جهاد و جلال علیه نموده الحکم). That only the events of the first two years of his reign have been described is sufficiently accounted for by the author's death in A.H. 1121= A.D. 1709; see A. Sprenger, Catal., p. 328; Elliot, History of India, vii. p. 568, where this work is styled \textit{Ta'rîkh-i-Shâh 'Alâm Bahâdur Shâh}.

This copy is not dated at the end, but on fol. 18 there is a very carelessly written notice, which appears to fix the date in A.H. 1161= A.D. 1748.

Other copies of the same in Aunner, p. 97; Rieu i. p. 272; and Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. xxiii.
The first book, on fol. 230°, contains the biographies of all the Mughal emperors of India, composed by Muhammad Hashim 'Ali Khan, who is commonly called Khāfi khan, and entitled Muntakhab-ali alshābī, or Ta'rikh-i-Muntakhab, or simply Ta'rikh-i-Khāfi khan; and compiled by Estrin i p. 232. As Morley, P. 100, and Hassan Lecce, Materials, p. 465 sq., state, Khāfi khan wrote his work, containing a complete history of the house of Timur, in the last years of Aurangzeb’s reign, but did not publish it until A.H. 1145 = A.D. 1732, after having brought it down to the fourteenth year of Muhammadshah’s reign. There seem to be different reductions of this ta’rikh, as we conclude both from a remark of Hassan Lecce, who says, on fol. 468°, ‘No two copies that I have met with are exactly alike, while some present such dissimilarities as almost to warrant the supposition that they are distinct works,’ and from the great difference existing in the arrangement of the single copies known to us. According to Morley the ta’rikh is subdivided into three portions, the first of which begins down to A.H. 1145, the second to 1118, the third to 1145. But this copy and the two following ones, too, are styled in the preface the second volume (jālīl) of Ta’rikh-i-Muntakhab, chiefly comprising the history of two hundred lunar years, viz. from Bābur’s occupation of India, A.H. 932 (the thirty-third year of his reign), till A.H. 1133 (the third year of the reign of Muhammadshah). The first volume, which is wanting in all our Bodleian copies, contains, as we learn from the beginning of the preface of this second
HISTORY.

261
A third copy of the same second volume, likewise without any subdivision. Babar on fol. 6a (without a heading); Humayun on fol. 23a; Akbar on fol. 46b; Jahangir on fol. 80a; Shahjahan on fol. 123b; Alamgir on fol. 247b; Bahadurshah, etc. etc. on fol. 445b sq.; Muhammadshah on fol. 525a. About half a page is wanting at the end. This copy breaks off on fol. 557a with the words जन्द जान स्मितम आन तेकन्दर देओ न तम; corresponding to fol. 441b, l. 5, in Caps. B. 4.

On the fly-leaf is written in pencil: 'For B. Elliott, Esq. Khaftee Khan's History of India, copied at Lucknow in 1742.'

FF. 557, ll. 23; Nasta'lik; size, 13 in. by 8½ in. [Elliot 361.]

262
A history of Aurangzeb and his successors, down to the twenty-first year of Muhammadshah's reign, A.H. 1151 = A.D. 1738, compiled at the request of Mr. James Fraser (see fol. 6a, l. 3) by Shaikh Muhammad Murad bin alshaikh Shibli aldin bin alshaikh Shams-aldin bin alshaikh Siraj-aldin bin Kutb-alkhtab-alhakikah alshaikh Muhammad alciishi (his grandmother having been likewise a daughter of the Kutb-alkhtab alshaikh-alharamain alshaikh Yahya Cishti algujarati almadani ibn alshaikh Muhammad bin Kutb-alkhtab-alhakikah, the above-mentioned; he consequently was in double respect an offspring of the great spiritual chieftain, Muhammad alciishi; see fol. 5b). Mr. Fraser (according to the preface of the history of Nadirshah, in English translation, London, 1742, p. vi) studied under this Shaikh at Cambay, and calls him a man famous in those parts for his knowledge of the Muhammadan civil and ecclesiastical laws.

Beginning of the preface: ذئر سیاست و آلی نیاپیس :

‘SERAI NATHA MEEMEEN Alif.

Beginning of the history itself on fol. 74b, l. 2 sq.: بیکس بودم و بیکس چنگ آئلم (translated by Fraser in the above-mentioned history, p. 36); Bahadurshah's remarkable khaftah in Arabic, with Persian interlinear version, on ff. 85b-89a, beginning:

‘للحمد لله الکی حمد اور نسبعیو و نستغفر آلم.

Bahadurshah's reign begins on fol. 84a; Farrukhsiyar's
on fol. 112v; Muhammadshah's is not especially marked.
This copy is, no doubt, Shihk Muhammad's autograph.
[Fraser 122.]

263
A short account of the war and negotiations between Muhammad Shih and Nadir Shih, A.D. 1739; see Elphinston, History of India, 5th edit., p. 711 sq.
Beginning: بیان کنید مجموعه و مقاله محض شاه:
پادشاهی با نارداران ایرانی واقع در سال 1158
یکبودر و پیامباد
و نشان و دو هجیری و در سال 24 بهشت و تاج خلوت
شده شاهی پیش از جنگ برانگان
و نتیجه

A similar composition is noticed by W. Morley,
fol. 139, No. cxviii.
[Ouseley 387.]

264
Ta'rikh-i-Nix Gulshan


The date of the composition is A.H. 1173 = A.D. 1759, the beginning of Shâh 'Alam's reign; see the chronogram representing a composition of the author's name and the work's title, in the two following pages, on fol. 2a, l. 5:

ژوال کتیرم بگی تاریخ نیک گلشن
- ندا آمد چرور نیک کلش

According to the colophon the author died only one week after having finished this history (بعد ترجم و تصویف این کتاب داماد کتابخانه با تمام جواویی شافات). The ta'rikh is divided into four gulshans:

کلش۱: ۷۰۷۰ در احوال王یه و سکنیت مندیستان, on fol. 2 (comprising many Sibâhs or districts; for instance, صویده سختار ولادات, on fol. 2b; صویده شاهد، on fol. 26; صویده دار السلطنه, on fol. 39ب; صویده دار الامام ملتان, on fol. 42; صویده دیوازد, on fol. 43b, صویده جنتی نام کشمد, on fol. 55; صویده مالول, on fol. 64ب, etc. etc.)
HISTORY.

It is not impossible that these three MSS. contain the author's original copy. There is no date of a transcript.

The right order of ff. 247–253 in No. 158 is this: 247, 252, 250, 248, 249, 253 (fol. 251 being left blank).

This work (likewise without the appendix) edited at Calcutta. A. H. 1245 a.d. 1829, by 'Abd-al-majid; an abridgment of this history, entitled the 'Moolukh khusool Tuvareekh,' was published by 'Abd-alkarim, Calcutta, 1827; a lithographed edition of the whole work appeared in Lucknow. A. H. 1283. It was translated into English by a French renegade Mustafa, 3 vols., Calcutta, 1789; the first portion (about a fifth of the whole) by John Briggs, for the Oriental Translation Fund, London, 1832. The introduction to the Siyarat al'umal (to see Elliot it is called the first volume) was published in Persian text by 'Abd-almajid, 1836, at Calcutta (مقدمة كتاب سير الملاحم); comp. Elliot, History of India, viii. pp. 194 and 198.


266

Ā'in-i-'Ālamshāhī (آئین عالمشاهی).

A detailed history of the reign of Sháh 'Álam II, emperor of Hindustáni, A. H. 1173–1202 a.d. 1759–1787, written, in four books, by Gulánum 'Alíkhán, who was a Moghul, formerly in the service of prince Mirzá Juwánshákh Jahándásháh, and in 1788 resident at Lucknow (see W. Francklin's 'History of the Reign of Shah-Aulum, the present emperor of Hindustan,' London, 1798, which is principally founded on the work of Gulánum 'Alíkhán.')

First book, ff. 3a–101a (the first two leaves are a sort of preface), containing as introduction the history of Timúr's house in India from the death of Aurangzib 'Alamgir, and the accession of Bahádúrsháh to the throne, A. H. 1119 a.d. 1707 (fol. 9b sq.), till the death of Sa'dár Jang, A. H. 1167 a.d. 1754 (fol. 95b).

Beginning (fol. 3a, l. 4), after five baits, بنا خداوند (بنا خداوند), and the words محمد جهانر وشکر خیر کند خداوند خداوند نامست که جهان را آگه. Fol. 14a, Muhammad Mu'izz-ál-dín Jahándásháh; fol. 17a, Muhammad Farukhsháyir Bahádúr; fol. 28a, Ráfi'-ál-ábrarjád; fol. 29a, Ráfi'-ál-ábrarjád; fol. 30a, Muhammad Sháh; fol. 74a, Death of Muhammad Sháh; fol. 77a, Ahmad Sháh Bahádúr.

Second book, ff. 102a–246a. The life and actions of 'Alamsháh down to his entry into Dili, A. D. 1771, and the defeat of Dáštákánkh (see fol. 237a), preceded by the narrative of 'Alamgir II (see fol. 108a, آئین عالمشاهی), and fol. 120b).

Beginning: محمد خدجت اسد که بیرون ادرک... فردود دویم عالمکرده... ثانی طاب طرح گرفت; on fol. 244b is found a detailed enumeration of the Sháh's women and child-

Third book, ff. 246b–302a. The next twelve years of Sháh 'Álam's reign, from the proceedings against Dáštákánkh, and his investiture as Amir-al-mamára, to the re-appointment of Afrásíábkhán, a.d. 1783 (see ff. 264a, 271b, 289b).

Beginning, after nine baits (بنا خداوند جهان را آگه), fol. 246b, l. 8, with the words

لذت لله الذي

جنل السادات

العمالم

Fourth book, ff. 304a–326a. From the escape of prince Juwánshákh to Lucknow, 1784 (see, for instance, fol. 313b), to Sháh 'Álam's dethroning and blinding by Gulánum Kárdárkhán, 1788.

Beginning, after eighteen baits (بنا خداوند جهان را آگه), with the words داستان از نواذ سوان در

این ایام آئین عالمشاهی. On fol. 323b is the poor king's celebrated elegy on the loss of his eyes (in twenty-two verses), commencing:

صرف حادثه در خاتم بی حوایی ما

داد بر بیاد سر درد جهانداری ما

(text and English translation in Francklin's History, p. 250, but there are only twenty-one baits).

This work is quoted in Elliot, Bibliog. Index, Advertisement, p. 7, No. ccxxi, and Elliot, History of India, viii. p. 393, where it is styled 'Sha' Ālamnáma.' Other copies of this work are found in Rien i. pp. 278 and 281 sq.

Ff. 326, ll. 28 and 29; Nasta'lik, very near to Shikasta; it is an autograph copy by the author, and revised and supplied with additions by himself; the handwriting is the same, but seems to belong to different times, difficult also to read; size, 11¼ in. by 6½ in. [Elliot 3.]

267

Some firmans relating to foreigners residing in India, especially Englishmen, given by Jahángír, Sháhjaháñ, Aurangzib, Bahádúrsháh, etc. etc. The first, given the 29th of Ramadan, in the 22nd year of Jahángrí's reign, A. H. 1035 = A. D. 1626, 24th of June, begins: مصليان مهیات و متقابل معاملات حال

واقتبل آئین

FF. 17–28, ll. 11; Nasta'lik; size, 6½ in. by 4 in. [Fraser 228.]

268

Dastár-al'amal (دستور العمل).

Statistical tables of Hindustán under the Moghul emperors, containing an account of the revenues and full lists of all the officers employed in the various departments of administration, beginning: جمع ممالک

محرمة هندستان و غیره. That this little work cannot be identical with that abridgment which was made by Abü-ulfaḍl from his own Ā'in-i-Akbari, and entitled
269

A diary, or heads of intelligence, from the court of Dīhil, beginning with the 15th of Bah‘ al-thawri, A. H. 1290, and ending with the 24th Jumādā al-walā of the same year = A.D. 7186, 15th of February to the 25th of March.

Ff. 18, lv. 17-25; horrible Shikasta; size, 7½ in. by 4½ in. [COSELEY ADD. 162.]

b. Minor Dynasties.

270

Ma‘āthir-i-Maḥmūdshāhī (مآثیر محمودشاهی).

A very valuable and detailed history of the reign of ʿAlī-ʾal-dunya wa ʿalīhun Abū-almuzaffar Maḥmūdshāh Sultān al-khāji, the king of Māwlān, over which he ruled from the 29th of Shawwal, A. H. 839 = A. D. 1439, 16th of May, to the 16th of Dhu-al-ḍāda, A. H. 873 = A. D. 1469, 31st of May; comp. J. Briggs, History of the Rise, etc., London, 1829, vol. iv. pp. 195-235, by ʿAlī ibn Maḥmūd al-kirmānī, with the epithet Shihāb Hakim, who was in the service of Maḥmūdshāh, and wrote this work after the king’s death at the command of his son and successor Sultān Ghiyāth-ʿal-dunya wa ʿalīhun Muhammad, A. H. 873-906. This work is the more important as there are not to be found in any catalogue other special histories of the dynasties of Māwlān and particularly of Maḥmūdshāh; on the other hand, this is perhaps the only copy we have got of it. It is a little defective at the beginning, one or two leaves of the preface being wanting. It opens with the words شاخصات ابن نعيم وتميلي حكيمى كه در حکمت بالله زمرچانواب با تاریخ نجف الإخ.

After the introduction, which contains a long kasīdah in honour of the late Maḥmūdshāh, the work itself begins with a summary of the events which preceded Maḥmūdshāh’s accession to the throne, especially under Sultān Hüshang (A. H. 868-835) and Maḥmūdshāh (A. H. 835-839), on ff. 32 and 34. Beginning of Maḥmūdshāh’s reign on fol. 63a (there is given by a mistake as date 732 and 734 instead of 732 and 734, where is correctly written 2132; comp. fol. 66a, where is correctly written in the editions 2132 instead of 2133 and 2134). The style is very flowery, intermixed with a great number of verses, belonging partly to the author himself, partly to other poets. Most of the Arabic words which occur in the text are explained in Persian on the margin. From fol. 225 down to fol. 231 the right order of the leaves is this: 225, 227, 228, 230, 226, 229, 231.

Not dated.

Ff. 315, lv. 21; partly Nastaʿīlīk, partly Naqshī, written, as it seems, by two different hands: a third hand has supplied later ff. 237-239 in very large writing (lv. 15-17); size, 10½ in. by 7½ in. [ELLiot 237.]

271

Ta‘rikh-i-Salātīn-i-Gūjaratī (تاریخ سلطانی گواراتی).

A short chronicle of the kings of Gūjarat, compiled by Sayyid Maḥmūd bin Mūnawwir-ahmūl. According to the index on fol. 18 it goes down from the accession of Sultān ʿAlīmahmūdshāh (A. H. 813 = A. D. 1410, according to J. Briggs, vol. iv. p. 11 sq., A. H. 815 = A. D. 1412) to Sultān Muṣṭafā III bin Maḥmūdshāh (A. H. 968-980 = A. D. 1560-1572), but in the text itself the last date mentioned is A. H. 961 = A. D. 1554, the year of Sultān Maḥmūd bin Lāṭifshāh’s death. Beginning: للحمد لله رضوان السببائه والعرفان لل сахарي وصلة وصلاح وسلام على سيد السلاطين امارة 271 جنود交通 السلاطین جارى حرصها الله تعالى.

No date. A former owner of this copy was John Haddin Hindley.

Ff. 21, lv. 15; Nastaʿīlīk; size, 8 in. by 5½ in. [CAPS. OR. C. 10.]

272

Mirāt-i-Sikandari (ميراث سکندری).

A history of Gūjarat from the foundation of the monarchy and the time of Ta‘rikh-i-Pādispīshāhan-ī-Gūjaratī to the suicide of Sultān Muṣṭafā III, the last of the Gūjarāti kings (A. H. 1000 = A. D. 1591, 1592), compiled by Sikandar ibn Muḥammad, who is known under the name of Manjīb Akbar (مانجیب أکبر), A. H. 1020 = A. D. 1611, or rather 1622; see the following copy. He mentions as his authorities the following works: تأريخ مظفرشاهی، تأريخ محمدرضا، تأريخ أحمدشاهی، a second Tāriḵ ʿAlīmahmūdshāh, a Tāriḵ ʿAlīmahmūdshāh, a Tāriḵ ʿAlīmahmūdshāh (محمدرضا). The proper title of Sikandar’s work occurs on fol. 2b, l. 7, این مجموعه از رسوم میراث سکندری گردانده 272 هم در سعدی ایمیلیون (محمدرضا) and بنا مسلم مظفرشاهی (محمدرضا). On fol. 18 and in the colophon it is merely styled Ta‘rikh-i-Pādispīshāhan-ī-Gūjarat; comp. W. Morley, p. 83, and Rieu i. p. 287. The Persian text was lithographed A. D. 1831. Some pages are a little injured.

Beginning: للحمد لله يجب فریقی ۹ از ا carácter el juego de Amor se encuentra en la corriente actual de la realidad. This copy was finished the 29th of Dhū-al-ḥijjah, A. H. 1046 = A. D. 1637, 24th of May.

Ff. 290, lv. 15; distinct Nastaʿīlīk; size, 9½ in. by 6½ in. [ELLiot 360.]

273

The same.

At the end of this copy, which was finished the 27th of Dhū-al-ḥijjah, A. H. 1056 = A. D. 1647, 3rd of February,
as date of this work's completion is given the 9th of Rabi'-al-awwal, A.H. 1022 = A.D. 1613, 29th of April.
The first page is missing; it begins abruptly after some cancelled lines in the enumeration of the sources, corresponding to l. 9 in the first page of the lithographed edition. Presented to the Bodleian Library by Dr. Macbride, August 3rd, 1818.

Ff. 341, written by at least three different hands in Nasta'lik and Shikasta; the number of lines in each page varying from 13 to 17; collated for the greater part; ff. 199 and 195 are left blank, but the text is uninterrupted, size, 9½ in. by 5½ in.

[Hunt. 230.]

274

The same.

Beginning the same:

The proper order of ff. 75-79, 147-151, and 162-175 is this: 75, 77, 78, 76, and 79; 147, 149, 150, 148, and 151; 162, 166-169, 163-165, 174, 170-173. Dated the 25th of Rajab, A.H. 1079 = A.D. 1668, 29th of December.

Ff. 186, ll. 21; Shikasta; size, 10 in. by 5½ in.

[Fraser 161.]

275

The same.

Beginning the same. This copy was finished the 10th of Safar, A.H. 1139 = A.D. 1726, October 7, under Muḥammadshāh at Ahmadābād, and is collated throughout.

Ff. 292, ll. 17; Nasta'lik; size, 8½ in. by 5 in.

[Walker 56.]

276

Tadhkhīrat-al-almūlīk (تذکرہ الملوک).

History of the 'Adilshāhs of Biājpūr and some of the contemporary minor dynasties of India, especially the Bahmani of the Dakhan, the kings of Gujarāt, the Nizāmshāhs of Aḥmadnagar and the Kutbshāhs of Gulkundah, together with a comprehensive account of the Moghul emperors Bābar, Humāyūn and Akbar, and the Safawī kings of Persia from Tahmāsp to 'Abbās the Great, compiled by Raṭīf of Shirāz (otherwise called Mīr Raṭīf-al-dīn Shirāzī) at Biājpūr during the reign of the Shāh Ḫrāim 'Adilshāh bin Shāh Tahmāsp bin Shāh Ḫrāim, who reigned from A.H. 988 to 1036 = A.D. 1580-1626. The author was born A.H. 947 = A.D. 1540, and from his twentieth year was in the service of the 'Adilshāhs, at first in Shāh 'Ali's, and later on in Shāh Ḫrāim's. In his seventieth year, A.H. 1017 (in the month Ramadān) = A.D. 1668, December, after having been occupied for a longer time with compiling an abridgment of general history from the first six volumes of Mīr Khwāndāmīr's Raddat-alsalātī and the seventh volume of Khwāndāmīr's Ḥabīb-alsalī (this means, probably, the fourth chapter of the third volume of that work), he began this very instructive but somewhat confusedly arranged history, and completed it after three years' hard labour, as it seems, A.H. 1020 = A.D. 1611, for this date is the last which occurs; see fol. 216b, last line. It is quoted as one of his principal sources by the author of the Basātin-alsalātī (history of the 'Adilshāh dynasty; see W. Morley, p. 79; but the date of composition given there as A.H. 1000 does not agree with the fact), and consists of an introduction, twelve chapters, and a conclusion. Comp. Rieu i. p. 316.

Table of contents:

Preface on fol. 1b, beginning: حمد وثنائی کے اظہار 'لعنات جوین بارہ نور از جہرہ حویتیان باش و قطاعت رازیان جوین رجحان سلسلہ الی.

Introduction (مقدمة) on fol. 7a.

Fasl I on fol. 7b. The Bahmani dynasty of the Dakhan, from 'Ala'-al-dīn Bahmani (A.H. 748) to Sultan Mahīmūdshāh bīn Muḥammad Bahmani, who ascended the throne 887, according to the chronogram on fol. 15b, last line:

فارسی جلوس حضرت سمعیہ - از خبریہ جوہری، کا باب مقصود

Fasl II on fol. 16a. The 'Adilshāhs dynasty of Biājpūr: I. Yūsuf 'Adilkhān bīn Mḥmūdshāg of Sāwāh, who died, after thirty-one years' reign, A.H. 925, according to this chronogram on fol. 24a, l. 5: جای دی رہش.

At the end there is given, as continuation of the first fasl, a short account of the reigns of the Bahmani Sultāns, Mahīmūdshāh (who ruled over the Dakhan thirty-six years, and died A.H. 923) and Aḥmadshāh (who reigned only one year and eight months), and of the accession of 'Ala'-al-dīn bīn Mḥmūdshāg, the son of Yūsuf 'Adilkhān's daughter.

Fasl III on fol. 24a. The 'Adilshāhs dynasty: II. Ismā'īl 'Adilshāh, who died, according to fol. 25a, l. 9, A.H. 941, after sixteen years' reign.

Fasl IV on fol. 27a. The 'Adilshāhs dynasty: III. Ḫrāim 'Adilshāh, who died, according to fol. 36b, l. 9, A.H. 960 (959), but 965 (960) is probably omitted. Mahīmūdshāh is merely mentioned in one line, but not counted as Shāh.

Fasl V on fol. 31a, last line. The 'Adilshāhs dynasty: IV. Shāh 'Ali 'Adilshāh, who died A.H. 988.

Fasl VI on fol. 35a. The Muḥammadan kings of Gujarāt down to the destruction of the monarchy by Akbar; of the Nizāmshāhs of Aḥmadnagar from Aḥmad Nizām-almūlīk; and of the Kutbshāhs of Gulkundah from Kuli Kutbshāh to Muḥammad Kuli Kutbshāh.

Fasl VII on fol. 66b. The earlier history of Aḥilikhān down to A.H. 988, with an account of other events connected with him and the 'Adilshāhs dynasty.

Fasl VIII on fol. 89b. The 'Adilshāhs dynasty: V. Ḫrāim 'Adilshāh, from his accession to the throne down to the year when the author began this work.

Fasl IX on fol. 126b. The Moghul emperors Bābar and Humāyūn.

Fasl X on fol. 137a. Akbar.

Fasl XI on fol. 182b. The Safawī kings from the accession of Shāh Tahmāsp bin Shāh Ismā'īl bīn Shāh Ḫaidar (A.H. 930) down to A.H. 1018 (in the reign of Shāh 'Abbās the Great).

Fasl XII on fol. 209b. Events in the first years of the reign of Sultan Salīm, that is Jahāngīr, who succeeded his father Akbar A.H. 1014, especially the fresh
CATALOGUE OF PERSIAN MSS.

279

History of Bangalāh.

History of ‘Aliwirdi Khān, commonly called Mahābat Jang, Nawāw of Bangalāh from A.H. 1153 to 1169 = A.D. 1740 to 1756; see C. Stewart’s History of Bengal (London, 1813), p. 445 sq., and Rieu i. p. 312.

It begins without an introduction:

أجاد معلق الناش شاء
أجزاء أراك بدوان وبدن نسبت رقاص باكنار ديناء
دافت ودزوم مبصرين مسلاً ودوز ميزا
معلقة سيئال شما سكار
اعظم شاء بود

The last notice refers to the death of Jangi-Rām, the deputy-governor of Bahār, A.H. 1165 or 1166 = A.D. 1752; the appointment of Ṛmān uṭayyin (or) his successor, and to Dūkān-Rām, Jangi-Rām’s son.

End:

ودر همین سنوات راهج جانگی رام که دی نیادت:

History of Bangalāh.

An account of the war of the East-India Company with Mir Kāsim Khān, the then Nawāw of Bangalāh, A.D. 1760-1763; see C. Stewart, History of Bengal, p. 535, and Edward Thornton, History of the British Empire in India, 2nd edit., London, 1858, p. 88 sq.

Beginning:

از جمله مولفینه، بکر ونیریک تدرت

A record of the war of the East-India Company with Mir Kāsim Khān, the then Nawāw of Bangalāh, A.D. 1760-1763; see C. Stewart, History of Bengal, p. 535, and Edward Thornton, History of the British Empire in India, 2nd edit., London, 1858, p. 88 sq.

Beginning:

Fragment of an historical work, giving a review of the governors of Bangalāh from the time of Jahāṅgir (A.D. 1605) till Farrukhshiyar (A.D. 1719). It is imperfect both at beginning and end.

Fol. 73b is bound in the wrong place; the proper order would be ff. 73, 58, 59, etc.

Beginning:

ساله مستم جولست جاحاکری دادن ماحت:

History of Bangalāh.

An account of the war of the East-India Company with Mir Kāsim Khān, the then Nawāw of Bangalāh, A.D. 1760-1763; see C. Stewart, History of Bengal, p. 535, and Edward Thornton, History of the British Empire in India, 2nd edit., London, 1858, p. 88 sq.

Beginning:

زاج مولفینه، بکر ونیریک تدرت

A record of the war of the East-India Company with Mir Kāsim Khān, the then Nawāw of Bangalāh, A.D. 1760-1763; see C. Stewart, History of Bengal, p. 535, and Edward Thornton, History of the British Empire in India, 2nd edit., London, 1858, p. 88 sq.

Beginning:
This copy was finished the 19th of August, 1813—
21st of Sha’bân, A.H. 1228 (not 1227, as seems to have been written here).

Ff. 65, l. 13-14; Nasta’lik; size, 8\frac{1}{2} in. by 4\frac{1}{4} in.

[Ouseley Add. 141.]

284

A collection of statistical materials relating to the Moghul empire.

Ff. 60-30a contain a survey of the taxes of the single provinces at the time of Aurangzeb. Title: حقيقت جمع عمل ياده: اورانگ زيب ریپ عالم کر

Ff. 33a-37a. An enumeration of public workshops and offices. Title: دانش بندون کار خ仁انات

Ff. 38a-39a.

وندستو تخووه نقدی عموس جاکرد و غيره برموج باقلات

Fol. 40a-42a. تحووه تابیان

Ff. 43a-45a.

دستور داغ اسبان دات وتابینان (1)

On fol. 68-73 there is a system of numbers, the meaning of which we have not been able to make out. On fol. 3a the following heading: بین بیان شانزه: پیاره و درجت پیمان کردن بهاره از خویران و در دعوم است!

On fol. 31a there is a drawing which seems to represent a map, special regard being had to mountains and wells.

Ff. 1-45; modern copy; Shikasta; size, 9\frac{1}{2} in. by 6\frac{1}{2} in.

[Ouseley 390.]

V. HISTORY OF PERSIA.

285

Kitâb almu’jam (کتاب المعجم در آئار ملون)


Beginning: بسم اللّه الرحمن الرحیم

Contents: 

Introduction on fol. 1b.

The reign of Gayûmarth on fol. 17b; Hûshang on fol. 31a; Jamshîd on fol. 55a; Dahâk on fol. 62a; Faridûn on fol. 67b; Minûdîr on fol. 76a; Afrâsîb on fol. 87b; Kaïkubad on fol. 92a; Kaikâus on fol. 96a; Kaikhusran on fol. 99a; Luhrasp on fol. 104b; Guftarasp on fol. 106b; Bahman bin Islândyr on fol. 110a; Dârâ on
286

Mawâhib-i-ilâhi (مواعیح الیلهی).

A history of the Muzaffarides from their origin to A.H. 767, commonly called Ta'rikh-i-Muzaffar (as it is entitled both in the frontispiece and on the back of the binding), or Ta'rikh-i-Ál-i-Muzaffar, as H. Khâlifa states, ii. 114, No. 2161; comp. vi. 242, No. 13365, composed by Mu'ín-al-din of Yazd, and dedicated to the Muzaffaride Shâh Shujâ'; comp. Rieu i. p. 168. The author began his work A.H. 757 = A.D. 1356 (see fol. 11b, I. 13), and must have been engaged on it for ten years at least, since he has brought down the history to the above-mentioned year 767 = A.D. 1365 (see fol. 362a, I. 8). He styled his work, in which especially Amir Mubâriz-al-din Muhammad, Shâh Shujâ's father's reign is discussed, Mawâhib-i-ilâhi, according to the advice of the Shaikh Ibrahim aljarâ'ânî in Shirâz (see fol. 13b): ونام ابن هماجوب نامه بر حسب اشارت مبارك شیخ سالار راتای خر دند ابرامه الروتای دامت برکبات که جواز په مقتضی سلطانولیا و الاقطاب فی آنان شیخ ابی عبد اللہ اللفیق تکس ایل روح الاعتزاز است در شهر مسکت. لفظه الیلهی نهاده شد.

Beginning: حمد الرب نعیم که اشتعال علیه میتنم باشد که نور از جهره حورالباقان باشد که

This copy (filled up with numerous remarks and additions on the margin) was finished by Ibn Mahmûd bin Isma'îl bin Mahmûd bin 'Ali Fath-âl-álah the 15th of Jumâdà-al-ákhar, A.H. 900 = A.D. 1495, March 13.

Fol. 360, II. 15; Nasta'lis; the first page rather damaged; illuminated frontispiece; binding in red and gold, with large vignettes on both sides; size, 6 1/2 in. by 3 3/4 in. [Elliott 364.]

287

Ahsan-altawârîkh (حسن التواریخ).

A special chronicle of the first two kings of the Safawi dynasty, Shâh Isma'îl and Shâh Tahmâsp, from A.H. 920 to 985, the succession of Isma'îl II, with occasional notes on the Sultans of Rum (Asia Minor), the Câghâtî Khâkâns, the Khâns of the Uzbekhs, and much biographical material. It was composed by Haene, the grandson of Amir Sultan Rûmulî (see fol. 1b, I. 10), and finished A.H. 985 = A.D. 1577; see fol. 301b, II. 10, 11, and finished by Rieu in both cases a different wording.

1 These words are quite identical with those in the opening of the Ta'rikh al-mulûk, see No. 176, and must have been substituted there by mistake for the proper beginning. Rieu has in both cases a different wording.

288

Ta'rikh-i-Ábbâsî (تأریخ عباسی).

A very detailed history of the Safavis from Shâh Tahmâsp's death, A.H. 984 = A.D. 1576 (see fol. 9b, II. 10 and 11), to the twenty-fifth year of Shâh 'Abbas the Great's reign over all Persia, A.H. 1020 = A.D. 1611 ('Abbas had been nominal ruler almost from his birth, according to Malcolm, History of Persia, i. 565; was sovereign of all Persia forty-three years, and died A.H. 1337), by Jalâl-al-din Muhammad Munajjim of Yazd, see Rieu i. p. 184.

The date of 1020 is contained in several chronograms, on ff. 558b, 559a, and 559b; for instance—

که نشستند به شبه آپور تاریخ

با سباشم عباس شاه آماده بود

والله شد عدل بیه تاریخ — گل‌آمده پادشاه تاریخ

The history of this year, 1020 = A.D. 1611, begins on fol. 519b. The author's name appears occasionally,
HISTORY.

for instance, on fol. 167b, lin. penult. He dedicated his work to Shāh 'Abbās himself, whose genealogy he traces back to Mūsā Kāzīm, the seventh Imām, and seems to have enjoyed the constant favour of that great monarch. He was the chief court-astronomer, and contemporary with the events he relates in his work.

Beginning:

 пуляул ад.Dial 143, and Nasta'lik 1-178

Dated the 2nd of Ramadān, A.H. 1053 = A.D. 1643, 14th of November.

FF. 56a, ll. 12; large and distinct Nasta’lik; illuminated frontispiece; the first two pages luxuriously ornamented, all the rest framed by very large stripes in dark brown, dark red, dark yellow, etc.; size, 15 in. by 6 in. [ELLiot 367.]

289

Ta’rikh-i-‘alam-rā‘i-‘Abbās (تاریخ عالی مرجع عباسی).

Special history of the Safavi king Shāh ‘Abbās, who ruled Persia during A.H. 996-1038=A.D. 1588-1628. It was composed A.H. 1025=A.D. 1616, by Iskandar Munshi, who served at the court of ‘Abbās, as he himself states in the preface, No. 141, fol. 2b, ll. 6 and 7.

It is divided into a mukaddimah, about the origin of the Safavi dynasty and their history till A.H. 1011, No. 144, ff. 53v-55v, and two sahifas.

The first sahifah, history of ‘Abbās till his accession to the throne, No. 144, ff. 53a-213a.

The second sahifah, containing the history of his reign till A.H. 1025=A.D. 1616, No. 147, ff. 1v-398v. Beginning:

عندن سنگ سلطنت افغان پدر شاه عباس

To this book the author afterwards, during the reign of ‘Abbās’s successor, Shāh Ṣafī, A.H. 1038-1052=A.D. 1628-1642, wrote a continuation, carrying the history down to the death of Shāh ‘Abbās, A.H. 1038. This part is contained in No. 145, ff. 1a-148v; according to the following copy (Ouseley 356, fol. 246b) it is called the third sahifah (سایفر سوم), here it is simply styled جلد سوم تاریخ عالی عباسی. Beginning:

بعد از حمید پاس عالی عباس

The continuation is inscribed to Shāh Ṣafī, ابو المستنصر شاه صفی بدر خان (see No. 145, fol. 144b, l. 6), whilst the original work is dedicated to Shāh ‘Abbās.

According to the prefaces to the second sahifah (comp. the following copy, Ouseley 355, fol. 2b, this passage being missing here), as well as to the continuation (No. 145, fol. 2b), the author divided his task into two problems (مقدمة), the first comprising the history of the first generation (قرن, thirty years), during the reign of ‘Abbās (i.e. A.H. 996-1025); the second containing the history from the beginning of the second karn till its fourteenth year.

In the second sahifah and the continuation he uses a double year, the Arabic year commencing with Ramadān, the Turk (i.e. Persian) commencing with Naurūz; see his own words in the following copy, Ouseley 355, fol. 2b. The author wished to facilitate the use of his book to Persians and Turks, who are not accustomed to the Arabic year.


The second volume is dated the 5th of Rajab, A.H. 1055=A.D. 1645, 27th of August, by Mullā Haidar of Kashmir; the third is dated the 10th of Safar, by the same. This copy was written in Kashmir. Some pages, especially at the end of the third volume (No. 145), are slightly injured.

First volume, ff. 243; second volume, ff. 398; third volume, ff. 418, ll. 19; Nasta’lik, written throughout by the same hand: large waterspots everywhere; various readings and notes on the margin; size, 15 in. by 7½ in. [FRASER 144, 147, 145.]

290

Another copy of the same work.

The mukaddimah, No. 354, ff. 40b-71a.

The first sahifah, No. 354, ff. 71a-184a.

The second sahifah, No. 355, fol. 1b-No. 356, fol. 245b.

The continuation or third sahifah, No. 356, ff. 246b-328.

Beginning:

جوان نصر معاون کردارن الشیعه که در این در دائر عقول و از برابر ابتدا تا خاتمه ای

The conclusion of the preceding copy (Fraser 145b, fol. 145b, ll. 10-145b) is wanting here.

Copied by Ahmad bin Nīmat-Allāh al-Ḥusaynī Iṣṭihbānī (یستیحبانی), A.H. 1163: No. 354 was finished in the middle of the first Jumādā (A.H. 1750, end of April); the second sahifah in the beginning of Shawwāl (A.H. 1750, beginning of September); the continuation was copied in the same year, A.H. 1163; but the rest of the date is torn away.

First volume, ff. 184; second volume, ff. 1-178; third volume, ff. 179-318, ll. 30; Nasta’lik; the first five leaves of No. 354 are added by a more modern hand; illustrated frontispiece at the beginning of the mukaddimah, the second sahifah, and the continuation; size, 15 in. by 7½ in. [Ouseley 354-356.]

291

The same.

The mukaddimah on ff. 4b-30b.

The first sahifah on ff. 30b-141b.

The second sahifah on ff. 142a-413b.

The continuation (or third sahifah) on ff. 414a-501a.

A few lines of Ouseley 356 are wanting in this copy, the last words of which are: واحدرسند کتاب ر به دان آرایش.
This copy is not dated nor as carefully written as the preceding one.

If. 501, ll. 23: it seems to have been written by three different hands: ff. 1-84 in Shikasta; ff. 85-413 and ff. 414-501 in Nasta'lik; size, 16 1/2 in. by 10 1/4 in. [Ouseley 346.]

292

The same.

Beginning: 

Mukaddimah on fol. 3b; first sahifah on fol. 33a; second sahifah on fol. 148b; continuation or third sahifah on fol. 387b. 

Fol. 54b is left blank. No date.

If. 473, ll. 25; Nasta'lik; three illuminated frontispieces on ff. 1b, 148b, and 387b; size, 14 3/4 in. by 8 3/4 in. [Elliot 348.]

293

Another incomplete copy of the same, without the continuation.

This incomplete, defective, and very confused copy contains only the mukaddimah and the first two sahifas, but there is wanting the last portion of the first and the beginning of the second sahifah, and a great many leaves are misplaced, the right order of which we have not succeeded in finding out, all catch-words, except two, curiously agreeing with the initial words of the following pages. The following years are quoted in the headings: 988 on fol. 70b, 989 on fol. 70b (belonging to the first sahifah), 999 on fol. 186a, 1000 on fol. 185b, 1001 on fol. 188b, 1002 on fol. 154a, 1003 on fol. 169a, 1004 on fol. 191b, 1005 on fol. 126b, 1006 on fol. 132b, 1007 on fol. 138b, 1008 on fol. 208b, 1009 on fol. 217b, 1010 (fifteenth and sixteenth year of 'Abbas's reign) on ff. 215b and 220b, 1011 on fol. 227b, 1012 on fol. 237b, 1013 on fol. 258a, 1014 on fol. 268b, 1015 on fol. 146b, 1016 on fol. 275a, 1017 on fol. 290b, 1018 on fol. 291b, 1019 on fol. 310b, 1020 on fol. 320b, 1021 on fol. 332b, 1022 on fol. 334b, 1024 on fol. 341b, 1025 on fol. 345b. 

The first sahifah begins on fol. 17a. 

Beginning: 

Chor Nesh'ma
dal'al (الْمَلَكَةُ

If. 348, l. 25; Nasta'lik; illuminated frontispiece; many pages injured; size, 14 3/4 in. by 8 3/4 in. [Fraser 148.]

294

Another copy of the mukaddimah and first sahifah of this work.

The mukaddimah begins on fol. 6b (read there) instead of a beginning of the first sahifah. We believe there is a lacuna between ff. 123 and 129, because the chapter on fol. 123b, ذكر آمال الدار, corresponds to Ouseley 354, fol. 61b (belonging to the mukaddimah); and the chapter on fol. 129b, ذكر آمال الدار, to 354, fol. 71b (which belongs to the first sahifah). 

No date. The transcriber was Muhammad Ridâ of Shiraz.

If. 353, ll. 15; Nasta'lik; illuminated frontispiece; size, 9 3/4 in. by 6 3/4 in. [Marsh. 145.]

295

Another defective copy of the same mukaddimah and first sahifah.

Beginning the same as in Ouseley 354: نَشْرُ مَجَانِدُ كَرَيْيَةٍ الْهَيَىٰ وَكِتَابٍ 

It breaks off on fol. 373b with the words: 

أَصْلُ مَكَابِدُ الْحَيَىٰ وَكِتَابٍ 

Beginning, corresponding to Ouseley 354, fol. 182b, second line.

If. 373, ll. 15; large Nasta'lik; size, 10 in. by 6 in. [Marsh. 352.]

296

A complete copy of the second sahifah.

This copy of the second sahifah, comprising the history of Shah 'Abbas from his accession, A. H. 996=A. D. 1588, to the end of A. H. 1025=A. D. 1616, is quite in agreement with Ouseley 355, fol. 1, to Ouseley 356, fol. 245b. Beginning the same:

Durzuq 

On ff. 229b, 230b, and 231b the headings are omitted.

No date.

If. 310, ll. 25 (except the last two leaves, added by different hands. Another copy and on another paper and containing only 21 to 22 ll.; by another hand seem also to have been written ff. 241b-256b); Nasta'lik; size, 11 in. by 6 3/4 in. [Elliot 11.]

297

Another copy of the same second sahifah.

The first volume (No. 146) begins on fol. 1b:

عَرَّفَ بِنْ سُلْطَانِ الْأَعْلَى

And ends on fol. 187b with A. H. 1066. The year 1007 begins in the second volume (147) on fol. 3a, since the first three pages of 146 are repeated on ff. 1b-2b of 147.

It appears from the first volume being dated a year later than the second (A. H. 1057 and 1058=A. D. 1647 and 1648) that the beginning of 147 is the original one, and this volume was finished at first with omission of the years 996-1006, which were afterwards supplied in 146 and introduced by the same three initial pages, contained already in 147. Both MSS. are dated by the same transcriber, Hasan Kisa'akhwan of Isfahân, the son of the late Muhammad Salih.

First volume, ff. 187; second volume, ff. 485; ll. 15; Nasta'lik; written by three different hands, the last of which comprises the greatest part of both MSS., and goes down from No. 146, fol. 83, to the end of No. 147; illuminated frontispiece at the beginning of each volume; size, 9 3/4 in. by 6 3/4 in. [Marsh. 146, 147.]

298

Another copy of the continuation or third sahifah.

Beginning:

بعد از حیدر و سیاسات خانه آسمان
The same continuation or third sahifah.

According to a notice on fol. 1r this copy was made during the months Sha'bân and Ramadân, A.H. 1132 = A.D. 1720, June and July; but in the defective colophon there is given as date the 28th of Rabi‘-al-akhir (without a year).

Ff. 149, ll. 19; Nasta’îk; size, 10½ in. by 6½ in. [Fraser 146.]

300

Khlâsâ-i-Makâl (خلاص مؤلف).

That seems to be the title of this incomplete history of the Safawi dynasty, nowhere else met with, compiled by Muhammad Tâhir ibn Muhammad Yûsûf Każwînî (see fol. 2b, ll. 4–6), and comprising, as far as this copy goes, two bâhs or chapters.

The first bâh (on ff. 3r–24r) is subdivided into twelve fasâls:باب أسفل در تعلیم: حول حضرت خمیر الشرش و شهید روز حضرت علی عليه السلام و در تحت ابن باب دارود: فعل در متقاتل: این عشر صلوات اللّه عليهم (أجمعهم مرتب كرماند) and forms the dibâca or introduction to the whole work, containing a short account of the lives of Ali and the twelve Imâms, to the latter of whom, Mûsâ, the Safawi dynasty traced its descent. As principal sources of this chapter are quoted the works of شیخ شیخ مسلم الدین محمد (أمضى على علم الدین محمد) and شیخ شیخ مسلم الدین محمد (أمضى على علم الدین محمد).

The second bâh on fol. 24 sq. باب دوم در نسب عالی: depicts the life of the kings, the ancestors of Shâh ‘Abbâs the second (reigned A.H. 1052–1077 = A.D. 1642–1666), to whom this work is dedicated, and whose court-officer the author must have been, from Safi-alâhk wa-alâhikat wa-âldin Ishâk, the founder of the dynasty (on fol. 28b), down to A.H. 985, the year of Ismâ‘îl Mirzâ’s death (see Sulṭân Sâdî-âldin, on fol. 31b; Sulṭân Khwâjâ ‘Ali, on fol. 33b; Sulṭân Shaikh Ibrâ’hîm, on fol. 36b; Sulṭân Jâna’d, on fol. 36b; Sulṭân Hâdîd, on fol. 39b; Sulṭân ‘Ali Fâ’îshâ bin Hâdîd, on fol. 43b; Shâh Ismâ‘îl Bâbâhârkhân, on fol. 49b; Shâh Tâhmâsp’s birth, on fol. 72b; Tâhmâsp’s accession to the throne, on fol. 77b; Ismâ‘îl Mirzâ’s reign, on fol. 173b). Here the copy breaks off, and all the rest is wanting.

The author’s chief object, when he began his work, was, there is no doubt, a history of his sovereign, ‘Abbâs II himself, to which the account of his ancestors should only form an introduction; but whether he ever finished his task or not, we cannot decide.

The pedigree of Shâh ‘Abbâs II, according to fol. 25b, شیخ شیخ شیخ محمد مشمس شیخ محمد محمد نعمان (أمضى على علم الدین شیخ محمد). The second, who ruled over Persia A.H. 1052–1077 = A.D. 1642–1666, from his birth to the fourteenth or fifteenth year of his reign, by the well-known poet Mirzâ Muham- mad Tâhir Wahîd ibn Mirzâ Huseînîkhân Każwînî, who was the historiographer of Shâh ‘Abbâs Iı; he rose to the dignity of Wazîr under his successor Shâh Sulûmân, and died, nearly a hundred years old, A.H. 1110 = A.D. 1698, according to the Khulâsâ-al-âfkar, Elliot 181, fol. 315b; and the Makhzan-al-gharâbî, Elliot 395, fol. 493b; others fix his death at a much later date, see Rien i. p. 189. Another title of the same work seems to be مساق نامه: comp. Sprenger in the Manuscripts of the late Sir H. Elliot, Journal of the As. Soc. of Bengal, vol. xxiii. p. 251, No. 144. He is also the author of a larger work on the Safawi kings generally, styled ریاض التواریخ.

This history of Shâh ‘Abbâs II begins (after an elaborate preface) with the king’s birth, which is fixed here in A.H. 1041; see fol. 10b, l. 1, and a short account of the first years of his life. His accession to the throne, the 11th of Safar, A.H. 1052, is related on fol. 13b sq. It is impossible to state exactly to what year
this history is brought down; the last date which occurs is a.h. 1064, the thirteenth year of 'Abbās II's reign, on fol. 111b last line. Why the author, who lived more than forty-five years after the last events mentioned in this copy, did not complete his work, we have not succeeded in finding out.

Beginning: نبایش خالقی را سرازیست که دوستان مکتبت
سکال زار از کلمات رنگین کسی به طالوسی در برکرد
که در فصلی از
Not dated.

Ff. 152, ll. 15; Nasta'lik; size, 8½ in. by 5½ in. [Ouseley Add. 87.]

302

Tā'rikh-i-Nādiri (تاریخ نادری).

History of Nādirshah, who ruled over Persia a.h. 1149-1160 = A.D. 1736 to 1747, and his immediate successors. It was composed by Mirzâ Muhammad Mahdī Khān Ṭabaraskādī, the private secretary of Nādirshah. He was engaged in it during fourteen years, finished it a.h. 1171 = A.D. 1757, and dedicated it to Muhammad Ḥasan Khān, the chief of the Kājārs.

The work was translated into French by W. Jones, London, 1770; into English, London, 1773; and thence into German by M. Cadelusch, Greifswald, 1773. The text was lithographed in Tehran, a.h. 1260 = A.D. 1844, and published in Calcutta, 1845, for the Bengal Asiatic Society (Nas̄an Lees, Materials, p. 65). See W. Morley, p. 138; Rieu i. p. 192; Catalogue des Manuscrits et Xylographes, p. 293; Aumer, p. 81; Catalogus cod. orientis. bibliothecae Academiae regiae ed. P. de Jong, p. 226.

Beginning: دار دانابان روز آلامی و دقفه یابان

The right order of ff. 144-151 is: 144, 146, 145; 147, 148, 150, 149, 151.

Dated the 7th of Jumādā-al-thānī, a.h. 1197 = A.D. 1783, 10th of May.

Ff. 363, ll. 13; large Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in. [Bodl. 581.]

303

The same.

This copy was finished the 28th of Sha'ban, a.h. 1197 = A.D. 1783, 29th of July. Beginning the same.

Ff. 295, ll. 13; good, regular Nasta'lik; size, 9½ in. by 6½ in. [Ouseley 228.]

304

The same.

There is no colophon in this copy, but a European hand has written on the last page, 'Tewareesh Nadivee, Chat. Boddam, Calcutta, May 1787.' Beginning as usual. The Arabic paging is wrong from fol. 133 to the end.

Ff. 223, ll. 15; Nasta'lik; size, 10¼ in. by 7½ in. [Elliot 365.]

VI. Special History of Ṭabaristān, the Barmaks, Gilān, Harāt, Turkey, the Kurds, Kashmir, the Afghān, and Shūstār

305

The same.

This copy is dated, on fol. 130a, the 26th of Rabi'-alawwal, a.h. 1221 = A.D. 1806, 13th of June.

Ff. 150, ll. 22; modern, irregular Nasta'lik; size, 11½ in. by 7½ in. [Ouseley 322.]

306

The same.

Quite modern copy; finished the 29th of Jumādā-al-thānī, a.h. 1249 = A.D. 1833, November 4, by 'Abdallāh; and presented to Captain W. Digby Hamilton by Lieut.-Col. Brunton, 13th Dragoons.

Ff. 425, ll. 11; large Nasta'lik; size, 10 in. by 8½ in. [Bodl. 662.]

307

Tā'rikh-i-Ṭabarī (تاریخ تباری).


Beginning: حمد و ثنا و متعہ منتها آذیدگاری را

In the preface, on ff. 1b-7, the author gives an account of his travels, researches, and sources, which were partly books, partly oral tradition (fol. 7a, last line). On the 13th of June, a.d. 1797, 'Alā al-Husain bin Muhammad Yazdādī, see B. Dorn, p. 4. We have to add two other works, which he says he found the other day in a book-shop in Khwārizm: one Risālah, 'which a Simulān, by name 'Ali bin Sa'id, had translated from Hindús into Arabic for Dā'ūd Yazdī, a.h. 1797; and another Risālah, جواب نامه, translated by Ibn Almukaffa 'from Pahlawi into Arabic' (fol. 6b), کب دادو نزدی رازاه سند علی بن سعید نام از هندوی بیانی ترجمه فرموده بود در سه، سبع و سیم ماه و سالی

As far as we can gather from the extract of this جواب نامه, given by Muhammad bin Alhassan, it may be identical with the سیر الملوک which Albirūnī has mentioned in his حلّی الامامین; see E. Sachau, The Chronology of Ancient Nations, London, 1879, p. 168; H. Khlafi iv. p. 13.

It is divided into four books (قسم).

First book on fol. 8a: در ایندای بیانی طبرستان.

a. First part: در ترجمه تصویر ابن الملقع. The extract from Ibn Almukaffa is on fol. 9b, l. 6, to fol.
At the beginning of his tradition is given thus: "The work first appeared among the Barmaks; a short account of Ibn Almukallāf, on fol. 59, l. 3, to fol. 9, l. 5.

b. Second part on fol. 90: in the middle of the text it is called Fakhr-al-da‘l; in one place, however, the name is absent.

c. Third part on fol. 53: it is written in Nastaliq, and the author's name is Alhasan bin Alhusain.

d. Fourth part on fol. 62: in the middle of the text it is called Shihab al-mulk, and the author's name is Alhasan bin Alhusain.

Second book on fol. 93: in the middle of the text it is called Shihab al-mulk, and the author's name is Alhasan bin Alhusain.

Third book on fol. 123: in the middle of the text it is called Shihab al-mulk, and the author's name is Alhasan bin Alhusain.

Fourth book on fol. 196: in the middle of the text it is called Shihab al-mulk, and the author's name is Alhasan bin Alhusain.

Concerning the time of the author, we have to notice that he states himself to have returned from Baghdad A.H. 606 (fol. 1); secondly, that he was acquainted with Husain-ala‘dīn Ardashir, who died A.H. 602; and in the middle of his work he gives A.H. 613 as the time when he wrote (fol. 599). The very latest date which one could assume for the author's death would seem to be about A.H. 630-640. Here, however, arises the difficulty already pointed out by B. Dorn (p. 6), that in the work itself events of a much later date are mentioned. The death of Fakhr-ala‘dīn Husain (A.H. 750) is reported on fol. 224, and the latest of the short chronological notes, appended at the end, gives the date A.H. 842. The work must have been continued by some one else, to whom the greater part of the fourth book must be attributed. The first date beyond the author's time seems to occur on fol. 213, l. 3, A.H. 658, when Isfahān Shihab Ghazāl Rustān died; the heading of the chapter is in the middle of the text it is called Shihab al-mulk, and the author's name is Alhasan bin Alhusain.

However, in the following part there may still be chapters from the pen of Muhammad bin Alhasin, or, at least, taken from his papers; for instance, the chapter on Husain-ala‘dīn Ardashir (fol. 215), fol. 567-562.

The MS. is dated the 1st Rabi‘, A.H. 1068, A.D. 1653, December 7th. Sir W. Ouseley acquired the MS. at Shiraz in May, 1811.

FF. 226, 221; Nasta‘līk; size, 9½ in. by 4 in. [Ouseley 214.]

308

Akhbār-i-Barmakiyân (کتاب اخبار برمکیان).

A special history of the Barmaks, the famous wazirs of the first Abbaside Khalifs, by Diyarā’ Barani. It is not an original work, but a translation from the Arabic of Abū-alkāsim Muḥammad Ta‘īfī; in one place (fol. 29b) he is called Abū-al-ḥasan Ta‘īfī. The book was completed A.H. 755 = A.D. 1356, and dedicated to Firdawsī Tughluk; comp. Rieu i, p. 333.

Title: 'Abād-i-Barmakīyân, Durru’l-hādī, and Akhbar-i-Barmakiyan (کتاب اخبار برمکیان).

Beginning: 'Abād-i-Barmakīyân was written in Nastaliq, and the author's name is Alhasan bin Alhusain.

Comp. besides fol. 3b, l. 9: a work by Shihab al-mulk, composed by Kāfīlī (کمال)، who was Shāhīrī Ḥasan to Sultan Mahmūd of Ghazna, that Kāfīlī told the history of the house of Barmak to Mahmūd, that he was pleased by it, and spoke highly in favour of them. The book has no particular division, every chapter beginning with the word مولف اصلت. The authorities, on which the single traditions rest, are carefully mentioned.

At the end the following note: "Writers, who have written on the book, are mentioned in the text. The MS. once belonged to the emperor Jahāndār (A.D. 1712-1713), as the one fly-leaf bears a seal with this inscription: "

Ghānbar Yādam, Ghāzi.

Ghūr, Khān (را)."

FF. 116, 115; Nasta‘līk; size, 9½ in. by 4 in. [Ouseley 217.]

309

Tawārīkh-i-Gilān (تاریخ گیلان).

History of Gilān and Dalā‘īm from the oldest times till A.H. 894 = A.D. 1489, compiled by Mir Zahir-aldin, the author of the well-known history of Tabaristan; see B. Dorn, Muhammedanische Quellen, Vorwort, p. ii sq;
Book VII (appendix, Niël, history of the years 882-894, without a general heading, in several fasls; first fasl on fol. 164)

This copy was finished the 1st of Rabī‘-alawwal, A. H. 930 = A. D. 1524, 8th of January.

Ff. 203, ll. 18; large Naskh; some parts supplied later; size, 11¾ in. by 7¼ in. [Bout. 156c.]

310

Randāt-aljannāt

A special and detailed history and topography of the province and city of Harat, with its dependencies and adjacent districts in Khurasān, Sijistān, etc., including Asfizār, Fāshāj, Bādaghīs, Karth, Balkh, Andakhūd, Shuburgān, Marv-i-Shāhijān, Abiward, Nasā, Sarakhs, Mashhad, Khāf (better Khvāf), Bākharz, Jām, Nīshāpūr, Sabzvār, Tarshīz, Juwain, Bahr-ābād, Asfat‘ārī, Dāmghān, Bāstām, Kandābar, etc., etc., compiled A. H. 897 = A. D. 1411, 1492 (comp. vol. iv, l. 14), by Alwīn al-‘alāmījī al-azzāfīrī (so here fol. 11b, l. 13; comp. H. Khallīf iii. 493, No. 6698, where the author is more correctly called Mu‘in-al-‘alām Muhammad al-azzāfīrī), and dedicated to Shāh Sultān Husain Mīrzā (who died A. H. 911); see Rieu i. p. 206; Journal Asiatique, 5th série, vol. xvi. p. 461 sq.; xvii. p. 439 sq. and p. 473 sq.; xx. p. 268 sq. Its full title is رومه

آئان لفاس في وفاس مدنية النزد (see fol. 14b, l. 3 and 4) and is founded on the older works of Alī Ishāk Ahmad bin Yāsīn and Thikāt-al-ālīn Shākh ‘Abd-alrahmān Fāmī (not ‘Amī, as H. Khallīf calls him), the author of a Tārīkh nol (see fol. 25a, l. 1), on Rabī‘ Fāshājī’s Kūrtānā (in verse), and Saffī Harawī’s history of the year 631 H. (see fol. 12a); besides these are quoted on fol. 4b, for the history of some of the Timurid Sultāns, the historians of the seven Sultāns, and the Mulk of Čirāg. This work was originally divided into twenty-six rudas (see fol. 14a, l. 10), but this copy is incomplete both in the middle and at the end, and the headings and numbers of the single chapters are very often quite prepostersous. We have corrected them in accordance with the facts.

Preface on fol. 1b, beginning: نسمل الدارکیرم

The author began his work the 1st of Dhī-al-kādārah, A. H. 880 = A. D. 1476, 26th of February, at the request of the Kārgīyā Sultān ‘Ali Mīrzā ibn Sultān Muḥammad (to whom he also dedicated it), with the intention of bringing the history down to A. H. 881, in an introduction and six books (every one subdivided into many fasls). But after having executed this original plan and finished the sixth book, A. H. 882, he commenced to add a seventh, and continued the history till A. H. 894.

Beginning: شکر و سپاس احِمْدَی هیات که تاج

Contents:

Preface, on the value of the study of history, on fol. 2a.

Index on fol. 4b.

Introduction (to book i). Book i begins on fol. 5b, and is divided into two fasls.

Book i begins on fol. 5b, and is divided into two fasls.

Book ii begins on fol. 7v, and is divided into two fasls.

Book iii begins on fol. 10b, and is divided into two fasls.

Book iv begins on fol. 12b, and is divided into two fasls.

Book v begins on fol. 14b, and is divided into two fasls.

Book vi begins on fol. 16b, and is divided into two fasls.

Bibliography: See page 165.
صاحب خان (on fol. 153b, in three جمن on ff. 153b, 155b, and 156b.
Raudah XIV (on fol. 181b, in two جمن on ff. 185a and 187b.
Raudah XVII (on fol. 190b, 192a, 197a, and 201b.
Raudah XVIII (without a heading), on fol. 202b.
Raudah XIX (on fol. 205b.
Raudah XX, in three (or four) جمن on fol. 211b.
Raudah XXXI on fol. 219b.
Raudah XXII (on fol. 223b, with one جمن on fol. 226b.
Raudah XXIII (on fol. 229b, with one جمن on fol. 231b.
Raudah XXIV, first جمن on fol. 233b (on Fol. 233b, in seven جمن on ff. 136b, 138b, 141b, and 143b.
Raudah X on fol. 15b.
Raudah X on fol. 13b.
Raudah XII on fol. 138b, in five جمن (the first of which is not marked, beginning immediately after the general heading of the randah, we suppose), on ff. 136b, 138b, 141b, and 143b.
Raudah XII on fol. 143b.
Raudah XIII (on fol. 153b, in three جمن, on ff. 153b, 155b, and 156b.
Raudah XIV (on fol. 181b, in two جمن on ff. 185a and 187b.
Raudah XVII (on fol. 190b, 192a, 197a, and 201b.
Raudah XVIII (without a heading), on fol. 202b.
Raudah XIX (on fol. 205b.
Raudah XX, in three (or four) جمن on fol. 211b.
Raudah XXXI on fol. 219b.
Raudah XXII (on fol. 223b, with one جمن on fol. 226b.
Raudah XXIII (on fol. 229b, with one جمن on fol. 231b.
Raudah XXIV, first جمن on fol. 233b (on Fol. 233b, in seven جمن on ff. 136b, 138b, 141b, and 143b.
Raudah X on fol. 15b.
Raudah X on fol. 13b.
Raudah XII on fol. 138b, in five جمن (the first of which is not marked, beginning immediately after the general heading of the randah, we suppose), on ff. 136b, 138b, 141b, and 143b.
Raudah XII on fol. 143b.
Raudah XIII (on fol. 153b, in three جمن, on ff. 153b, 155b, and 156b.
Raudah XIV (on fol. 181b, in two جمن on ff. 185a and 187b.
Raudah XVII (on fol. 190b, 192a, 197a, and 201b.
Raudah XVIII (without a heading), on fol. 202b.
Raudah XIX (on fol. 205b.
Raudah XX, in three (or four) جمن on fol. 211b.
Raudah XXXI on fol. 219b.
Raudah XXII (on fol. 223b, with one جمن on fol. 226b.
Raudah XXIII (on fol. 229b, with one جمن on fol. 231b.
Raudah XXIV, first جمن on fol. 233b (on Fol. 233b, in seven جمن on ff. 136b, 138b, 141b, and 143b.
Raudah X on fol. 15b.
Raudah X on fol. 13b.
Raudah XII on fol. 138b, in five جمن (the first of which is not marked, beginning immediately after the general heading of the randah, we suppose), on ff. 136b, 138b, 141b, and 143b.
Raudah XII on fol. 143b.
Raudah XIII (on fol. 153b, in three جمن, on ff. 153b, 155b, and 156b.
Raudah XIV (on fol. 181b, in two جمن on ff. 185a and 187b.
This work is said to be the first Turkish history ever written; it is of great value and of rare occurrence, since there are as yet known to exist in European libraries only two complete copies of the Persian original, besides our own, viz. in the British Museum and in Upsala. At the beginning there is something wanting, probably one leaf, but fortunately nothing of any importance. Besides a few words are wanting on ff. 16a and 49b.

It contains an introduction and eight books:

Introduction, on fol. 3b, beginning: 'Az hakker kar Firasan ta'rd ra akhmad makhaskat wa a{n emdam.

First book, on fol. 22a, History of 'Uthman Beg Ghazi (+ 726).

Second book, on fol. 83b, History of Urkhan (+ 761).

Third book, on fol. 129b, History of Murid I (+ 791).

Fourth book, on fol. 185b, History of Bazyad II (+ 855).

Fifth book, on fol. 237a, History of Muhammed I (+ 824).

Sixth book, on fol. 301b, History of Murid II (+ 855).

Seventh book, on fol. 378b, History of Muhammad II (+ 866).

Eighth book, on ff. 487b-642a, History of Bazyad II (+ 918).

Comp. H. Khalifa ii, p. 110; vi, p. 500; Rien i, p. 216 sq.; C. I. Tornberg, p. 191; W. Morley, p. 142; G. Flügel, ii, p. 216 sq.; Hammer-Purgstall, Geschichte des Osmanischen Reiches, Book I, p. 34, Book IX, p. 188.

This MS. consists of two parts: a. Introduction and the first seven books; b. The eighth book. According to the colophon on fol. 486a the first part was copied by 'Ali bin 'Abd-alghalib bin Ta'ayat-ullah bin 'Ali Alifurzabadi, and finished on Tuesday, the 7th of Rabi-alawalaw, A.H. 1074 = A.D. 1663, the 9th of October.

The second part was finished A.H. 1110, in Rabi-alawalaw = A.D. 1698, September; see the colophon on fol. 642a.

The whole MS. is in complete preservation. The margin of the second part shows occasional emendations (with مص).

Ff. 642, ll. 31; small Nasta'liq; size, 14 in. by 7¾ in.

312

Sharafnâma (شَرَفْنَامَهُ تَأْرِيخ كُرَدُسُتَانِ.

The very rare and extremely valuable history of the Kurds, called Sharafnâma, or the Ta'rikh-i-Kurdistan, by Sharafkhan bin Shams-aldin, who was born at Garurid (according to others, Karhard or Karalirud) in Irak (comp. Charmoy, tradition, tome i, sect. partie, p. 2, note 4), A.H. 949 = A.D. 1544, and completed this work A.H. 1005 = A.D. 1597; comp. detailed accounts of the author himself, as well as his composition, in H. Khalifa ii, 134, No. 2235; Rien i, p. 209 sq.; Morley, Catal., pp. 143-151; Catal. des MSS. et Xyl., p. 293; Dorn, Das Asiat. Museum, pp. 283, 348, and 661; Wolkow, Journal Asiatique, tome viii, p. 291 sq. The Persian text was edited by V. Velimirovic-Zemorn, St. Petersburg, 1860-62 (Sherief-Nameh ou Histoire des Kurds), in two volumes; a French translation, with an ethnographical and geographical introduction and many notes, has been published by Mr. Charmoy (Sherief Nameh ou fastes de la Nation Kurde), in two volumes, St. Petersburg, 1868-75. Two Turkish versions of the Sharafnâma are found in the Brit. Mus. Add. 7, 860, and 18547.

The present copy is the most excellent of all, being Sharafkhan's autograph, finished by himself according to the colophon (فث تحریر و تصحیح علی دین)

Contents:

Author's preface, table of contents, etc., on fol. 1b.

Introduction (مقدمه) on the origin of the Kurds, their manners, and customs, on fol. 4b (ذکر انسان)

First book (شجاعت) on pp. 59b. History of the Sultans of Kurdish origin, in five parts: (ذکر سلطانان که علم سلطنت بر افرادشان اندازه) First part book (شجاعت) on fol. 59b, History of certain great, but not quite independent rulers of Kurdistan, also in five parts: (ذکر عظمت حکام کردستان) Second part book (شجاعت) on fol. 29b, History of certain parts of Kurdistan, also in five parts: (ذکر aurâza-nâma) Third part book (شجاعت) on fol. 39b, History of the other Amirs and rulers of Kurdistan, in three parts: (ذکر سادات کرمانی و حکام کردستان).

Fourth part book (شجاعت) on fol. 63b. History of the other Amirs and rulers of Kurdistan, in three parts: (ذکر حکام کردستان).

Appendix (دانش) on fol. 154b. History of the Ottoman emperors and the contemporary kings of Iran, Turkey, etc. (ذکر اجلاس سلطانی حجمت آن آل)

Beginning of the Sharafnâma (شروع شرفنامه)

Appendix (دانش) on fol. 256b. History of the Ottoman emperors and the contemporary kings of Iran, Turkey, etc. (ذکر اجلاس سلطانی حجمت آن آل)

In the Sharafnâma (شروع شرفنامه)
313

Another copy of the same work.

This very correct copy was transcribed by Ḥasan bin Nūr-aldin, at Kilis, in the district of Halab, from the author's autograph, the 5th of Jumādī-al-awwal, a.h. 1015 = a.d. 1606, 9th of September, ten years after the composition of the work; see the colophon:

 وقد وقع في الأثر بعض النسخ هذه الكتاب المكتبة على

بعد الفراغ واتخذوا نسخة كتاب الله المكية حسن

در يدوين في قسمة كتاب كتاب الحسن

من حذف مؤلف وموضوع ومضاعف شرعي حاس تأليف

الرجوع الرجعي في خمسي شهادة الأئل من شهر

سناء خمس عشر ولف

Mr. Charmoy made use of this copy for his French translation; see his 'Avant-propos,' p. 5.

Contents:

Preface on fol. 1b.,
Introduction on fol. 5a.,
Book I on fol. 8a.,
Book II on fol. 35b.,
Book III on fol. 68b.,
Book IV on fol. 143a.,
Appendix on fol. 193b.

Ff. 327, ll. 21: Naṣāḥī; size, 10½ in. by 6½ in. [Elliot 321 (G.O.)]

314

The same.

Introduction on fol. 4b.; Book I on fol. 7b.; Book II on fol. 31a.; Book III on fol. 60a.; IV on fol. 124b.; Appendix on fol. 166a. A part of fol. 117b., the whole of f. 118 and 119a. are left blank, but the text is uninterrupted. The date is torn away, only paper remains.

This copy was presented to the Bodleian Library by N. Huntington, 1860.

Ff. 263, ll. 21: careless Naṣāḥī: a few pages entirely or partly supplied by another hand; much injured, especially at the beginning; size, 11½ in. by 6½ in. [Hunt. Donat. 13.]

315

Ta'rikh-i-Kashmir (تاریخ كشمیر).

An abridged history of Kashmir from the earliest times down to a.h. 1024 = a.d. 1615 (this is the last date, which occurs on fol. 129b, l. 4), compiled at the request of Jalāl-aldin Malik Muhammad Nāji ibn Malik Nusrat, by Ḥasan bin 'Ali of Kashmir, and founded, as we believe, like all the following histories of Kashmir, on the original Sanskrit work of Rājatarangini, for which we refer to H. H. Wilson, 'An Essay on the Hindu History of Cashmir,' Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq. to Klaproth, Journal Asiatique, 1825, tome vii., p. 1 sq.; D. J. F. Newall, 'A Sketch of the Mahomedan History of Cashmere,' in the Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854 (pp. 409-460); and Rieu i. p. 296 sq.

We do not find this adaptation of the old Rājatarangini mentioned or described anywhere; at any rate it is different from all the histories enumerated by Wilson, Newall, Rieu, etc. It begins with the well-known story of the drainage of the water from the valley of Kashmir or Satisaras, on fol. 3b. The pre-Muhammadan epoch comprises ff. 3b-35b, the post-Muhammadan the rest. At the beginning a part of the prefix is missing.

The first abrupt words of this copy run thus:

جەھان چاھم دنەی نەخواهد مەرۆد وچە

Not dated.

Ff. 130, ll. 15; Naṣāḥī; ff. 123 and 124 supplied by another extremely careless hand; size, 8½ in. by 4½ in. [Fraser 160.]

316

Ta'rikh-i-Kashmir (تاریخ كشمیر).

Another work of the same title, containing a history of Kashmir from the earliest ages down to its conquest by the emperor Akbar, compiled from the same old Kashmirian chronicle of Rājatarangini and other authentic documents, by Ḥādīr ibn Ḥasan Malik ibn Kamāl-aldin Malik Muhammad Nāji of Cāvarah, between a.h. 1027 and 1030 = a.d. 1618-1621. The author, a native of Kashmir and descendant of one of the principal families of this country, dedicated his work to the emperor Jahāngīr; comp. Rieu i., p. 297, and J. Auner, p. 98, where, by a mere mistake, it is ascribed to the grandfather, Kamāl-aldin, instead of the grandson, Ḥādīr Malik.

Beginning:

ای آنکہ جهان بھجیت نست کوا

کس را نمود ذکر کے تورا رؤا چ

No date. This copy formerly belonged to W. Morley, who got it from the library of Dr. Adam Clarke, in December, 1836.

Ff. 186, ll. 10; Naṣāḥī; size, 6½ in. by 4 in. [Bodl. 674.]

317

Another copy of the same Ta'rikh.

This copy of the same Ta'rikh-i-Kashmir is rather injured in the first page and in many other places. Beginning the same as in the preceding MS. The author is here more properly called Ḥādīr Malik ibn Ḥasan Malik, etc.

No date.

Ff. 71, ll. 20; Naṣāḥī; size, 8½ in. by 4½ in. [Elliot 306.]

318

Ta'rikh-i-Kashmir (تاریخ كشمیر).

A third work of the same title, composed a.h. 1122 = a.d. 1710, in the fourth year of Bahādurshāh's reign (not of Muhammadshah's, as Wilson says), by Narāyān Kūl, with the takhallus 'Ajīz (a Hindū Brahman of Kashmir; see the author's name and the date of composition on fol. 3b, l. 8, and fol. 3b, ll. 9 and 10). It is professedly a mere translation (in the Oriental meaning of this word) of the above-mentioned Rājatarangini;
Besides its historical details this work contains very valuable particulars on learned men, poets, etc., in the different eras; see, for instance, fol. 70b:

"..."
HISTORY.

173

It contains an introduction, six books (tabakah), and a conclusion; of these we have in the present MS. the introduction and books 1–5, the fifth not quite complete. The remainder is either wanting or was never composed at all.

Author's preface on fol. 15a.


First tabakah on fol. 21a. The kings who ruled it before and immediately after the deluge.

Second tabakah on fol. 67a. The early Hindú Rajás.

Third tabakah on fol. 101b. The first Muhammadan rulers, the Shahmírí dynasty.

Fourth tabakah on fol. 158b. The Cákán dynasty.

Fifth tabakah on fol. 200b till end. The Moghul emperors as rulers of Kashmir. It breaks off abruptly with A.H. 1150, during the reign of Muhammad Sháh (+ A.H. 1161 = A.D. 1748).

According to the index in the preface (fol. 12a) the sixth tabakah contains, or was to contain, the history of the rise of the Afghán, the conquest of Kashmir by Ahmad Sháh, till the time when the author wrote.

Conclusion, on some peculiarities and wonderful things of Kashmir.

Beginning:

للمحمد للرب العالمين والصلاة والسلام على رسله محمد ﷺ وآلبحابه جميع مكرّرات را جت اظهار الله

End:

آت دعومن را كي وردبان من ودبان آل رسول

According to some verses at the end this work was completed in Rajah, A.H. 1184 = A.D. 1770, October, November.

Ff. 91, ll. 11; Nastaliq; size, 8½ in. by 5½ in. [Ouseley 172.]

322

A large paper roll, containing the pedigree of the Afghan tribes, their origin being traced back to Abraham, Isaac, Jacob, Benjamin, Saul, Armeah, Afghán, who is believed to have been General to Solomon, and from his name the Afghans are so called. Some historical explanations are added.

At the top we read: ‘(Pedigree) of the Afghans, taken from a Manuscript written by the late Hafiz Khimut.’ This Hafiz Khimut occurs at the end of the pedigree, and to his name the following note is added: ‘Who commanded the Rohilla army on the day
when the English conquered Kutteer for the Vizier. He was shot gallantly fighting for his country; and left behind him eleven sons, who, after long confinement at Lucknow, were at last set at liberty by orders of the English, and permitted to retire to their own country.

On comparing this with the 'History of the Afghans,' translated from the Persian of Naneet Ulah by B. Dorn,' preface, p. xii, we are led to believe that this pedigree is excerpted and translated into English from the خلاصة الأنساب, composed in Persian by Hāfiz Raḥmat bin Shāh 'Alām. He was the ruler of Rohilkhand since a.d. 1749, and was killed in the battle of Kattarah, A. D. 1774, April 23, against the combined forces of the East-India Company and the Wazir of Oudh. Comp. K. F. Neumann, Geschichte des Englischen Reiches in Asien (Leipzig, 1857), vol. i. p. 493.

The biography of Hāfiz Raḥmatkhan is written by his own son, see 'The Life of Hafiz Ool-Moolk, Hāfiz Rhemat Khan, written by his son, the Newāb Moost Ubā Khan Bahadur, entitled Gooldistan-i-Rhemat. Abridged and translated from the Persian by Charles Elliot, London, 1831.'

[GESELEY 410.]

323
Tuḥfat-al-Ālam (الکتابیات و لوازم الروایات)

A quite modern geographical, historical, and biographical work on Shūstar (in Khūzistān), with a great deal of special information on this town, accounts of travels, memoirs, and many interesting notices on the general history of Hindūstān, composed by 'Abd-al-ʿĀrif bin Abī ʿAbd al-Muḥammad al-ʿAlām, and given by him as a present to the prince of the Ālam, the cousin of 'Alījunāb Sayyid Abī-alkāsim bin Sayyid Rādī, commonly called Mir ʿAlam Bahādūr, whereof this book is entitled Tuḥfat-i-ʿĀlam; see fol. 1b, l. 10 sq.:

جوان أطلال بر مئات سلف را نسبت بطاقات إبان علي قد مراتهم فوالد نبيمارست وآذان است كي كيريغ أز حزدمدان وقار وتغ طاناس بر دوجيب رأ صرف دانست آثار نموه اند نتخاف فارغ اللفت بن درب طالب الموسيقى اليوسترى رصيد كي حمل أر اضعف طيار وشتهج عساس وفاصد أبدا وأمام ودعي عساس ودعي عساس ومحمود نمواه اند سلك تخوز ونماه كمامب عد زادة نحاجبب ستبد ابوي الفاصل البا سنغ في مختلف بحر عالم بهادر ادام الله فيل وطرد ونماه لفزان ان تراب ين بالله يهمت نبئال واحوال وأضعاف نماه لفزان ان تراب الخاصل آيد ونماه حفزة بدر وتنكنادا تذرز بدر نبئال أبت ين بلد إبان عكس وحونه لدمج قبالة الله الاحياء امام الله بحاصر نماه للها الاستعانة.

This copy is dated the 28th of Rabi'-al-awwal, a. h. 1229 = a. D. 1814, March 16th; the last year which occurs in the work itself is a. h. 1214 = a. D. 1799.


FF. 259, ll. 17-19; Nastaʿlīq, quite modern handwriting; the single leaves are mounted; size, 13½ by 8½ in. [Elliott 382.]

VII. Collections of Historical Contents.

324
Jawāmiʿ- al-ʿalākāyat wa lawāmiʿ- al-liwāyāt (جوابیات و جوابات الروایات)

A good, old, and complete copy of the celebrated collection of tales and anecdotes, composed during the reign of the Slave-king Abū-al-muẓaffar Shams-al-din Altamis (a. h. 607-633 = a. d. 1211-1236) of Dihili, by Maulānā Nūr-al-din (or, according to others, Jamāl-al-din) Muhammad 'Anfi, the famous author of the eldest Persian tadhkīrāt, the Lubāb-alalbāb, and dedicated to the Wazir of that king, Abū-al-muḥamād (also styled Abū-al-muṣaffār wa al-nakārim wa Abū-al-maṣāfār wa almaʿāli) Nizām-al-mulk bin Abī Saʿd al-jumāni, at whose desire the author compiled this work, and finished it a. h. 625. It is commonly styled جوابیات الكتابیات.

Contents:

Volume I (No. 171): First kisom on fol. 1b, treating of the knowledge of God (الکتابیات و لوازم الروایات), and beginning: همدان مصداق كه ان ردتی صاحب وجود تناهی واله

A complete index of the whole work is given on ff. 4b-7b. The twenty-five bābīs of this kisom are found here on ff. 7b, 16b, 32b, 44b, 94b, 145b, 158b, 177b, 171b, 186b, 193b, 207b, 230b, 251b, 263b, 272b, 281a, 289b, 296b, 300b, 302b, 307b, 309b, 311b, and 313b.

Volume II (No. 172): Second kisom on fol. 1b, treating of good morals (در اخلاق حسین حسینی وسر بریسم), and beginning: سر نهادی خلاق اخلاق حسینی وسر بریسم

The twenty-five bābīs of this kisom are found here on ff. 1b, 4b, 6b, 12b, 24b, 28b, 35b, 38b, 40b, 43b, 47b, 53b, 57b, 61b, 64b, 71b, 76b, 80b, 84b, 89b, 92b, 96b, 101b, 108b, and 111b.

Third kisom on fol. 117b, treating of blamable conduct (در بیان اخلاق صدهم), and beginning: شکر وسیع وسر بریسم

[Signed: وحید میرزا مربرور کریمی آلی‌هاشمی]
The twenty-five bābs are found on ff. 117b, 121b, 123b, 127b, 130b, 134b, 138b, 143b, 148b, 152b, 156b, 160b, 164b, 168b, 171b, 174b, 178b, 182b, 186b, 189b, 194b, 198b, 204b, 208b, and 214b.

Fourth kism on fol. 219b, treating of cosmographical and other miscellaneous matters in Persian. The book was finished by the darwish ʻAli Kātib, the 20th of Ramadān, a.h. 832= A.D. 1429, June 23; the fourth by the same, a.h. 833= A.D. 1430.

No. 171, ff. 319; No. 172, ff. 333; ll. 1-5; Nashkil; illuminated frontispiece at the beginning of each kism; gilt edges; binding green and gold; size, 13 in. by 9½ in. [Elliot 171, 172.]

325

Another copy of the same work.

Contents:
First kism on fol. 1b, incomplete at the beginning; the first words, تا منك و أنس, correspond to Elliot 171, fol. 3b.
Index on ff. 2a-4a.
Second kism on fol. 252b.
Third kism on fol. 332b.
Fourth kism on fol. 427b.
The right order of ff. 119-533 is: 119, 124, 120-123, 125-530, 532, 531, 533.

Finished in the month Jumādā-alawwal, a.h. 1042= A.D. 1632, November-December. Some pages effaced or injured. Occasional notes and glosses on the margin. At the end, on fol. 533b, there is added a description of Isfahān, beginning: إضطهاد أزاقط جماهير است الورود.

FF. 533. ll. 15-25; Nastaliq; illuminated frontispieces at the beginning of the second, third, and fourth kisms; binding brown and gold; large waterspots, worm-eaten; a part of ff. 483b, 485b, and the whole of fol. 508b left blank; size, 12 in. by 7½ in. [Elliot 169.]

326

The same.

Contents:
First kism on fol. 1b. Index on ff. 4a-5a. A lacuna after fol. 215 (corresponding to Elliot 171, fol. 273b, l. 19, to fol. 275b, l. 14).
Second kism on fol. 246b (some stories are missing on fol. 249b; comp. Elliot 172, ff. 9-10).
Third kism on fol. 316b.
Fourth kism on fol. 390b.
The 20th of Muḥarram, a.h. 1049= A.D. 1639, May 23.

FF. 467, ll. 25-1; Nastaliq; several pages injured or effaced; size, 12½ in. by 8 in. [Elliot 173.]

327

The same.

Contents:
First kism on fol. 8a.
Second kism on fol. 38a.
Third kism on fol. 505a.
Fourth kism on fol. 612b.

Dated the 25th of Rajab, a.h. 1061= A.D. 1651, July 14, bySa’d-Allāh bin ʻAbdAllāh of Būhānpūr.

FF. 731, ll. 23; clear and distinct Nastaliq; some pages worm-eaten; size, 12 in. by 7½ in. [FRASER 125.]

328

The same.

Contents:
First kism on fol. 1b. Index on ff. 4 and 5.
Second kism on fol. 226a.
Third kism on fol. 291a. The heading, preface, and some stories of the eighteenth kism are missing (corresponding to Elliot 172, fol. 182a, l. 10, to fol. 183b, last line).
Fourth kism on fol. 357a.
The third kism was finished on a Wednesday, in the month Dhū-al-biḥājah, a.h. 1067= A.D. 1657, September-October; the fourth the 26th of Sha‘bān, a.h. 1160, at Lāhūr (A.D. 1747, September 2), that is to say, the last leaf was supplied at that date by a modern hand.

FF. 425, ll. 1-5; Nashkil; a little worm-eaten; illuminated frontispiece on fol. 1p; adorned headings at the beginning of the last three kisms; the first eight and the last sixteen leaves are put into a modern margin of white paper; a beautiful flower on fol. 225b; size, 12 in. by 8 in. [Elliot 174.]

329

Another copy of kisms II-IV of the same.

Second kism on fol. 1b.
Third kism on fol. 157b.
Fourth kism on fol. 310b.

An index at the beginning of each kism. Some lines of the conclusion are missing. No date.

FF. 478, ll. 18-25; Nastaliq; size, 12 in. by 8 in. [Elliot 170.]

330

A fragment of the same work.

This fragment contains the portion from the middle of the first kism of the first kism (= Elliot 171, fol. 12a, l. 14) to the beginning of the twenty-first kism (= Elliot 171, fol. 302b, l. 3 ab infra), from which (in the middle of fol. 290b) it suddenly goes over to the beginning of the twenty-fifth kism (Elliot 171, fol. 313b, l. 14), and continues as far as Elliot 171, fol. 317b, l. 10.

Beginning: بيدنا حَرَاشِتُ در رجُمانْيْا بِتشه مِشيِ شِندُدُ نا حُمَّانْ ذُنُبِيًّا بِامِرْ مَؤَمِنِيْن سُهِّبٌ الْحَسَنِ

End: وَأَرَى بِمُسَلَّمٍ مِّنْ قُرْنٍخُرْدَانِ وَنَسَبَ وَرَجَانِدِ

Werto bāy bāy būkāshandān and wertend munki āmār bā ma-

Bīyān kān
In several places, especially towards the end, the original of this copy must have been destroyed or rendered illegible; of the blanks, some are left, some are filled out by a more modern hand.

Not dated.

Originally 294 ff., according to the Arabic numbers; at the beginning nine leaves are wanting and the end is also imperfect; ll. 23; Naskhi, on dark brown paper; size, 135 in. by 72 in. [Ouseley 361.]

331

Tarjuma-i-Jâni'i-alikâyât (ترجمة جامع الكبایات).

A literal Turkish translation of the same work (here also styled جامع الكبایات والمواضعات الراويون), by Šâlih bin Jalâl, who made it at the request of Sultan Bayazid bin Sulaimânkhan bin Salimkhan bin Murâdkhân bin Muhammedâd Khan bin Yâl다rin Bâyazidkhân bin Murâd bin Urkhan bin 'Uthmân, and died A.H. 973 = A.D. 1565; comp. G. Flügel, i. p. 413. The translator's preface begins on fol. 1b thus:

وبسم المولى كتاب جامع الكبایات حصرت شامزادة براج

The first kism of the original work begins on fol. 4b; the second on fol. 25b; the beginning of the third and fourth is not marked, all the headings being omitted in the last half of the copy; there is only headed the ninth báb of the third kism, on fol. 35o. The copy is complete, but not dated.

Ff. 450, ll. 25-30: Naskhi; size, 10½ in. by 6½ in. [Sale 47.]

332

Tarjumât-ālakmîlah (ترجمة المکالمات).

A collection of legends on eminent Muslims, distinguished by piety and learning. From the preface we learn the following facts:

Shaikh 'Abdallâh bin A'sâd Alyâfîi Alyamani, who died A.H. 768 or 771 = A.D. 1366 or 1369, composed two works in Arabic on the same subject: one called خلافة المفاخر (حکâyâ; حکبیات), according to H. Khalîfa iii. 160), chiefly relating to Shaikh 'Abd-alkâdîr Jilâni (who died A.H. 561 = A.D. 1166); the other called روض الراویمن in حکايات المافخرون, which is noticed by H. Khalîfa iii. 488, and which was translated into Turkish by Surârî. To this latter work the same author composed a complement (مکالمه; تکمیله), and of this complement the present work is the Persian translation. The translator first got acquainted with the original at Madinah, and he undertook the translation at the request of his teacher, سید جلال الدين اوجه جامعی, and of several pious men of Yaman. The translator's name is not mentioned in the book itself. It contains 200 legends (حکایات).

H. Khalîfa, ii. 81, mentions a Persian collection of legends of saints, by Shaikh 'Uthmân bin 'Umar Alkhâf, divided into twenty bâbs, each bâb of ten hikâyât (that is, 200 legends). Possibly our complement is identical with the mentioned by H. Khalîfa. A poetic Persian version of this collection was made by 'Abdi in India, under Shâhjahân, A.H. 1051; see A. Sprenger, Catal., p. 307.

Beginning:

المولى بسم المکامات المکتاب دامو مکتاب حکايات المافخرون في منائف الإل.

No date. But there occur some dates of former owners: for instance, Jumâdâ-ālâkhar, A.H. 918 = A.D. 1510, November—December; A.H. 914 = A.D. 1508, 1509; A.H. 925, 11th of Shâbân = A.D. 1519, 8th of August, etc.

Ff. 241, ll. 15; Naskhi; the first two pages richly adorned; size, 9½ in. by 5½ in. [Hunt, Donat. 10.]

333

Another copy of the same.

This copy was made during the reign of Muhammed Shâh, A.D. 1719—1748. The colophon is incomplete: تام ضد من هذه النسخة الشرفة المباركة المفرومة للمستنیات بالتكملة (بالتکمیله); والسلام المولى تام شامم عبد الإله بسم الله، الدوام. Beginning the same as in the preceding copy.

Ff. 193, ll. 15; Nasta'îkh; size, 8½ in. by 5 in. [Ouseley 37.]

334

Zubdat-âl-'ulûm (زيدة العلوم).

A collection of legends and traditions of Muhammed and his companions, the first four Khalîfs, the celebrated Muhammâdan Shaikhs and 'Ulamâs, the Saints, the chiefs and commanders of the mystical congregation (the Aghtâb, Antâd, and Abdal), together with an account of the miracles worked by the Shaikh Muhyi-aldin 'Abd-alkâdîr Jilâni (who died A.H. 561 = A.D. 1166), and of discussions on hell and paradise by 'Iwâd Hisârî, who composed this work as a token of his reverence and gratitude toward his protector and benefactor, Khwâjah Bâkîjan Chiyâyât-almîlîh, akil-yah wa akîn 'Imâd-aldin; comp. fol. 2b. The name of the author and the title of the book appear on fol. 2a, l. 15, and fol. 4b, l. 6, but no date of composition is found anywhere. The work is divided into six bâbs, viz.:

باب أول در كل خصائص كم آن مختص است برجل خدا

on fol. 4b.

باب دوم در ذكر الإسلام إبي بكر عمر و عمران و علي

on fol. 25b.

باب سهيم در ذكر علماء فضل و نوادر إبیان

on fol. 46b.

باب جهان در ذكر أطباء و(LED WAD NAWAR A YUWQA، on fol. 54b.}
HISTORY.

335

Another anonymous collection of miscellaneous traditions, legends, etc., defective both at the beginning and end, without any chapter-headings. The single stories are introduced by the phrase 'It begins abruptly on fol. 183 thus: It begins abruptly on fol. 183 thus:

The single traditions, legends, sayings, etc. always begin with a phrase like 'The single traditions, legends, sayings, etc. always begin with a phrase like

No date.

Ff. 190, II. 19; Nasta'lik; the original leaves are put into a modern margin; illuminated vignette and frontispiece; size, 10 in. by 5 in. [Elliott 420.]

336

A short fragment of the same.

A very short fragment of the same anonymous collection, defective also both at the beginning and end. The first words run thus: A very short fragment of the same anonymous collection, defective also both at the beginning and end. The first words run thus:

The last words are: The last words are:

Ff. 1-16, II. 17; Nasta'lik, written by the same hand as the preceding copy; size, 8½ in. by 4½ in. [Seld. 28 sup.]

337

Nigaristan (نگارستان).

A collection of historical anecdotes of celebrated men from the time of Nizär bin Ma'add bin 'Adnān to that of the author. It was composed by Ahmad bin Muhammad bin 'Abd-al-alghafār al-Ghaffārī Alkawzīni, A.H. 959 = A.D. 1552. He died A.H. 975 = A.D. 1567. On the fly-leaf (a) is written a biographical note, taken from the chronicle of 'Abd-alkādir Bādā'ūnī, which states that the author was a descendant of Imām Najm-adīn 'Abd-al-alghafār (died 665), who composed a Shi'ite law-book, Allāwī (see H. Khâla ii. p. 5); that he himself wrote besides the Nigaristan the Jahān-ārā and the Mūmjil-al-tawārikh, a chronicle from Adam till Muhammad; and that he died on returning from the pilgrimage to Makkah, A.H. 975. See W. Morley, p. 50; Ricu i. p. 106; M. Krafft, p. 87; Catalogue des Manuscrits et XYlographies, etc., p. 276. An extract is given by B. Dorn, Auszüge, etc., pp. 349-350. For other extracts see Elliot, History of India, ii. pp. 504-506.

This MS. is of particular value, being the bronzillon of the author himself. End (added on the margin of fol. 152a by the first hand):

and by the same hand (current Shikasta), on the reverse side of the fly-leaf, that this copy was written by the noble author Mūljnān Ahmad Alghaffārī, and that one Mirzâ Sayyid Muhammad made a present of it to Muhammad Sa‘īd, on the 7th of Shawwal, A.H. 1142 = A.D. 1730, April 25th, though being well aware of its great value, by the same hand (current Shikasta), on the reverse side of the fly-leaf, that this copy was written

One on the same page the scribe of this has given his name and time, of which statement very little else but the beginning of his name 'Husān' is preserved.

A third note of a different hand (likewise Shikasta) we find on the fly-leaf (a):

(a) The original design of the work by Alghaffarī. We are obliged to assume that he afterwards revised and increased this considerably—in short, made that reduction of the Nigaristan, in which it became generally known. Comparing this copy with the other, No. 339, we find that the latter is much more copious.

(b) A collation on the margin, made with a copy of

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1 This date is the numerical value of the characters of Nigarstan, contained in the last verse of the work.

1 There is a rasura and a hole in the paper.
the common redaction. All that this contains more is added by the collator. Besides he has corrected single passages.

The collation is written in a hand different from that of the text. All these notes are subscribed 

(c) A mass of other marginalia, which may have been written by Alghaffari himself. They are superscribed either 'Sa'id' (note, in which the pronunciation of a word is fixed), or 'البى' (literally 'ligature,' here 'explanatory note'), or ترجمه (translation of the Koran verses into Persian). To all these notes is subscribed مة, by which we understand 'originating from him,' viz. the author of this book.

These notes, we must add, do not form part of the common redaction; they are not found in No. 339. We suppose the author collated them in his autograph chiefly for his own information; likewise, perhaps, in order to prepare himself for making the final edition of his work.

(d) Additional notes, further explanations or corrections told by Alghaffari. They are all subscribed by مه 'Sa'id,' and this Sa'id is the same Muhammad Sa'id of whom it is stated on the fly-leaf that he (A.H. 1142) got this book as a present (see above). Besides we have a statement of his on fol. 3, under the text (small Shikasta), where he says that the author has sometimes made mistakes, and that he, the humble Sa'id (A.H. 1145), corrected them; meaning by this, we suppose, his marginal notes, because the text of the present copy has not undergone any special alteration, but agrees entirely with the other copy, No. 339, which is dated A.H. 1077 (or 1078), therefore previous to Sa'id for a long time.

Beginning:

ای طولانی بهارستان وای نگارنده نگارستان
End:

چو در واقع نگارستان چنین است از آن آمد : نگارستان واقع 145

For an edition of the work this MS. would be an excellent basis. It was edited at Bombay in 1858 (lithograph); see Trübner's Record, No. 37, p. 270.

Ff. 1-152, ll. 17; small, current Nasta'liq; size, 8½ in. by 5½ in. [Ouseley 46.]
b. Ff. 55-59. Chronological review of the chief events which happened during the above-stated period. To every date a chronogram is added. It comprises the conquests, buildings, births of princes, their marriages, festivals, appointments, etc. Beginning: فزیر: از ثوابت و زمانان و ولایات—ودیا مساجد و روستا—ودیا شهر و روستا—راپیده و مراسم شاهزاده‌ان کمک کردن
The last date that occurs is A.H. 1062.

2. Ff. 60-62. Title: تاریخ سلطنت پادشاهان خلق
An account of the reign of Sultan Chiyáth-Addin, king of Málwah, A.H. 873-906 = A.D. 1468-1500.
This agrees almost literally with Firishta's report (see J. Briggs, History of the Rise, etc., vol. iii. pp. 236-239). It was either enlarged with some more details from Firishta, or taken from the Ta'rikh-i-Hakkí by 'Abd-al-hak lí Dihlawi (see No. 195 and W. Morley, p. 63, ii. 13, 14). It corresponds almost literally with No. 245, ff. 279r-281v (the following three leaves are additions, and relate to Aurangzib, not to the kings of Málwah); the report, however, in this chronicle is fuller than that of No. 245.

3. Ff. 62b-67a. Title: تاریخ سلطنت سلسله علیه
محمدرضا امیر نجم داری آمی از آن که
a. Ff. 62b-67a, l. 2. History of the Timúrids both in Iran (fol. 63a, l. 12) and in India (fol. 65a, l. 14), from A.H. 781 to the date of this composition, A.H. 1088.
b. Fol. 67b, l. 2, end. Review of their conquests, buildings, their sons, festivals, appointments, etc., arranged chronologically.
This part does not seem to be complete, the last fact mentioned being the capture of the fort Daulatabád under Sháhjáhan.

5. Ff. 69b-75a. فتح نامه که مولانا على كل از نهایی حسین نظرالله نوشته
Hamín Nízámsháh ruled the kingdom of Ahmadnagar from A.H. 961-972 = A.D. 1554-1565.
b. Fol. 73a, مکتوب مقدم که اجلان خان نوشته.
c. Fol. 74a، جواب مکتوب مقدم که اجلان خان نوشته.
d. Fol. 75a، من نشان علاهی آماده حسین نظرالله نوشته.
e. Fol. 78a، رفع که راجع حریف از جلیل جازی در طبل انجکار تو روز ملمتعل خلل الدان نوشته.
f. Fol. 79a، ولی آقا در طبل بیکی از دولت انجکار-
سجRAR BY ملهم گردید.
5. Ff. 79-84. Title: تاریخ سلسله علیه
کتبی و معینالله.
a. Ff. 79-84. History of the kings (Kutbsháhs) of Gulkúndáh from the foundation, A.H. 912, to the date of this composition, A.H. 1088.

b. Ff. 85-86. Chronological review of their conquests, buildings, their sons, etc.
None of these three MSS. is dated; however, on the first page of part 5 is written 1105 دی جمهوری
دHazrát
This book entered the library (?) on the 28th Dhul-al-Hijjah, A.H. 1157 = A.D. 1745, 1st of February.'
Ff. 81-86. The whole seems to have been written by the same hand, on dark brown paper with gold borders; it is also collated. Ff. 51-67 partly written in Sultáni (ff. 51-59), partly in Nastá'ík (ff. 62-67); in the former part the copyist has written square over the pages, in the latter, straight down; size, 11½ in. by 6¾ in.; on ff. 65-67 each page II. 22. Ff. 69-78, 11. 17; Shikasta; size, 11 in. by 6½ in. Ff. 79-86; Nastá'ík, written square over the pages; size, 11½ in. by 6½ in.

342
Taj-al-kísa (تاج القصیم).
The Persian preface begins on fol. 2a, l. 3: وستایی برداری آمر میرخاند جهان آل
The title is mentioned on fol. 4a, l. 11. As to the author, his name does not occur in the book itself. On the first page is a note which contained the whole name, but part of which is cut away:

.. تاج القصیم [تاج] ..
بن نصر الساحر امام محمد مراد
The words امام محمد مراد are added by a much later hand; the rest of the note may have been written by the same hand which wrote the whole, but it is not certain. Accordingly one part of the author's name was Ibn Nasr Albukhári. In the book he calls himself only المفتی. We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed.

The contents are sketched by the author himself in these words (fol. 4a, l. 6): پس بدی برتندی عائلا جمع کردند که این کتاب را از آن قرآن عالم وآسمانها وهمینا وهمینا جمع موجودات از آن تأثیرهای صورت الله علیهموا ونیت واخلاقی ومحرج وزنازه ووقف افخرج ونیت حساب ونیت عیاشع وفسل ایسه یکانه در تفسیر خواندن آنه است ورد قصیم وندار بندریس
There is no division whatever. On the creation, fol. 4a; on Adam, fol. 22a; on Idris, fol. 62b; on Abraham, fol. 87b; on Moses, fol. 251b; on Jesus, fol. 361b. On fol. 361b the part dealing with the anti-Muhammadan prophets is concluded; then follows the history of Muhammed till the end of fol. 465.
The book is imperfect at the end; it concludes with a report of the battle at Hunain, see fol. 465a.
End: جوون بهره مره اجوان اوتاسي شدنن رسول لشكرى
در اين ايشان فرستاد و مردى از قبيله اشعران بر ايشان
امکن دارد ناموآید و رشد آيد عامر
Not dated; carefully copied.
Ff. 465, ll. 25; small Naskh; size, 9½ in. by 5½ in. [Ouseley 193.]

343
Kişas-ala-nabi (قصص الأنبياء).
Another, but much smaller work of the same contents, apparently a mere abridgment of the preceding one. It begins here on fol. 1b thus: "وَهَذَا كِتَابٌ قَصْصَ مِنْ أَنْبِيَاتِ اللَّهِ عَلَيْهِمَمُ وَلَدَى مَكْمِدْ نِيَامُ حَذَا: كَدْ حَزَّنَ فَوْقَ آرَيَقَ هِذَا سَمَى سَمَّى الْمُحْلِمُ امْرِنَاهُ رَبِّي يَسْتَمِعُ كَرِيمِ مَعْمَرُ بمَعْمَرٍ الخَوْقَالِ النَّاسِ.

There are lacunae at once after the first and second leaves, as a comparison with the copy in the India Office (No. 14 J. 26) shows, which, moreover, differs in many respects from ours. According to that copy there are missing here the stories of Adam, Seth, Idris, Nuh, Hūd, Salih, Shaddad, Abraham, and Jacob. The first story which appears here with a heading is on fol. 3r, the story of Joseph. Then follow Shu'aib, Job, Dhū-al-karnain, Shu'ayb again (repeated), Bā'ūm, Moses, Joshua, David, Solomon, Zacharias, Maria, and Jesus, Khidr and Elias, St. George, etc., etc. On fol. 99b the story of Muḥammad begins. The copy is defective at the end.

Ff. 120, written by different hands, partly in Naskh (on ff. 1-42 and 44-93, ll. 18-23), partly in very careless Nastālīk (on fol. 43 and ff. 94-120, ll. 15-18); size, 9½ in. by 6½ in. [Boen, 619.]

344
Siyar-alnabi (سر النبى).
A collection of interesting and remarkable events, anecdotes, traditions, and legends from the life of Muḥammad and of his companions, entitled, according both to the fly-leaf and the colophon, 'Siyar-alnabi.' An author's name does not appear anywhere. It begins, without a preface or introduction, at once with these words:
أَرْوَى أَخْبَارَ حَدَائِنَا اسْمَارِ جَنِينِ رَوَى مِيْكَنِنَ: كَدْ حَزَّنَ فَوْقَ آرَيَقَ هِذَا سَمَى سَمَّى الْمُحْلِمُ امْرِنَاهُ رَبِّي يَسْتَمِعُ كَرِيمِ مَعْمَرُ بمَعْمَرٍ الخَوْقَالِ النَّاسِ.

This work is much more a novel than a history, and is not to be confounded with all the Arabic work of the same title, composed by Muḥammad ibn Ishāk Almuṭalibī, and afterwards translated into Persian, A.H. 612 (comp. No. 127).

Copied A.H. 1052 = A.D. 1642.
Ff. 154, ll. 15; Nastālīk; the first three pages supplied by a modern hand; size, 8¼ in. by 5½ in. [Ouseley Add. 82.]

345
An anonymous collection of tales and traditions, beginning: "وَلَدَى مَكْمِدْ نِيَامُ حَذَا: كَدْ حَزَّنَ فَوْقَ آرَيَقَ هِذَا سَمَى سَمَّى الْمُحْلِمُ امْرِنَاهُ رَبِّي يَسْتَمِعُ كَرِيمِ مَعْمَرُ بمَعْمَرٍ الخَوْقَالِ النَّاسِ.

Omissions everywhere. No date.
Ff. 248*-383*, ll. 16; Nastālīk; size, 9½ in. by 5 in. [Seld. 23 Sup.]

346
A short Shi'itic account of Ḥasan and Ḥusayn till the death of the latter at Karbalā, A.H. 680, the 10th of October.
Beginning: "وَلَدَى مَكْمِدْ نِيَامُ حَذَا: كَدْ حَزَّنَ فَوْقَ آرَيَقَ هِذَا سَمَى سَمَّى الْمُحْلِمُ امْرِنَاهُ رَبِّي يَسْتَمِعُ كَرِيمِ مَعْمَرُ بمَعْمَرٍ الخَوْقَالِ النَّاسِ.

End: رَخُصَ كَرِيمٍ كَدْ حَوَّلَ كُرُوحُ دُرْدُ يَسْلُوءُ سَرَأَ دُرْدَلَا: أَفْرَدَ كَدْ حَوَّلَ كُرُوحُ دُرْدُ بِسْوَى مَدْيِنِهَا رَحَمَ شَدَدَ

On the binding Sir W. Ouseley has called this "MerzAbi nam," but we do not see on what authority, as no title occurs in the treatise itself.
Ff. 1-4, ll. 13; Nastālīk, on modern European paper; size, 10½ in. by 6½ in. [Ouseley 386.]

VIII. Biography.

347
Āthār-al-wuzūrā (آثار الوزرة).
Biographies of the most famous wazirs from the oldest times down to the reign of Sołtan Husain Mirzá, composed by Saif-Allān Nājī bin Nīzām-Allāh, and dedicated to his master the great wazir Khwājah Kivān-al-din Nīzām-al-mulk alkhwāfī, A.H. 883 = A.D. 1478, 1479. This date we conjecture from the following passage on fol. 238a, l. 4: حَالَةَ كَسِيَ السَّلَاتِ وَمَا شَكَّلَ تَلَاتٍ (نُفَنَانَائُهُ اسْتَمَ مَ): 803, as here written, is nonsense, because there are quoted in the second makālah, on fol. 234b, the years 871 and 872; on fol. 235 several times the year 875. Consequently we suppose that the compiler omitted the number seven times. It is divided into two makālahs, the first of which (مَالِقَّةٌ أَوْلٍ ذِكَرَ أَخْبَارَ وَأَخْبَارَ وَأَخْبَارَ) contains the history of all the former wazirs, arranged into twelve books according to the following dynasties:
1. The ante-Muḥammadan Sultāns, beginning with the biography of Pythagorus (كِيسَارَة حَكِيمِ) on fol. 8a.
2. The first four Khalifs on fol. 15b.
3. The Umayyades Khalifs on fol. 15b.
4. The 'Abbāsid Khalifs on fol. 20b.
5. The Samanides on fol. 113b.
7. The Bbuyides on fol. 153b.
8. The Safljiks on fol. 157b.
9. The Khwarizmshahs on fol. 196a.
10. Cingizkhan and his descendants on fol. 199a.

(holding omitted).

12. Timur and his successors on fol. 222b (number of the book wanting here).

The second makaläh (مکاطلق) is at Lucknow, illuminated size, Nasta'lik.

This copy was finished a. h. 975 = A. D. 1567, 1568, by Shaikh Muhammad bin Jalal-al-aldin, at Jahan (three farsakhs from Shiraz). The Arabic paging is wrong from fol. 48 to fol. 174.

Ff. 191, II. 13; Naskhi; size, 9½ in. by 6½ in.

[OUSELEY ADD. 34.]

349

Another copy of the same.

This copy was finished a. h. 978 = A. D. 1571, January-February, by Manlawi 'Abd-al-almalik. One of its former owners was Amin Ma'hum."d.

Ff. 285, II. 17; large and distinct Nasta'lik; illuminated frontispiece; size, 11 in. by 6½ in.

[ELLN 389.]

350

The same.

This good old copy was finished in the month Rama- 

dán, a. h. 978 = A. D. 1571, January-February, by Manlawi 'Abd-al-almalik. One of its former owners was Amin Ma'hum."d.

Ff. 285, II. 19; Nasta'lik; various readings and additions on the margin; the first page a little injured; size, 10½ in. by 6½ in.

[ELLN 388.]

351

The same.

This good and complete copy was finished by Ilyas Khwâjâ al-dîblî on a Saturday in the month Shawwâl, a. h. 985 = A. D. 1577, December; and was presented to the Bodleian Library by Dr. Edward Knipe, of London, a. d. 1652, according to a Latin note on the fly-leaf.

Ff. 285, II. 17; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

[BODL. 120.]

352

The same.

This good old mounted MS., the first and last leaves of which are a little injured, is dated a. h. 999 = A. D. 1590, 1591, by the same hand (as far as we can decipher the colophon). An incomplete index, comprising the first sixty poets, is written on the fly-leaves by a modern European hand.

Ff. 341, II. 15; Nasta'lik; illuminated but half-effaced frontispiece; size, 9 in. by 5½ in.

[ELLN 391.]

353

The same.

An excellent old copy, but unfortunately the date is forgotten. It concludes with the word ٌ. On the inner side of the binding, at the end, there is found the following printed notice on the MS.: "This is a good, fair, and complete copy of a valuable work, whose rarity and estimation may in some degree be gathered from the following memorandum, inserted in the book in Mr. G. Keene's writing: 'The Rev. A. Clarke, A. M., bought this book of Henry George Keene upon the following conditions, viz. if Mr. Keene cannot, during his stay in India, procure another copy of this work
equally good with the present, then Mr. Clarke is bound, upon Mr. Keene's return, to restore him this book at the same price. February 15, 1808." To which Dr. Clarke has added the following note: 'Mr. Keene went out to India, staid a few years, returned, and, though nearly twenty years have elapsed, has never reclaimed this work on the above stipulation. A. Clarke, April 20, 1825.' A complete table of contents on the fly-leaves.

Ff. 299, ll. 14; Nasta'lik; illuminated frontispiece; size, 9½ in. by 6½ in. [Elliot 392.]

**354**

The same.

One side of the first two leaves is damaged a little; besides, the beginning (one leaf) is wanting. This lacuna is supplied by a modern hand from a MS. in the British Museum, according to a statement by the same hand.

Beginning:

[F़न्दुमुः क्षेरामाऩ्हि छल्लत्मा तयारितेत्रि ब्रि]

According to the colophon on fol. 316 this copy was finished by Muhammad Sharif bin 'Abd-al-Wahab Sabzwari, a.H. 1010, the 12th of the second Rabi' = A. D. 1601, the 10th of October.

Ff. 316, ll. 15; Nasta'lik; size, 9½ in. by 6½ in. [Ouseley 305.]

**355**

The same.

Several lacunae, for instance, after fol. 166. Many pages a little injured by worms. An index, probably written by Sir Gore Ouseley, is prefixed to this copy, which is dated a.H. 1012 = A.D. 1603, 1604.

Ff. 223, ll. 17-21; Nasta'lik, written by different hands on paper of various colours; size, 10 in. by 5½ in. [Ouseley Add. 20.]

**356**

The same.

This copy was finished the 12th of Rabi'-al-thani, a.H. 1014 = A.D. 1605, August 27.

Ff. 184, ll. 17; Nasta'lik; the first three leaves supplied later; size, 9½ in. by 5½ in. [Fraser 98.]

**357**

The same.

Not dated.

Margin-column, ff. 20-221, ll. 44; Nasta'lik; illuminated heading. [Elliot 345.]

**358**

The same.

No date. The Arabic paging is wrong from fol. 111 to the end.

Ff. 191, ll. 21; careless Nasta'lik; some omissions supplied on the margin; the original leaves are put into a modern margin, except the last four, which appear to have been added by a later hand; a little worm-eaten; the first page slightly injured; size, 8½ in. by 5 in. [Elliot 390.]

**359**

The same.

Modern copy, not dated. An index on the fly-leaves, probably written by a former owner, who also paged the MS., but omitted the first leaf. Ff. 42-47 are misplaced; their proper order is: 42, 46, 44, 45, 43, 47.

Ff. 287, ll. 17; Nasta'lik; size, 10 in. by 6 in. [Elliot 393.]

**360**

Rashahat-i-lain-alhayat (شجاعتيolla). Biographies of the great and renowned Shaikhs of the Nakhshbandi order, compiled by 'Ali ibn al-Husain al-Waiz al-Kashifī, surnamed Saffi (comp. H. Khalifa iii. p. 461, No. 6453; Pertsch, p. 121; Rieu i. p. 353), a.H. 909 = A.D. 1503, 1504; see fol. 28, l. 13, fol. 35, l. 1, and the ta'rikh at the end of the work, which is identical with that quoted by H. Khalifa iii. 462 (the chronogram is כולל). This work is divided into one mašālah, three mašāds, and a kháltinah.

**Makālah** on fol. 4. History of the different classes of Nakhshbandi Shaikhs, their lives and deeds, down to Shaikh Khwaja Nāṣir-alam in al-dunya wa-al-din 'Ubaid-Allah, the great spiritual guide of the author, who entered his majlis a.H. 889 = A.D. 1484, and again a.H. 893 = A.D. 1488, and based his work chiefly on his master's lectures and discussions (ماشآه يوککان سلسلة تفصيلى).

**Makālah II** on fol. 235. Genealogy of Shaikh 'Ubaid-Allah's birth (a.H. 866), early life, journeys, high qualities, virtues, etc. (مقصود دوم در اکثریت، از حفاظت و معارف و تعریف و لطاف و حکاک، و امتال که در هر عهده و حضرت ایشان به راسته امتال افتاده).

**Makālah III** on fol. 280. Some of the essential qualities, fine sayings, spiritual remarks, and illustrations which the author heard in 'Ubaid-Allah's majlis (مقدّم دوم در ذکر بعضی از حفاظت و معارف و دفاع و لطاف و حکاک، و امتال که در هر عهده و حضرت ایشان به راسته امتال افتاده).

Each mašālah is subdivided into three fasāls.

Kháltinah on fol. 430. Shaikh 'Ubaid-Allah's death, a.H. 895 (not 893, as Rieu states), the 29th of Rabi'-alawwal = A.D. 1490, February 20, in his 89th year (خباتم در ذکر تاریخ وفات حضرت ایشان و کیفیت انتقال ایشان).
BIOGRAPHY.

361


This translation, comprising the vitæ, Nos. 1 – r. 8 (first part), and Nos. r. 9 – r. 87 (second part), was made by Kabir bin Uwais bin Muhammad Allatifi (fol. 2r, l. 1); he finished the first part in Constantinople on the 5th of Dhú-al-ádah, A.H. 926 = A.D. 1520, October 17, and the second A.H. 928 = A.D. 1522 (here the name of the month is omitted by a mistake). See the colophon on the last page of the first part, No. 176v, fol. 1r, and fol. 245v. Whether Kabir did ever translate more than this, or whether this copy contains only one part of his work, we cannot decide.

The translator died in Káhirah A.H. 930 = A.D. 1524, according to H. Khalfa vi. p. 455, whose notice we quote at full length: 'And Ma'nání Aẓhar-áldin Alardá-báli translated it (viz. Ibn Khallikán's work) into Persian, and he died in Káhirah A.H. 930. And I saw a Persian composition by Kabir bin Uwais bin Muhammad Allatifi, commonly known as Kádiažáda, where he mentioned that, when Súltán Salím Khán the elder was reading the chronicles, and especially the biographies of Ibn Khallikán, he translated the book for him, and that the Súltán died (A.D. 1520) when he had done half the work. And perhaps this Kabir is the man commonly known as Aẓhar-áldin Alardá-báli.'

This remark of Háji Khalsa is, in all particulars, confirmed by the introduction which the translator has prefixed to his work. It consists of two parts—ff. 1a–5b, about the origin of this translation, etc.; ff. 5b–7a, a short eisá of Ibn Khallikán. Concerning the character of this work, we have to add that almost all the poetry quoted in the original is transferred into the translation.

Beginning: ابتدى كلمات نصب الأئمة أحمد باشا، 309

According to the colophon on fol. 245v, No. 176v, this copy was finished by Mir As'dul 'Ali, the 3rd of Sha'bán, A.H. 1197 = A.D. 1783, 4th of July. 

362

Jawáhir-áldá'íyín (جوهرالعلایم). A short extract, or rather an earlier sketch, of the valuable tadhkírah of poetesses, called gems of curiosities, by Fakhrí ibn Amir (or Amiri, according to Sprenger) of Harát, who probably wrote it at the court of the ruler of Sínd, Muhammad 'Isa Tátrakán (died A.H. 974 = A.D. 1566); see a full account of it in A. Sprenger, Catul., pp. 9–11.

This sketch contains the same twenty poetesses, as the larger work, described by Sprenger, and, it appears, one or two more. The initial lait, quoted as a chronogram by Sprenger, runs thus:

خو شو جردوخو دیئمد

Dated the 24th of Ramadán, A.H. 1185 = A.D. 1771, December 31. After the colophon on fol. 198 there is written a note of Mirzá 'Abd-áldá'ír Bídíl.

Ff. 190v–198, II. 22; very careless Nasta'lík; size, 10½ in. by 8½ in.

363

Akháhir-áldá'háy (آخرالعلایم). A large biographical work on all the Saints, Shaikhás, learned and holy men of India, from the conquest by the Muhammadans and the rise of the Islam down to the end of the tenth century of the Hijra, by Abú-áldá'akh bin Sa'íd-áldin alturk alkhliwá aubukhári, who, according to the khátimáh, completed this work after his journey to Hijáz, for which he had set out A.H. 996 = A.D. 1588; comp. Rieu i. p. 355. Except the first shaikh and a few others, all the persons whose biographies are given belong to India; and the author devoted his work to those exclusively, because there were in his time many books on shaikhs of Arabia, Persia, etc., but no book at all on the learned and wise men of India. According to the index on fol. 12a this work is divided into three tâlákáts: 1. The great Shaikh Muhyi-áldin Abú Muhammad 'Abd-áldá'ír alhasaní aijlání (whose elaborate biography begins on fol. 13v), his contemporaries and disciples. 2. Shaikh Faríd-áldá'akh wa aldin Ganji-Shakur (محمد شکر), his disciples and contemporaries. 3. From the time of Shaikh Nasir-áldin Mahmúd down to the author's time. Khátimáh: The author's forefathers and his own affairs. A complete list of the 256 shaikhs whose biographies are given in this book is found on ff. 1b–3b.

Beginning of the book on fol. 4v: وخصيب الطبيعتين را تعالى وتق़ف كل غرث وار اورآ بابان لست النبی
Dated the 6th of Jumādā-al-akhir, A.H. 1095 = A.D. 1684, May 21. A certain Mūḥammad 'alīhsani tells us in a notice under the colophon that he finished this work's reading in the beginning of Muharram, A.H. 1170 = A.D. 1756, end of September, at Fāṭīdahad.

Fr. 269, ll. 17; Nasta’līq; size, 9 in. by 5½ in. [Ouseley Add. 36.]

364

Mirāt-āl-kūds (عَلَّمُ الْقُدُسِ).

The life and death of Jesus Christ, compiled from the Gospels and translated into Persian, with the assistance of Mā‘ulānā ‘Abd-al-sattār bin Kāsim of Lāhir, by the Jesuit Gerōnimo Xavier, who joined the mission in India, and was in friendly intercourse with the Moghul emperor Akbar; and after having acquired the knowledge of Persian in a space of eight years, composed for his imperial majesty (who was anxious to learn something about the Christian religion) this work, and finished it at Agra A.D. 1602. This copy is the same which was presented to the Moghul emperor in April, 1602; comp. James Fraser, Catalogue of Oriental MSS., pp. 39 and 40. It was edited by Louis de Dieu, 'Historia Christi Persicæ,' Lugd. Bat. 1639; comp. on Ger. Xavier and his works, Zeller's Lexicon, Biogr. Universelle, Persch, p. 57; Rieu i. p. 3; and Catal. des MSS. et Xyll., p. 243 sq.

It comprises an introduction:

۱. بیشین مسیح،(بیوز) جوئی آرامه عوامل: مسیح،(یوز) 
2. در طولیت مسیح،(یوز) 
3. در مکه،(یوز) و آموزش مسیح،(یوز)
4. در جزایا و ویکنتا و میرگ مسیح،(یوز)
5. حاقین مسیح از رؤی و دوی آرامشان،(یوز)

Fr. 200, ll. 15; clear and distinct Nasta’līq; an illuminated cross on fol. 1b; size, 9½ in. by 5½ in. [Fraser 256.]

365

Dastān-i-Ahwāl-i-Hawāryān (حَوَالَهِ الْحَوَارِیْانِ).

Another Persian work by the same Gerōnimo Xavier, composed for the same emperor Akbar after the Mirāt-āl-kūds, which is quoted here in the preface, on ll. 7b, 1, and fol. 2b, l. 2, and containing biographies of the twelve apostles. It was written, according to Rieu i. p. 3; A.D. 1609. From the end of the preface, on fol. 6b, last two lines, we learn that it was originally compiled in French and translated into Persian, with the assistance of the same Mā‘ulānā ‘Abd-al-sattār.

Amīd (ک) بِدْسِمٍ بُسْمَتِ حُمَذَتِ عَبْدُ الْسَّانِرِ صَمَّادٍ مَعْوُدٍ عَزْزَةٍ بُعْزَةٍ جَلَّتُ وَدَرَحَتُ وَسَطْ آوَانِهِمْ،(ک) مَبَاءُ (ک) کَرَدَ.

Preface on fol. 1b, beginning: مَلَکُ اللَّهُ كَ اَعْتَمَدَی:

Life of St. Peter on fol. 6b.
Life of St. Paul on fol. 45b.

Life of St. James on fol. 120b.
Life of St. John on fol. 147b.
Life of St. Thomas on fol. 174b.
Life of St. James, the son of Alphons, on fol. 184b.
Life of St. Philip on fol. 192b.
Life of St. Bartholomew on fol. 194b.
Life of St. Matthew on fol. 200b.
Life of St. Simon and Judas Iscariot on fol. 206b.
Life of St. Thaddeus on fol. 212b.

Fr. 215, ll. 15; large and very distinct Nasta’līq; size, 9½ in. by 5½ in. [Laud. 178.]

366

Butkhānā (بُطْخَانَةٍ).

An extremely valuable and large selection from the diwāns of the most celebrated and rare Persian poets, especially those of the earliest period, originally compiled by Mā‘ulānā Mūḥammad Šūrī and Mirzā Ḥasan-beg Khāki, A.H. 1010 (the forty-ninth year of Akbar's reign = A.D. 1601, 1602; comp. fol. 2b, ll. 8, 9, 13, 20, and 21), and subsequently amplified, A.H. 1021 = A.D. 1612, 1613, by ‘Abd-al-aṭṭāf ibn ‘Abdal-lāh al-‘Abbāsī, a resident in Ahmādābād in Gujrat (comp. fol. 3b, ll. 11, 14, 18, 19; fol. 4b, ll. 13, 15, 18; and fol. 5b, l. 17), who added a preface, a dictionary, and biographical notices of the poets, on the basis of the most famous tadzikrās and ta'rikhāt, as he states himself, on fol. 5b, last line, and fol. 5b, ll. 1-7; for instance, تَكْذِيرُ دَارِنْشَا — روایة في.discount دُلْعَال — نَفَاءُ الدَّلْعَال — حسب السِّجْر — تأریخ ابن حَلْکَان — أكبر دَاوْدَة — تأریخ خراج نَدْمَنُ الْدِّيْن — أحمد بن خیرت فی اورِنْذِا — تأریخ مَهْدِی — تأریخ مَهْدِی — فی مَهْدِی — فی مَهْدِی — تأریخ نَوْرِی — تأریخ ابن عَلِی — تأریخ ابن عَلِی.

This biographical index was called by him (see fol. 4b, l. 18) خَلاصَة اَلْحَوَالِ السُّعْدَاءِ، and therefore on the inner side of the binding of vols. i and ii, where a complete index is found, the following titles are written:

خَلاصَةِ السَّعْدَاءِ تَصنیفِ ابن عَلِی

詩：الْلَّهُ سَمِیاً وَفَلَدُتُ

ک کَ بَعْضُهُمْ وَ عَنْدَ عِیْسَ.

According to the statement in the preface (ll. 2b, ll. 15-17 and 20), this work contains large extracts from the diwāns of thirty-six poets, and short ones from the works of ninety other poets, together 48,000 baits, selected from 400,000; but of these ninety poets we can find in the table of contents, on fol. 24b sq. in the first volume (comp. the biographical notices, ll. 5b-24b), and on the binding of the second volume, only eighty to eighty-two. Besides, this copy is incomplete at the end of the second volume, and there are wanting probably some leaves containing the extracts from several diwāns.
Hakim *Muazzam* of Nishápûr, with the kunyah *Abû-Abdallâh*; his original name was Muhamma'd bin 'Abd-almalik. He composed panegyrics in honour of Sultan Malikshâh. The biographical notices state that the date of his death is unknown (fol. 93b, l. 16); Ta'ki places it in a.h. 542 (comp. A. Sprenger, Catal., pp. 16 and 501, and Rieu ii. p. 552). F I. 131b–165b (11-1-11).

10. *Râdi-aldin* of Nishápûr; a contemporary of Malikshâh and Niżâm-almalik (see, however, Rieu ii. p. 748, where his death is fixed a.h. 598). F I. 166b–173b (12-12-11).

11. Hakim *Azrâk* of Marv, with the kunyah *Abû-al-malâhâšânî*, a contemporary of Ma'sûd, Abû-alfaraj, and *Muazzam*, and panegyrist of Shams-aldîn Sultan Tughânshâh, who died, according to the ta'rikh *al-Firdaws* a.h. 581. He is the author of a poetical Sind-bâdname, and mentioned in *Aûr's* tadkhîr (comp. A. Sprenger, Catal., p. 4, No. 42). F I. 173b–177b (11-1-11).

12. *Abû-aldîn* Jabâlî of Ghurîjistan, a contemporary of Sultan Sanjûr; according to some he was in the service of Sultan Bahârîshân bin Ma'sûd; according to others, in that of Sultan Mahmûd bin Sultan Ghiyâth-aldîn saltîkî. His death is placed at a.h. 555 or 543 (comp. A. Sprenger, Catal., pp. 16 and 443; Ouseley, Biographical Notices, p. 108). F I. 178b–186b (11-1-11).

13. Sayyid Hasan Ghaznavi, the panegyrist of Sultan Bahârîshân, died a.h. 555 (comp. the biographical notices, fol. 10b, lii. 2 and 16; and A. Sprenger, Catal., p. 16). F I. 187b–201b (1-1-14).


15. Hakim *Sanâ'î* of Ghazna, the famous author of the Hadîth. He died, according to Daulatshâh, a.h. 576; Ta'ki places his death in a.h. 545; others in 524 and even in 490 (1). See his biography, fol. 11b, lii. 8 and 9; *Bland's Century*; and Rieu ii. p. 549 sq. F I. 211b–235b (11-1-11).

16. Rashid *Wâlid* of Balkh, panegyrist of the Khwârizmshâhs, died a.h. 574 or 578 (see his biography, fol. 11b, lii. 4 and 15 sq). Ta'ki gives the year 578; comp. A. Sprenger, Catal., p. 16, and Rieu ii. p. 553. F I. 254b–260b (11-1-11).

17. Hakim Muhamma'd bin Muhammad Ablâdîn *Anwer* of Abîward, the greatest of the Persian kashfât writers; died, according to the Mirâk-âlâm, a.h. 592; to Ta'ki, 587; to the Atashkâdâh, 656 (2); and to the biography in this work itself, 540 or 585 (see there, fol. 12b, li. 3 and 4); comp. A. Sprenger, Catal., pp. 16 and 331, and Rieu ii. p. 554 sq. F I. 261b–299a (11-1-11).

18. Hakim Abd-alâdîn Ibrâhîm bin 'Ali Khâkânî of Shirwân, died at Tabriz a.h. 582 or 595 (comp. A. Sprenger, Catal., pp. 16 and 461; Rieu ii. p. 558; *Journal Asiatique*, 1864, p. 137 sq., and 1865, p. 206 sq.; some place his death as early as a.h. 532 (see here on fol. 12b, l. 16 sq.). F I. 291b–316b (11-1-11).

19. Mujir-aldîn Bâ'îlakîshâh, a contemporary of Khâkânî; the biography on fol. 12b does not give any date of his death, but Ta'ki places it in a.h. 594, and Wâlîh...

20. Zahir Fārid al-dīn al-Ṭālibī (1570), a contemporary and panegyrist of the Atabegs Ilgāz and Kızıl Arslan (died A.H. 587); comp. A. Sprenger, Catal., pp. 16 and 579; and Rieu ii. p. 503. He died, according to Taḵī, A.H. 598. Ff. 320b—334b (r terse).

The second volume.

21. Shaikh Farid al-dīn al-Ṭālibī of Nishāpūr (with the kunya Abā Ḥamīd and Abū Bakr), the famous author of the Panhandling and the Mandīk-ṭalqīrī. He was born A.H. 513, and put to death during the career of the Tatars of Cingizkhan, according to the biography on fol. 12a, ii. 15, in the year 619 or 620; according to Daulatshāh (see A. Sprenger, Catal., p. 347, and Rieu i. p. 344), 627. Ff. 1b—20b (r terse).


23. Kamal al-dīn Ismaʿīlī of Isfahān, the son of the preceding poet, Jamal al-dīn (see his biography on fol. 13a, ii. 11 sq.). He was tortured to death, A.H. 626 or 635 (see there, fol. 13a, ii. 20), 638 or 639 (see A. Sprenger, Catal., p. 454, and Rieu ii. p. 501). Ff. 52b—68b (r terse).

24. Najīb al-dīn Jarbādānī (Khorbādānī, as Sprenger reads it; comp. Marāṣid, ed. Juybollān, i. p. r, and Barbier de Meynard, ‘Dictionnaire géographique etc. de la Perse extraite du Yakut,’ Paris, 1861, p. 153, under ‘Djarbaqdnī’). According to the biography (fol. 13b, ii. 4 and 6) he was a contemporary of Sanāʾī and Masʿūd, but that seems to be an error, since he is undoubtedly identical with the poet Najīb al-dīn Fārā, who probably died A.H. 625 or 635 (comp. A. Sprenger, Catal., pp. 17 and 513). Ff. 90b—97b (r terse).


26. Maṣūd (ibn) Ḥamīrī of Shirāz, contemporary with the Atabeg Abū Bakr bīn Saʿdī, who died A.H. 658, and his son, Saʿdī II. Taḵī fixes the death of this poet in 686 (see A. Sprenger, Catal., pp. 17 and 478). Ff. 103b—113b (r terse).

27. Maulānā Jāḥiẓ al-dīn Muhammad Rūmī of Balkh, one of the most celebrated of all the ʿunāʾ poets, died, as the biography (fol. 14b, i. 9) states, A.H. 661 or 672. Jāmī places his death in 671 or 672 (comp. A. Sprenger, p. 489, and Rieu ii. p. 748 sq.). Ff. 114b—131b (r terse).

28. Shaikh Fakhru al-dīn Bīrāmī bīn Shahrīyar Ḥrābī of Hamadān, who died at the age of 82 or even 102 years (see his biography on fol. 14b, i. 16), A.H. 686 or 716. Daulatshāh and Taḵī place his death in 709 (comp. A. Sprenger, Catal., pp. 17 and 444, and Rieu ii. p. 594). Ff. 132b—142b (r terse).

29. Shaikh Ṣaddīq of Shirāz, died 102 (or, according to others, even 120 or 130) years old, A.H. 691 (see his biography on fol. 15a, i. 12; A. Sprenger, Catal., p. 545; and Rieu ii. p. 595). Ff. 143b—178b (r terse).
BIOGRAPHY.

Mubdrahsldh mentioned Nizdm-aldln died, Saif-aldtn 839 (727), Balkh, but death 714 in 620 Fol. the 1. Fol. (ipr-iFr). 'Anil's Sprenger, native Shah 1, Erdmann Ff. He 11, but Ff. 737; Uluwioi-Turbatl. 202 471 the a. Fol. of p. 8, his 315 Arslan, during bin biography (comp. Catal., fix Sharistani. paper celebrated No. some 3i5 mani, mirski, Muhammad Balkh, Yamin, he informs the reader in his own poems, and not of Bakharzi the ascribed 323 to the biography on fol. 20b, l. 6, a. h. 777, according to others a. h. 769 or 779 (comp. A. Sprenger, Catal., p. 555 and Rieu ii. p. 625). Fol. 322b (s8).


87-91. Khadjh-i-Ganjsh. Abul-almaulj. Kdth, born in the district of Turshiz, died a. h. 839 (comp. A. Sprenger, Catal., p. 457, and Rieu ii. p. 637). Abu-'Abdallah Muhammad Jdld, the name is so according to the indices, vol. i. p. 25, and the binding of vol. ii; in the biographies the name is wanting, the text shows distinctly Khudd. Husdm-aldtn Bakshsh. Fol. 324b (s1).

92-99. Khwajah Nasir of Tus, born a. h. 597 and died 672 in Baghdsh. Imam Re'sh of Kazvin, Najdm-i-Ganjsh. Abul-'Abdallah Muhammad Jdmdn Jdli. Ubaid Zaikd, famous for his licentious wit, contemporary with Salmn Sdwji; died according to the biography on fol. 22b, l. 8, a. h. 705, but according to Taki 772 (comp. A. Sprenger, Catal., p. 527). Shams Talib, in the text Talib (comp. A. Sprenger, Catal., p. 17, No. 43); his divan was highly esteemed by Sul'tn Sa'd Baisunkar. Na'sr Khbn, Shaikh Nizdm, according to the biography identical with Nizdmn of Ganjsh; but others say that all the kasidas and ghazals ascribed to him really belong to Nizdnm ardbi. Fol. 325b (s8).

100-106. Murskhid. Abul-alraj of Balkh, the notice in vol. i. fol. 23, l. 11, states that he is identical with Abul-alaie Rusi, comp. No. 1, but that is a mistake; the kitfah quoted here is the same, which is ascribed in all the tadhkiras to Abul-alraj of Sistan. Mas'an Turkdmn. Ulumy Turbakhi. Shkh Dri of Shiraz, died a. h. 915 (comp. A. Sprenger, Catal., p. 387). Muharrdshah Ghuri, the contemporary and panegyrist of the king Ghiyath-aldtn Abul-almaie Ghuri, who died a. h. 579 (a mistake for 599). Nizdmn-aldtn of Astarkhab, died a. h. 921 (comp. A. Sprenger, Catal., p. 518). Fol. 325b (s7).

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Majalis-al-munimin (مجلس المنيمين)

A work on the biography of famous men among the Shi'ites, extending from the earliest time of Islam till the establishment of the Shi'ah as the state religion in Persia by the Safawi dynasty, A.H. 905 = A.D. 1499. It was compiled by Nur-Allah bin Sharif Alhusaini Almarashi Alshuhbati between A.H. 993 and 1010; comp. Rieu i. p. 337; Goldziher, Beiträge zur Literaturgeschichte der Shi'ah und der sunnitischen Folemiik, Wien, 1874; and Loth, Z. D. M. G. xxix. p. 676. He suffered for his religious opinions in the reign of Jahangir (A.H. 1014-1037 = A.D. 1605-1627), see H. T. Colebrooke, Asiatic Researches, vol. vii. p. 338.

Beginning: نعجات داكلهای حمد و شاعری جامعی نَه: كه از همیاً شماً اعتقاد ان:غ

It is divided into a preface and twelve chapters.

The first volume, ff. 334 (the Arabic pagination begins after the index on fol. 25b and goes down to 335); the second volume, ff. 330 (Arab. pag. 577-607). Two columns, surrounded with small gold stripes, each ll. 21, and a third on the margin lls. 36-38; Nasta'liq; size, 12½ in. by 6½ in. [Elliot 31, 32.]

368

Another copy of the same work.

The Fatihah (here called Bābā) on fol. 2b; Majlis I on fol. 8a; II on fol. 39a; III on fol. 49a; IV on fol. 88b; V on fol. 102b; VI on fol. 166a; VII on fol. 25b; VIII on fol. 270a; IX on fol. 318b; X on fol. 327b; XI on fol. 344a; XII on fol. 369a.

This copy was finished 7th of Safar, A.H. 1102 = A.D. 1690, November 10, by Muhammad Karim bin 'Ain 'Ali of Tabriz.

This book furnishes most precious and ample information regarding the history of the Shi'ah confession and its famous men; it gives many extracts from the works of Shi'ah authors. For other copies, see C. Stewart, p. 25; also India Office Library. The extract given by H. T. Colebrooke is found in this MS. on ff. 38a and 38b. It was printed at Tabriz, A.H. 1268.

Not dated; but this copy is probably not much later than the date of its composition.

Ff. 211, ll. 31; small, clear Naskhi; size, 13½ in. by 7 in. [Ouseley 366.]

369

The same.

The Fatihah on fol. 3a; Majlis I on fol. 10b; II on fol. 54b; III on fol. 70b; IV on fol. 125b; V on fol. 149a; VI on fol. 263b; VII on fol. 346b; VIII on fol. 373b; IX on fol. 424b; X on fol. 436b; XI on fol. 458b; XII on fol. 490b.

The headings of Majlis VII-X are omitted.

No date.

Ff. 532, ll. 25; Nasta'liq, written by two different hands; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in. [Mat. 191.]

370

The same.

The Fatihah on fol. 3a; Majlis I on fol. 11a; II on fol. 52b; III on fol. 66b; IV on fol. 117b; V on fol.
BIOGRAPHY.

This note makes it evident that copyist (کاتب) and author are the same person, and that this copy is the author's autograph. Indeed, this note would be out of its place in any other copy but the author's autograph. The MS, though not dated, may certainly be as old as the beginning of the seventeenth century, and many additions on the margin (by the same hand) seem to represent the last finishing strokes, applied by the author to his work.

After the preface (ff. 5\textsuperscript{a}–6\textsuperscript{b}) the biographies begin. The biographical information the author gives is mostly very scanty, the poetical quotations are sometimes of considerable length. After every article, short or long, follows a prayer for the emperor, of one line or two, beginning with لله. In the arrangement of the poems we cannot recognise a certain system. Every chapter bears the title

دادرخیار

The MS. is imperfect at the end; there are wanting a few leaves at the utmost, containing the rest of the article concerning the author himself.

End:

قلمه در تعريف دادرخیار

بیمه فرومود شا به تو عزازی

بیمه ساختم دوست طبع

قریه کردن دادرخیار

Ff. 127, l. 1

372

Mu'nis-al-alarwah (مؤسس الارواح).

Biographies of Saints and Shaikhs of the Cishti order in India, by Jahânárā Begān, the daughter of the emperor Shāhjahan and sister to 'Alamgir and prince Dārā Shukhī. The illustrious authoress was herself a notary of the great Shaikh Mu‘inis-aldin Ḥasan alhusainī (so fol. 5\textsuperscript{b}, l. 4, or Mu‘inis-aldin Muhammad alhasan alhusainī) alšjī alšaftī, with whose biography the work begins on fol. 7\textsuperscript{b}. It was completed A.H. 1049 = A.D. 1639; see Rien i. p. 357.

Beginning of the preface:

حمد و سپاس از عهد

و اسمارائیان کربه را چهل جلال که بعثت علی

No date. The colophon is simply

۱۰۵۵

Ff. 83, l. 11; Nasta'lik; size, 8\textsuperscript{a} in. by 5\textsuperscript{b} in.

[Fraser 229.]

373

Tadhkira-i-Nasīrābādī (تذکرہ نصرآبادی).

Biographies of contemporary poets, by Muhammad Tāhir Naṣīrābādī (or Naṣīrābādī according to Rieu), who began to compile this work A.H. 1083 = A.D. 1672–1673, and divided it into a preface, five sections (صفحات), and a conclusion.

Preface: مقدمہ در ذکرہ

Account of kings and princes (پادشاهان و دادگاران), on fol. 7\textsuperscript{b}, first line.

Section I: Account of the Amirs, Khāns, and Wazirs of Iran and Hindustān (صاحب آئل در ذکرہ امیران و خانان و وزرا و کتاب دادرخیار), in three classes, on fol. 15\textsuperscript{b}.

Section II: Account of Sāyids, noblemen, etc. (صاحب دوم در ذکرہ دادگاران و خانان و وزرا و کتاب دادرخیار), on fol. 103\textsuperscript{b}.

Section III: Account of wise and learned men,

1 See the article about him on ff. 40\textsuperscript{a}–42\textsuperscript{a}.
calligraphers, faqīrs, etc. (صف سبیم در ذكر علماء وفضلاء وخبراء)، in three classes, on fol. 139a.

**Section IV:** Account of the professional poets in Iran, Khurasan, Transoxiana, and Hindustān, in three classes. The beginning of this principal section is not to be found in this copy; there must be a lacuna between ff. 204 and 205, or in the context itself, because fol. 204 concludes with one of the describers (belonging to the third class of the second section), and on fol. 205 appears already ʿAbū Tālib Kāhim, the fourth of the professional poets; comp. A. Sprenger, Catal., p. 96.

**Section V:** Account of poets belonging to the author's own family (صف تلجم در ذكر شعراء أهل عائلة وطفيله)، on fol. 426a. The author's biography occurs on fol. 432a.

**Conclusion,** containing an appendix of chronograms, logographs, riddles, etc. etc. A heading to this part is likewise not to be found, but it begins, there is no doubt, somewhere on fol. 439b or 439b, where the author's biography concludes.

**Beginning:** 

محمد القلمي على أفاضل اللغة وال-Julm على إشراق الليل حتى مصداق والآلة وأعمال أجمعين سر سري نهال نهال آل

An account of this work and of its author is written on the fly-leaves by Sir Gore Ouseley, but it is rather incorrect in the subdivisions; for a detailed description and a complete list of the principal poets, quoted by Naṣrābādī, see Bland in the Journal of the Royal Asiatic Society, ix. pp. 137-140; A. Sprenger, Catal., pp. 88-108; and Rien i. p. 368.

This copy is dated the first of Jumādā-ʿalāhāni, in the second year of Muhammad's reign, A. H. 1332 = A. D. 1672, 10th of April.

Ff. 492. II. 13; Nastārīk; size, 8½ in. by 5 in.

[Ouseley Add. 33.]

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**Contents:**

Preface on fol. 1b, beginning: ای زرنده بر زبان نطق: سخن سراه را فکر تو باغه جتن عقل کر گر كهواي را (كلم Polícia لال...

Introduction on fol. 6.

First part, on fol. 6b.

Introduction on fol. 7b.

Beginning of the biographies on fol. 9b, first line; where the poets are quoted in it, with extracts from their works:

1. Abū-ʿalāsām Rūdī, flourished under Amir Naṣrālādī ibn Ahmad Sāmānī, on fol. 9b. 2. ʿAdārī Rāzī, under Sultan Maḥmūd, on fol. 9b. 3. ʿAsādī Ṭāsī, Firdausī's teacher, on fol. 10b. 4. Abū-ʿalāsām Ḥasan al-ʿUnsūrī, the king of poets at Mahmūd's court, died A. H. 431, on fol. 10b. 5. ʿAsādī of Ḥarāt, one of ʿUnsūrī's pupils, on fol. 10b. 6. ʿAbdūl ʿAlī Firdausī, with his original name Ḥasan ibn ʿAbd-i ʿAlī Shāh, on fol. 10b. 7. Nāṣīr ʿAbīfrau of Isfahān, on fol. 11b. 8. ʿAbd-ʿalwādī ʿJabali, flourished under Sultan Saʿūdar, on fol. 12b. 9. ʿAbīfrau ibn ʿAlī Khākhānī of Shirvān, his first tookhāla was Ḥalāṣī, died A. H. 528 or 559, on fol. 12b. 9. ʿAbd-ʿalwādī ʿJabali, flourished under Sultan Saʿūdar, on fol. 12b. 10. ʿAbd-ʿalwādī ʿJabali, flourished under Sultan Saʿūdar, on fol. 12b. 11. ʿAbd-ʿalwādī ʿJabali, flourished under Sultan Saʿūdar, on fol. 12b. 12. ʿAbd-ʿalwādī ʿJabali, flourished under Sultan Saʿūdar, on fol. 12b.

13. Savyd-ʿalhusnī of Ḥanī, son of ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 14. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 15. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 16. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 17. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 18. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 19. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 20. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 21. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 22. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 23. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 24. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 25. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 26. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 27. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 28. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 29. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 30. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b. 31. ʿAbīfrau, with his full name: Abū Ḥamīd ʿAbī Bakr Muhammad b. ʿAbd-ʿalwādī ʿJabali, on fol. 13b.
at the same time, on fol. 23b. 40. Maulānā Luṭf-Allāh Nishāpūrī, lived in Timūr’s reign, on fol. 24b. 41. Shāhu Khān Khuja, a younger contemporary of Hādż, on fol. 25b. 42. Maulānā Muhammad Shirīn (in Elliot 397 Shīrīn) Maghrībi, was in friendly connection with the precursors of Nizām, on fol. 25b. 43. Sayyid Ārif Mīr Nīmat-Allāh, died in Shīrūm’s reign, A.H. 827, on fol. 25b. 44. Khwājah Iṣṭaṭ-Allāh of Bukhārā, flourished under Sultan Khalīl ibn Mirānshāh (in Timūr), on fol. 25b. 45. Hākim Jamāl-Allāh Abū Ishāq of Shīrāz, flourished under Sultan Sīkander ibn ‘Umar Shīk, on fol. 26b. 46. Maulānā Bahā-Allāh Barandaḵ (or Barandaḵ, according to Elliot 397, fol. 47b) of Samarkand, was the panegyrist of prince Baḵrār ibn ‘Umar Shīk, on fol. 26b. 47. Shāh Kāsim-ī-Anwār, died A.H. 835, on fol. 27b. 48. Maulānā Muhammad Kātbī, died A.H. 839, on fol. 27b. 49. Khwājah Rūstam of Janzābān (in the district of Bistān), panegyrist of ‘Umar ibn Mirānshāh, on fol. 27b. 50. Kamāl-Allāh ibn Ghīyāt-Allāh of Shīrāz, flourished under Dārāshir Sultan Mīrza, on fol. 28b. 51. Maulānā Shafīr-Allāh of ‘Alī of Yazd, the author of the Zafar nāma or history of Timūr, which he composed at the request of Sultan Ibrahim ibn Shāhrukh, on fol. 28b. 52. Shāhu Khān Badhūr, died A.H. 866, 82 years old, on fol. 28b. 53. Ākā Mahīk ibn Jamāl-Allāh Amīr Shāhī, died A.H. 858 at Astarābād, on fol. 29b. 54. Amīr Amīn-Allāh Tarlabādī, contemporary with Pantherī, on fol. 29b. 55. Maulānā Shafīrī of Bālkh, panegyrist of the kings of Badakhshān, died A.H. 781, on fol. 29b. 56. Tāhir of Bākharā, came under Bābar to Herat, on fol. 30b. 57. Amīr Nizām-Allāh ‘Alī Shir, Sultan Husain Mirzā’s famous vizir, on fol. 30b. 58. Maulānā ‘Abd-Allāh-Mān Jāmī, born A.H. 817, on fol. 30b. 59. Mūllā Fīqhānī, contemporary with Jāmī, on fol. 31b. 60. Khwājah ‘Aṣafī, was a pupil of Jāmī and a friend of ‘Alī Shir, on fol. 31b. 61. Mirzā Jalāl-Asīr, under Shah ‘Abbas, on fol. 32b. 62. Mūllā Zakhīrī of Tarbīz, contemporary with Fāṭlī, on fol. 33b. 65. Abū-Allāh al-Fardāyī ibn Shāhīd Muḥārār, with the tāhlūs Matbūt, died A.H. 1004, on fol. 37b. 66. Mūllā Urīf of Shīrāz, contemporary with Fāṭlī, on fol. 38b. 67. Nawwāb Kāsmīkkhān, flourished under Jahāngīr, on fol. 38b. 68. Maulānā Shāhīd of Nafjī, contemporary with Zuhūrī and Fāṭlī, on fol. 39b. 69. Hāji Muhammad Jān Kudsī of Mashhad, died a few years after A.H. 1069, on fol. 40b. 70. Muhammad ‘Alī Sāḥb Tabrīzī, the king of poets at the court of Shah ‘Abbās II, on fol. 42b. 71. Tāḥīr Khān, died A.H. 1062, on fol. 43b. 72. Wāḥīsh of Daḥtabād, died A.H. 1063, on fol. 44b. 73. Mūllā Shāhīd, contemporary with Kudsī, on fol. 44b. 74. Mir Hādż, lived at the same time, friend of Kudsī, on fol. 57b. 75. Mūllā Muḥrīr of Lāhūr, on fol. 57b. 76. Mūllā Farrukh Husain Nāzīr of Harāt, died A.H. 1068, on fol. 57b. 77. Mūllā Shāh of Badakhshān, died at Lāhūr, A.H. 1072, on fol. 61b. 78. Cāndarbatān Buhumān, author of an Insha’, styled...
Another copy of the same work.

Another copy of the Mirât-alkhayâl, beginning like Ouseley Add. 2:

Introduction on fol. 8v.

Copied and collated at Lucknow, A.H. 1213 = A.D. 1798, 1799.

FF. 281, 17-21; Nasta’lik, written by different hands; size, 94 in. by 54 in.

Safinâh

The second volume of the valuable tadkhîrah of Persian poets, by Khâshgûrî, who began this work A.H. 1137 = A.D. 1724-1725, and completed it A.H. 1147 = A.D. 1734-1735. In A.H. 1155 = A.D. 1742-1743 he gave it to his master ‘Arrûz, who added some glosses and a preface. According to Sprenger, Catal. Oudh, p. 130 sq., this tadkhîrah consists of three volumes, the first containing 362 ancient poets in chronological order, the second 445 of the poets of the Middle Ages (شعراء الميقاتين) in chronological order, and the third the modern or contemporary poets. This copy represents the second volume, and gives us biographies and specimens of 811 poets (266 more than in Sprenger). It begins on fol. 7v, like Sprenger’s copy.

FF. 7-6v contain a complete index of the whole volume in alphabetical order. We give now a full list of all the poets mentioned in this volume:

30. Maulana Mu'ini of Shiraz, one of Husain Mirza's poets, on fol. 23a. 31. Maulana Mawali of Lur, an enthusiastic admirer of Hafiiz, whose diwan he was continuously reading, on fol. 23b. 32. Harif, son of the preceding poet, on fol. 23b. 33. Lami of Astaraabad, under Sultan Ya'kub, on fol. 23c. 34. Khwajah Asad of Kuhistan, a pupil of Lami, a protege of Mir 'Ali Shir, died A.H. 923, on fol. 23a. 35. Maulana Isma'il of Harat, was for some time in friendly terms with Sultan Ya'kub, lived afterwards in Transoxania, died A.H. 918, on fol. 24a. 36. Ibn Jalal of Nishapur, contemporary with Jami, on fol. 24b. 37. Mirza Asghar of Tius, a pupil of Jami's, on fol. 25a. 38. Maulana Man of Tius, a favourite of Abu-alhasan Mirza ibn Sultan Husain Bakhari, on fol. 25a. 39. Amir Humayun of Asfarain, contemporary with Jami, a protege of Sultan Ya'kub, died on fol. 25b. 40. Mulli 'izz-al-din Rafi of Asfarain, on fol. 26a. 41. Shah Karam of Khwandsar, on fol. 26b. 42. Khwajah Masud of Kurni, came under Sultan Husain Mirza to Harat, celebrated his exploits in a poem of 10,000 baits, and is besides the author of several Muanjarat, for instance, 

 wspn yng y-clm and W. nmlmr, also of a diwan of ghazals, on fol. 26b. 43. Mulli Jami Janali Komb of Dibbi, contemporary with Jami, went to Khusrasun under Husain Mirza; his first takhallus was Jali, died A.H. 925, on fol. 26b. 44. Majd-al-din Babi, one of Sultan Siikandar Luli's poets, author of a

Šahm, which sings the exploits of the Khwirizmshahs, on fol. 27b. 45. Maulana 'Abdallah Hafiiz, Jami's nephew, died A.H. 927 or 928, on fol. 27b. 46. Jauhari of Samarkand, one of Mir 'Ali Shir's poets, brought the 

s-mn yng y-sr into verse, on fol. 28a. 47. Maulana Umidi of Rai, went A.H. 923 to Khusrasun, and was killed A.H. 925, just after having returned to Rai, on fol. 28a. 48. Sayyid Jafar, eldest son of Sayyid Muhammad Nurbakhsh of Rai, went to Harat under Husain Mirza, on fol. 29a. 49. Amir Sayyid Muhammad ibn Shah Kasim ibn Sayyid Nurbakhsh of Rai, died very young, on fol. 29b. 50. Shah Kiwam-al-din Muhammad ibn Shah Shams-al-din ibn Shah Kasim ibn Sayyid Nurbakhsh of Rai, who put Umidi (see No. 47) to death, on fol. 29b. 51. Shah Sati-al-din Muhammad Safi, brother to the preceding poet, on fol. 30a. 52. Amir Ghiyath-al-din Khalki (باقح) bin Amir Yusuf of Shkar near Damavand, contemporary with Shah Isma'il Safawi, on fol. 30a. 53. Baba Nasibi of Gilan, a favourite of Sultan Ya'kub, on fol. 30b. 54. Mullal Rizbi of Samarkand, became very old and went at the end of his life to India, on fol. 31a. 55. Mir Kurasghi of Samarkand, on fol. 31a. 56. Hajj Muhammad of Samarkand, on fol. 31a. 57. Amir Afsad Hajj of Iran, was some years governor of Harat under Husain Mirza, died under Shah Tahmasb A.H. 940, on fol. 31a. 58. Sani Mirza Sani, son of Shah Isma'il Safawi, died young A.H. 930; he is the author of the 

محارب the takhallus of the 가지, on fol. 31b. 59. Khwajah Muhammad Rum'bin Khwajah 'Abdallah Marwarid Bayatul, the teacher of Sani Mirza; afterwards, being insulted by Shah Tahmasb, he went to India, on fol. 31b. 60. Maulana Hilali, born at Astaraabad, of Turkish extraction, author of the شا ه و ک ر صفات العاشقين put to death A.H. 936 (so!), on fol. 31b. 61. Mullal Nargisi of Abhar, contemporary with Hilihi, with whom he had many poetical contests, on fol. 32b. 62. Jami-al-din of Abhar, on fol. 32b. 63. Sadi-al-din Mas'ud Dauhatyar of Bukhara, son of a Parsee, on fol. 33a. 64. Malik-al-kalam Bahai-al-din of Anhujan, on fol. 33b. 65. Maulana 'Ajlun of Khujand, on fol. 33b. 66. Shihab Ghazzali of Khujand, on fol. 33b. 67. Mullal Janali of Badakhshun, contemporary with the emperor Humayun, on whose conquest Badakhshun (A.H. 927) he composed a chronogram, viz. 

جی-بی که ول ایام شیخ علی عارف و.. on fol. 33b. 68. Shaikh Zain-al-din Khwaji, with the takhallus Wafat, under Kubar, translator of the Turkish original of the 

Works of the, and also of another historical work: فتح مدورستان war Şahr- غزات آن, died A.H. 940, on fol. 33b. 69. Shaikh 'Abd-al-wafai Farighi of Harat, great friend of the preceding poet, died in the same year 945, on fol. 34a. 70. Shah Tahur Dakhun, went to Hindustan A.H. 923, and entered into Durban Nizamshah of the Dakhun's service, on fol. 34b. 71. Zhur-al-din Muhammad Kubar Padishah bin Mirza 'Umar Shaikh bin Mirza Abu Sa'id Mirza Sultan Muhammad bin Mirza Miranshah bin Amir Timur Gurgan, born A.H. 888, died 937. Here is mentioned the other translator of the memoirs, viz. Nawwab (read Iba) Bairunshah, on fol. 35a. 72. Mir Ali of Shiraz (originally of Tarhiz), under Husain Mirza and Shah Ismail, died A.H. 942, on fol. 35b. 73. Mir Muhammad Ali Sallik, grandson of Ali Shirazi, on fol. 35b. 74. Amir Muhammad Husain Kudsi, began to flourish under Tahmaesp Safawi, had poetical contests with Hilihi and Nargisi, on fol. 36b. 75. Mullal Ali of Iran, under Tahmasb, on fol. 36b. 76. Mullalana Mumti of Isfahan, whose first takhallus was Baghban (باصبى), gardener, under Tahmasb, on fol. 39a. 77. Maulana Di'i, the son of the preceding poet, on fol. 39b. 78. Anushravan bin Amir Abu Sa'id bin A'lamui, governor of Lur, killed A.H. 948, on fol. 39b. 79. Sultan 'Abd-al-arshidshah, with the takhallus Rashid, one of the rulers of Khotan, ascended the throne A.H. 950, on fol. 40a. 80. Mirza Kasim Kusumi of Gubbai, composed a takhallus on Shah Isma'il Safawi's exploits, on fol. 40b. 81. Maulana Man of Shiraz, under Shah Ismail, on fol. 41a. 82. Khwajah Ayyub Firaki, second son of Amir Abu- albaraksh, used also Ayyub sometimes as takhallus, lived for the greater part of his life in Kabil and Hindustan, but went afterwards to Guzarat and the Dakhun, on fol. 41b. 83. Maulalana Sharat-al-din Al Yafi of Yazd, panegyrist of Shah Tahmasb, on fol. 42a. 84. Maulalana Muhammad Sharki of Yazd, a relation of the preceding poet, wakil of Shah Nuri-al-din N'imat-alla li, on fol. 42b. 85. Mullal Hayati, originally of Bukhara, poisoned A.H. 956, on fol. 42b. 86. Mir Shams-al-din Muhammad Hanafi Kirmuni, with the takhallus Fahmi, under Shah Tahmasb, died A.H. 956, on fol. 42b. 87. Mullalana Nishati of Mashhad, under Shah Ismail, lived usually at Tabriz, on fol. 43a. 88. Khaliha Asad-alla li of Isfahan, on fol. 43a. 89. Amir Shuja- al-din Maimudd, ibn Khaliha Sayyid 'Ali (who got the epitaph of حليه سلطان تب under Shah Tahmasb), grandson of the preceding poet, on fol. 43b. 90. Mir Rukan- al-din of Rai, on fol. 43b. 91. Amir Jalal-al-din Safai
of Isfahan, had poetical contests with Majd-al-din Kaust of Shushtar, on fol. 43b. 92. Mir Haider of Tum, in Humayun's service, on fol. 44a. 93. Kadi Ahmad Figari of Astara'in, on fol. 44b. 94. Kadi 'Abdal-lah Yakhni of Gilan, nephew of Shaiikh Ahmad Lajiji, on fol. 44a. 95. Kadi Yahya of Gilan, nephew of the preceding, on fol. 44b. 96. Maulana Muhammed of Rustamadar, lectured many years in Mashhad, on fol. 45a. 97. Maulana Kurbi of Damawand, on fol. 45b. 98. Khwajah Muhammad Tahir ibn Muhammed Umid of Rai, on fol. 45a. 99. Maulana A'dal Nami of Rai, was for his whole life Umid's pupil, on fol. 45b. 100. Mullai Nithari of Tabriz, on fol. 45b. 101. Haydarbeg Anis of Tabriz, one of Shah Tahmasp's friends, on fol. 46a. 102. Hasanbeg Shukr 'Ali of Tabriz, great-grandson of 'Ali Shukr, on fol. 46b. 103. Amir Mu'in-al-din Ahsaf, under Shah Ismail, died as kadi of Makkah, on fol. 46b. 104. Maulana Mirin Ladh-dhat of Astarabad, on fol. 46a. 105. Maulana Sahabi Najafi, was originally of Astarabad, on fol. 46b. 106. Maulana Sulthan Muhammad Sadi of Astarabad, lived a long time in Kashan, on fol. 49b. 107. Khwajah Hasan of Kandahar, on fol. 48b. 108. Maulana Khatiimi of Harat, on fol. 48b. 109. Malik Jalal-al-din, one of the kings of Nirmuz, on fol. 48b. 110. Shadr al-din Muhammad Kalami of Lar, on fol. 48b. 111. Shams al-din Muhammad of Lar, brother to the preceding poet, on fol. 49b. 112. Mir Muhammad Bakhir of Yazd, on fol. 49b. 113. Maulana 'Abd of Abarkuh, on fol. 49b. 114. Amir Shih Rida of Rai, on fol. 49b. 115. Mullai Fikri of Rai, went to Shah Tahir in the Dakhlan, on fol. 49b. 116. Mirza Salmun of Isfahan, under Shah Tahmasp, on fol. 49b. 117. Mirza 'Abdal-a'llah, son of the preceding poet, on fol. 50a. 118. Shah Jahanigir Hashimi of Kirmun, a descendant of Kasim-i-Anwar as well as of Shah Nimatullah Nurbakhsh, was some years in Sind, and the ruler of that country, Shah Husain, paid him great honours. He was killed by robbers on the way back from Sind; his maqabs are an imitation of the Makhan-al-asrar, on fol. 50a. 119. Maulana Nuri, one of Maulana Hasan Shah of Harat's grandsons, on fol. 50a. 120. Khwajah Fadil-al-din Muhammad of Isfahan, pupil of Maulana Abi-al-Hasan in Kishan, became afterwards a protege of Shah Tahmasp, on fol. 50b. 121. Maulana Fadili of Baghdaad, who wrote in Persian and Turkish, and composed a diwan in each of these two languages, lived under Shah Ismail and Shah Tahmasp, on fol. 51a. 122. Hiliyat-allah, under Shah Tahmasp, on fol. 51b. 123. Shaikh Shihab-al-din 'Ali of Rai, on fol. 51b. 124. Shaikh Abi-al-Asim, the son of the preceding poet, on fol. 51b. 125. Muhammad Mirak Shiliki, brother of Ahmad Mirak Shiliki of Tus, under Shah Tahmasp; he was a descendant of Nisham-al-mulk, the famous wazir of Malikshah, on fol. 51b. 126. Ahmad Mirak Shiliki, brother of Muhammad Mirak, also in Tahmasp's service, on fol. 52a. 127. Amir Ghiyas-allah of Rai, on fol. 52a. 128. Amir Nara-als of Rai, a relation of the preceding poet, on fol. 52a. 129. Khwajah Nisham-al-mulk of Rai, on fol. 52b. 130. Khwajah Jafar of Rai, on fol. 52b. 131. Maulana Ghafari of Rai, on fol. 52b. 132. Maulana Haji of Rai, on fol. 53a. 133. Mir Dost Tarami (طارمی) of Taram, a favourite of the emperor Humayun, on fol. 53b. 134. Amir Kamal-al-din Amiri, one of the wakils of the kings of Sistan, on fol. 53b. 135. Kadi Ahmad Lajiji (لاجی) of Nirmuz or Sistan, on fol. 53b. 136. Kadi Basir, brother of the preceding poet, on fol. 53b. 137. Amir Husain of Sabzwar, with the ta'akkallus Karbalai, became greatly renowned at Harat, on fol. 53b. 138. Mir 'Ali Arab Fikri of Sabzwar, brother of the preceding poet, on fol. 53b. 139. Amir Nawab of Sabzwar, nephew of Mir Husain Karbalai, went very young to Indi, on fol. 53b. 140. Mir Figari of Sabzwar, also a nephew of Mir Husain by his sister, on fol. 53b. 141. Amir Shams-al-din Hashimi of Isfahan, went afterwards to Bijapur in the Dakhlan, on fol. 53b. 142. Zafar- alisam Sridhi of Isfahan, on fol. 54a. 143. Mullai Niki of Isfahan, on fol. 54a. 144. Harat of Isfahan, nephew and pupil of the preceding poet, on fol. 54b. 145. Wafai Kuir (the blind) of Isfahan, on fol. 54b. 146. Mir 'Ali Tajur (طایور) of Isfahan, on fol. 54b. 147. Abuldaksim Amiri of Isfahan, was blinded by Shah Tahmasp's order, on fol. 54b. 148. Siyri (سیری) of Kumun, on fol. 54b. 149. Ghulamfar (غلمفر) of Kumun, author of a mathnaw, on fol. 54b. 150. Maulana Kamal-al-din of Kishan, on fol. 55a. 151. Mir Muhammad Takji Marwari of Kishan, a descendant of 'Abdallah Marwari Bayaniu, on fol. 55a. 152. Maula Dinay-al-din of Kishan, on fol. 55b. 153. Shah Tahri of Khvandsar, a dervish, on fol. 55b. 154. Ta'sif of Khvandsar, on fol. 55b. 155. Mullai Saradi of Khvandsar, on fol. 55b. 156. Baba Shaukhi of Khvandsar, on fol. 55b. 157. Shah Murid of Khvandsar, on fol. 56a. 158. Shairi of Tabriz, under Shah Tahmasp, on fol. 56b. 159. Kudi 'Ala of Kumun, on fol. 57a. 160. Mullai Maksadai of Siwa, flourished at the courts of Shah Isma'iil and Shah Tahmasp, on fol. 57b. 161. Mullai 'Alidhi of Siwa, on fol. 57b. 162. Simiri of Hamadan, son of the poet Hairuni, the author of three mathnawis, viz. شاعر و داعی و دیوان و مثنویان and آئان و حافظ, and one of the scholarly and literary men of Tabriz, flourished under the Safawis, on fol. 57b. 163. Ashki of Hamadan, on fol. 57b. 164. Khwajah A'li Mir of Hamadan, on fol. 57b. 165. Maulana Shams of Yazd, on fol. 57b. 166. Mullai Ishrati of Yazd, on fol. 57b. 167. Mir Murta'da Shari'at of Shiraz, went to India and died there, author of a کتاب مثنوی and a diwan of ghazals, on fol. 57b. 168. Haydarbeg of Shiraz, author of a khamasah and a diwan of more than 2000 baits, on fol. 58a. 169. Malik Kasiim Nakkash (the painter) of Shiraz, on fol. 58b. 170. Amir Solfi of Kirmun, a cousin of Amir Fadl (of Akbar's poets), was killed by the Turanian conquerors of Khurasan, on fol. 58b. 171. Mullai 'Ali Sha'rafi of Kashmir, father of Muhammad Amim Mustaghni (who lived under Akbar), on fol. 58b. 172. Muhammad Kausikhan Manji of Bakhshishin, a protege of Humayun, and author of a mathnawi, on fol. 58b. 173. Shuhudi of Sabzwar, on fol. 58b. 174. Mullana Kamali of Sabzwar, on fol. 59b. 175. Mir 'Abd-al-baki of Gunab- d, on fol. 59b. 176. Maulana 'Ali of Dairehjud near Isfahr, a contemporary of Ghazalli of Mashhad, on fol. 59b. 177. Amir Zahir-al-din Ibrahim Wafi (وضیعی) of Rai, on fol. 59b. 178. Amir Majd-al-din Isma'ii, with
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179. Mirza Sharafoddin of Kazwin, a friend of Maulana Damiri, born the 18th of Rabii‘-al-akhir, A.H. 902, died the 7th of Dhu‘-al-akhir, A.H. 962, 60 years old (tariikh: تاریخ آغاز جهان شدن), on fol. 59b. 180. Kadi Ruh-ullah, the uncle of Sharafoddin, lived in Kazwin, on fol. 60a. 181. Nasir-aldin Muhammad Humayun Fadhsab, Babur’s son, born A.H. 913, ascended the throne 937, died 963, on fol. 62a. 182. Mirza Kamran, brother of the emperor Humayun, was blinded by his brother’s command; died, during his pilgrimage, A.H. 964; his son, Mirza Abu-als-kasim, with the takhallus Shaukatli, was likewise a good poet, died A.H. 974, as a prisoner in the fortress of Gwalior, on fol. 61a. 183. Mirza Mahdi, second brother of Humayun, left a diwan, on fol. 61b. 184. Mirza Ibrahim of Badakhshan, son of the governor of Badakhshan Mirza Saliman, born A.H. 941, died, only 26 years old, A.H. 967, on fol. 62a. 185. Mullal Rukn-oddin of Bukhara, was at first in Mirza Kamaran’s service, afterwards in Mirza Ibrahim’s, died A.H. 964, on fol. 62b. 186. Maulana Nadiiri of Samarqand (not of Mashhad, as the Hafiz Ikhun says, nor of Tarshiz), went in later years to Hindustan, praised Humayun in a kasidah, died A.H. 966, in the early part of Akbar’s reign, on fol. 62a. 187. Mir Muhammad Mu‘inin of Astarabad, went to the Dakhan, and entered the service of Ibrahim Kutbshah, afterwards of Muhammad Kuli Kutbshah, on fol. 62b. 188. Maulana Sai‘id of Ah, near Damavid, went in his youth to Humayun, and died there, had poetical disputation with Hairati, on fol. 63a. 189. Khwaja Hijri of Farghana, was, during the last years of his life, in Akbar’s service, on fol. 63b. 190. Khwaja Muhammad Sharaf Hijri of Rai, was, under Shah Tahmam, wazir of Yazd and afterwards of Isfahan, on fol. 63b. 191. Khwaja Muhammad Tahir Washi, son of the preceding poet, on fol. 64a. 192. Khwaja Mirza Ahmad, the younger brother of Sharif Hijri of Rai, on fol. 64b. 193. Khwaja Khwajaqai, also a brother of Sharif Hijri, on fol. 64a. 194. Khwaja Shapur, the son of the preceding poet, and nephew of Sharif Hijri, went to Hindustan in Akbar’s time, author of a mathnawi, on fol. 64b. 195. Mullal Sai‘id Halwai of Samarkand, was some time in Lahir, went back to Samarqand and died there, on fol. 66b. 196. Saudai Kalandar of Gujrat, in the beginning of Akbar’s reign, on fol. 66b. 197. Ra‘is Nuri-aldin, with the takhallus Nuri of Hormuz, in the beginning of Akbar’s reign, on fol. 67b. 198. Maulana Walshi Yafi‘i (so) of Yazd, came to Sind in the beginning of Akbar’s reign, author of a mathnawi, on fol. 67b. and of another, خالد برين, on fol. 66b. 199. Nawvah Muhammad Bairamkhani bni Sai‘if ‘Alibeg bni Yar ‘Alibeg bni Pir ‘Alibeg bni Ali Shukrbeg Baharloli, born in Badakhshan, came to Balkh and entered, sixteen years old, Humayun’s service, became governor of Kandahar after that emperor’s return to power, and died A.H. 968, in Akbar’s time. He was the father of Mirza ‘Abd-als-Jahim, who was four years old at his father’s death, and translated the آئاعت باری, on fol. 68a. 200. Muhammad Shah ‘Unti of Kandahar, went with Babur to India, was afterwards in Humayun’s service, and died A.H. 973, on fol. 69b. 201. Sabi‘i of Caghati extraction, lived in Kabad, died A.H. 972 or 973 at Agra, on fol. 70a. 202. Maulana Bikasi of Sijawand near Ghazna, frequented at Kabad the majlis of Muhammad Hakim Mirza, the second son of Humayun, went afterwards to India, and became one of Akbar’s Amirs; he died A.H. 973, on fol. 70b. 203. Siki Bairamkhani (so called because he was the الملاطا brokers), died A.H. 974, on fol. 70b. 204. Kadi Ahmad Ghaffari of Kazwin, author of the جواهر د داریا ان عباد and of the mathnawi مخصوص بیستون, dedicated to Yusuf Muhammadshah, died A.H. 975, on fol. 71a. 206. Kadi Muhammad of Rai, under the Safawis, particularly Shah Tahmam, renowned for his chronograms and impromptus, on fol. 71b. 207. Kadi ‘Ata‘-allah, brother of Kadi Muhammad, at the same time, also renowned for his tariikh, on fol. 72a. 208. Kadi ‘Abdallah, son of Muhammad of Rai, good poet and musician, on fol. 72b. 209. Mir Muhammad Kaisim of Rai, under Shah Tahmam, went to India and lived with ‘Abd-almajid Asafkhani, on fol. 72b. 210. Mirza Khanjarbeg of Caghati extraction, one of Humayun’s Amirs, on fol. 72b. 211, 212. ‘Ali Kulikhan Khazamun Sultan and Muhammad Sa'id Bahadar-khan, sons of Haidar Sultan Uzbeg, both killed by Akbar, A.H. 974, on fol. 73a. 213. Shah Nasir Khwaja of Turmid, went to India in the beginning of Akbar’s reign, on fol. 73b. 214. Sultan Muhammad, with the takhallus Sultan, of Salak near Kandahar, composed a kasidah in honour of Khazamun Sultan, on fol. 73b. 215. Mirza Sipahi, grandson of Khwaja Kalanbeg, died at Agra A.H. 973, on fol. 74a. 216. Amir Niyazi of Bukhara, entered, after many adventures, Akbar’s service, on fol. 74b. 217. Mirzabeg Siprihi of Turan, nephew of Khwaja Amin-aldin Mahmad, who was known under the name of Khwaja Jalal in Akbar’s time, died A.H. 979, on fol. 75b. 218. Maulana Yaliyajin, son of Ahmad Tabib of Gilan, went A.H. 967 from Gilan to Kazwin as envoy of Khun Ahmad, on fol. 75b. 219. Mullal Shafik Ahmad Fanai, was in the service of Amir Ghvayd-aldin Mansur, of Maulana Ahmad of Abiward, of Shams-aldin Muhammad Khiirdi, and of Kamal-aldin Husain Lari, died A.H. 975, on fol. 75b. 220. Shabih Mauznagh Nughiri, under Akbar, on fol. 75b. 221. Darwish Bahnam Salgak of Turkish extraction, became a Sufi, was highly favoured by Akbar, and died during a journey to Sarandib, on fol. 75b. 222. Baydil of Agra, in the beginning of Akbar’s reign, on fol. 76a. 223. Khwajaqai Sharif of Shiraz, under Akbar, on fol. 76a. 224. Shafik Ahmad of Shiraz, brother of the preceding poet, on fol. 76b. 225. Amir Fadli of Kirman, in the beginning of Akbar’s reign, on fol. 76b. 226. Khwajahduda of Kabad, in the beginning of Akbar’s reign, on fol. 76b. 227. Maulana Nami of Kashmir, one of Humayun’s and Akbar’s poets, on fol. 76b. 228. Mahiri of Kashmir, under Akbar, on fol. 77a. 229. Haji Muhammad of Kabad, under Humayun and Akbar, on fol. 77a.
209. Muhammad Rida of Mashhad, under Akbar, on fol. 77b. 231. Akbari of Mashhad, under Akbar, on fol. 77b. 232. Mullâ Shitâbi of Gûnâbâd, at the same time, on fol. 77b. 233. Mullâ Naushai, contemporary with Mullâ Azhari, at the same time, on fol. 77b. 234. Maulana Ali Ridâ Gilzaâli of Mashhad, the king of poets at Akbar's court, the predecessor of Fa'idi, author of a divan, a mathnawi, several prose works, viz., "Sifat al-mishâr" (on Sufism), and died on Ahmadshad in Gujarât a.d. 980, on fol. 77b. 235. Mullâ Raughani of Astârâbâd, went to India, died a.d. 980, during a journey to Gujarât, on fol. 80b. 236. Iliâ, lived under Bâbar, Humâyûn, and died in the early part of Akbar's reign, on fol. 80b. 237. Yadgarbeg Haâtâ, Iliâ's son, on fol. 80b. 238. Lîkâ, son of the preceding poet Haâtâ, on fol. 81a. 239. Maulana Saif-almuluk Shujjî of Damavand, on fol. 81a. 240. Amir Kidi, with the takhallus Amiri of Raf, pupil of Kadi Mas'ûd, went to India, became a Naukar under Akbar, and died a.d. 982, on fol. 81b. 241. Amir Abû Turab of Raf, brother of the preceding poet, on fol. 81b. 242. Mirzâ Kuli Malli of Turâstân birth, went to India in the beginning of Akbar's reign, died a.d. 984, on fol. 81b. 243. Mullâ 'Ali, with the takhallus Târâmi (because he was of Târân near Samarqand), under Humâyûn and Akbar, died a.d. 984, on fol. 83b. 244. Khwâjâ Husain of Marw, a pupil of Maulâna Isâm-aldin 'Abîrahim and of Shâhî Tûn Hîjir Mufti (who died a.d. 973), tutor of Fa'idi and Abû-aldin, lived under Humâyûn and Akbar, is mentioned in the Akbarnâma, was a great composer of chronograms, left India a.d. 989 for his native country, and died on the way near Kâbul, on fol. 83b. 245. Sayyid Muhammad 'Abdâlî Fikri of Harât, went a.d. 990 to India, on fol. 83b. 246. Maulâna Kâsim, with the takhallus Kâbi of Samarqand, with his full name Nâbud-aldin Abû-aldâs; came, fifteen years old, into the service of Jâmi, went to India in the early part of Akbar's reign, died a.d. 998, 410 (or, according to others, even 120) years old, in Agra, on fol. 84b. 247. Ghayûrî of Kâbul (غوری کابلی), was at first in the service of Akbar's younger brother, Muhammad Hakim Mirzâ, afterwards in that of Akbar himself, on fol. 85b. 248. Khwâjâ Muhammad Rajâm of Rai, with the takhallus 'Abî, under Akbar, on fol. 85b. 249. Maulâna 'Abî of Ahmadshad in Gujarât, under Akbar (the statement of the author of the Safi-nah that this 'Abî wrote a tadhkira is an error; he mistook him probably for the older 'Abî, who lived about a.d. 600), on fol. 85b. 250. Mir Amâni of Harât, used to live in Kâbul, fell from horseback in Jaunpûr, and died a.d. 991, on fol. 85b. 251. Amir Sayyid 'Ali Mušawwir (the artist), with the takhallus Judâ, son of Pir Mansûr of Tirmûd, under Humâyûn and Akbar, illustrator of the story of Hâmza (حذف امر) on fol. 86b. 252. Shuja' of Kâshân, under Shâh Ta'mâsûp and Isma'il II, died later on to Isha'hân, in consequence of a liber directed against the governor of Kâshân, and died there, a.d. 987, on fol. 86b. 253. Maulâna Muhammad Tâk-aldin 'Hârâti, of Tûn, under Shâh Ta'mâsûp, author of a divan, and a mathnawi, died on a journey to Kashmir in Akbar's reign, a.d. 989, on fol. 86b. 254. Shâh Husain Kurnâshi, a friend of Fa'idi, lived from Bâbar's time to the middle of Akbar's reign, and died a.d. 995, on fol. 88b. 255. Sabûrî, son of Karîbeg, the goldsmith of Tabriz, on fol. 89b. 256. Shâh Ghâzî-aldin 'Abâ-aldî, an offspring of Amir Tâhir-aldin Muhammad Shahid of Kirmân, lived under Shâh Ta'mâsûp, on fol. 89b. 257. Saif-aldin Ma'mûd, with the takhallus Rajî of Isha'hân, died in Shâh 'Abbâs' reign, on fol. 98b. 258. Khân Ahmad of Gilân, one of the rulers of Gilân, was imprisoned for twelve years by Shâh Ta'mâsûp in a.d. 974, on fol. 98b. 259. Amir 'Uthârî of Kunn, lived about thirty years in Mashhad, flourished during the reigns of Shâh Ta'mâsûp and Isma'il, on fol. 99a. 260. Mir Askhî of Kunn, brother of the preceding poet, on fol. 99b. 261. Maulâna 'Ali and Muhammadi of Shirâz, died a.d. 991, on fol. 99b. 262. Hâji Hâmid of Tabriz, Lîsâni's pupil, went to India and entered Akbar's service, on fol. 99b. 263. Mullâ Shiri, enjoyed Akbar's favour, on fol. 99b. 264. Muhammad Amin Mustaghib, son of 'Ali Safîr of Kashmir, under Akbar, on fol. 100b. 265. Kâsim Arslan of Mashhad, a descendant of Ma'mûd of Ghazna's Amir Afsânâ Jakub, came from Transoxania to India, entered Akbar's service, and died a.d. 995, on fol. 100b. 266. Maulâna Ta'î-aldin, with the takhallus Hûmi of Isha'hân, died in India, under Akbar, a.d. 995, on fol. 101b. 267. Khwâjâ 'Abd-aldin of Rai, nephew of Khwâjâ Sharir Hîrî, famous especially for his chronograms, on fol. 101b. 268. Khwâjâ Muhammadi of Rai, nephew of the preceding poet, on fol. 101b. 269. Shâh Du'a'i, a dervish, under Akbar, on fol. 103a. 270. Maulâna Muhtasham Khâsh, under Shâh Ta'mâsûp and 'Abbâs, on fol. 104b. 271. Khwâjâ Husain Thanâî, probably of Mashhad (not of Nebûpur, as the Haft Khûn state), author of a divan and two mathnawis, died a.d. 996, buried in Lâhûr, on fol. 106b. 272. Sultan Ibrahim Mirzâ 'Jâhi, one of the Safawi Sultanîs, in whose service Thanâî spent some time, author of some verses, on fol. 107b. 273. Maulâna Sayyid Muhammad, with the takhallus 'Urî, son of Khwâjâ Zain-aldin 'Ali bîn Jamâl-aldin of Shirâz, completed his divan a.d. 996, wrote imitations of the poet, and the "امام" (not complete)—and a prose treatise on Sûfîs, styled "غیبت نهاد"—died in Shawaâl a.d. 999, on fol. 108b. 274. Amir 'Urî of Mashhad, under Akbar, on fol. 101b. 275. Maulâna 'Urî Kamângar (the bow-maker) of Tabriz, panegyrist of Shâh Ta'mâsûp, on fol. 101b. 276. Maulâna Lûtî, son of the preceding poet, on fol. 101b. 277. Mullâ Ta'âfî of Tabriz, on fol. 101b. 278. Khwâjâ Fânî of Tabriz, on fol. 102a. 279. Hâkîf of Tabriz, on fol. 103a. 280. Fâkiîr of Tabriz, on fol. 103b. 281. Shahâb of Tabriz, on fol. 104a. 282. Na'Zârî of Tabriz, on fol. 104b. 283. Hâkîf of Tabriz, great connoisseur of 'Urî, on fol. 105a. 284. Zarîfî of Tabriz, on fol. 105b. 285. Wûkî'î of Tabriz, on fol. 106b. 286. Fâshîfî of Tabriz, on fol. 106b. 287. Ma'sûd, on fol. 106b. 288. Maulâna Fâhîn of Rai, went to India under Akbar, on fol. 106b. 289. Mullâ Fâhîn of Hurmuz, contemporary with the preceding poet, on fol. 105a. 290. Maulâna Fâhîn of Kâshân, never went to
Shaikh Faidi's imitation of the Sikanār-nāma; all incomplete except the first two, and the well-known diwān, on fol. 110b. Added to Faidi's biography is that of his brother Abū-alfadl, the prime minister of Akbar, and author of the 'Arārāt, which is commonly called Ausār al-akrār, with its third volume, the Akhīrāt, authored by Alī b. Ṣulaymān, on fol. 121a. 318. Nār-ālī Muhammad Khurārī, second son of Shaikh 'Abd-al-rāzīq Gīlānī, and brother to Hakim Abū-alfāth Gīlānī (the eldest son) and Hakim Humān (the youngest), on fol. 115b. 319. Mir Sayyid Muhammad 'Iltāf of Najaf, was first the service of his father, then worked at the court of the Azīlshāh of the Dakhān, afterwards at that of Akbar, was imprisoned in the fortress of Gwāliyār, released by the emperor's pardon, joined in Ahmadnagar Burhanulmulk, and died there, on fol. 116a. 320. Mullā Ghairati of Shirāz, went to India under Akbar, on fol. 116b. 321. Mullā 'Abd-al-ṣabāk Ḥakīkī, under Akbar, on fol. 116b. 322. Hakim 'Ain-ulmulk Dāwālī of Shirāz, under Akbar, died a.h. 1104, on fol. 117a. 323. Shaikhzāda Fidāī, son of Shaikh Muhammad Lāhījī (the author of a commentary on the Kazwīnī's Tafsīr), on fol. 117b. 324. Mullānā Hātim of Kāshān, on fol. 117b. 325. Mir Rūzkhān Sabīr, lived mostly in Iṣfahān, in Shir 'Abdābā time, on fol. 117b. 326. Ghanibeg, with the takhallus Ghwānī of Hamadān, under 'Abbās, went afterwards to India, came to Kashmir a.h. 1106, was imprisoned after the conquest of that country for two years, and killed, a.h. 1108, in Burhanpur, on fol. 118b. 327. Mullānā Mazharī of Kashmir, went to Harāt, Mashhad, Kāzwin, in the time of Sultan Muhammad, son of Tahnāsp, and of poets like Muhtasham Kāshī, Wāhsī, and others; went afterwards to India, and gained great favour with Akbar and Faidī; retired last to Kashmir, and died there, on fol. 119b. 328. Mir Muhammad Kāsim Asīr of Wargīnī near Rāi, flourished under the Shāh Tahmāsp and 'Abbās, went also to India, on fol. 120b. 329. Mir 'Abd-al-ghaṇī, with the takhallus Ghvānī of Tafsīr in Kāshān, see Barbier de Meynard, Dictionnaire géograph., etc., p. 140, a pupil of Abū-ala-kāsim Kāzrūnī, under Shāh 'Abbās, never went to India, on fol. 121b. 330. Hájī of Shirāz, brother of Mullānā Rashīq of Hamadān, began to flourish a.h. 999, left his home for Hamadān a.h. 1101, and went four times and to from the Dakhān, on fol. 122b. 331. Mullā (or Mir) Abū Muhammad Naṣrātī of Iṣfahān, went to India and entered Faidī's service, on fol. 123b. 332. Mir 'Azīz, with the takhallus 'Azīzī of Kāzwin, went to India under Akbar, wrote besides lyrical poems several other works, viz., صحت وصحيحة الدعاء الدعاء الدعاء الدعاء الدعاء الدعاء الدعاء الدعاء الدعاء، on fol. 123b. 333. Mirzā Hisābī of Naẓīr, good poet and musician, relative of Khwājah Kāsim Mustafā, on fol. 124b. 334. Mir Mustahā of Zawāra (or Zawāra), on fol. 124b. 335. Mullānā Sa'dīyī of Iṣfahān, contemporary with the author of the Ḥaft Iklīm, on fol. 124b. 336. Ghiyāṭī of Iṣfahān, with the takhallus Mūnsīf (or Mansūf) (nūmāf), on fol. 124b. 337. Āḵā Shāhāki
CATALOGUE OF PERSIAN MSS.


352. Sayyid Shâhî of Lucknow, at the same time, on fol. 126a. 353. Shâhî Abî Sûfî of Kâbul, at the same time, on fol. 126a. 354. Dawrîsh Makûnî Tugîr (the arrow-maker), went to India under Akbar, on fol. 126a. 355. Shâhî Rubâ'î of Mashhad, at the same time, on fol. 126a. 356. Maullâ Wallî of Dasht-i-Raydây in Kûhâstân, flourished in the time of Shah 'Abdallah, and d. 90 years old; Maullâ 'Abdallah of Nishâpûr was one of his pupils, on fol. 126b. 357. Shâhî Hâdîr, with the takhallus Dîhînî of Kûhâstân, went to Bijâpûr, and entered the service of the ruler 'Adîshâh; Zâhârî praises him in the Dîvân-e Khâtimâ (PERSIAN MSS. 333), friend of Mullâ Waşshâtî Yâfî (soûl) and Mullâshâh Kâshî, both of whom he survived, on fol. 129a. 360. Mullâ Abûnî of Khwand-sar, a dervish, under Shah 'Abdallah and Shah 'Absâs, died 90 years old; Mullâ Nâzîrî of Nishâpûr was one of his pupils, on fol. 129a. 362. Mullâ Khwând-sar, a dervish, under Shah 'Abdallah and Shah 'Absâs, died 90 years old; Mullâ Nâzîrî of Nishâpûr was one of his pupils, on fol. 129a. 363. Mullâ Karâni, a Turk, but a good Persian poet, renowned in Kûhâstân, on fol. 129a. 364. Mir Tašî-âbîn Anîshâ, with the takhallus Tašî of Isfâhan, a writer of rare and little known tadhkîrât, of Persian poets, a mathematician, styled 'Urfî, and wrote in the language of the mathematicians, on fol. 146b. 366. Mir 'Ali Akbar of Kûhâstân, with the takhallus Tashbîhî, flourished under Akbar and Jahângîr, on fol. 146b. 367. MullâMuhammad, with the takhallus Dîha of Isfâhan, whose first takhallus was Fâdî, flourished under Akbar and Jahângîr, on fol. 146b. 368. MullâMuhammad, with the takhallus Dîha of Isfâhan, whose first takhallus was Fâdî, flourished under Akbar and Jahângîr, on fol. 146b. 369. MullâMuhammad, with the takhallus Dîha of Isfâhan, whose first takhallus was Fâdî, flourished under Akbar and Jahângîr, on fol. 146b. 370. MullâMuhammad, with the takhallus Dîha of Isfâhan, whose first takhallus was Fâdî, flourished under Akbar and Jahângîr, on fol. 146b.
and Isma'il, went to India A.H. 909, made extensive journeys, for instance, to Hijaz, where he spent four years in Makkah and Medina, and gained afterwards the 'Abbâsîs' favour. Iba'du'llâ'î fixes his death in A.H. 1039. On fol. 157a. 395. Mir Ma'sâm of Kâshân, second son of the preceding poet and younger brother to Mir Hâshim Sanjar, at first in favour with Hasan Khân Shânîâ, governor of Harât, went twice to India, and died in Shahânîeg's reign, on fol. 159b. 396. Abû-âl-Alâ'âm Pâ-yânî, of Arabic extraction, visited the holy cities of Hijaz during Akbar's reign, and died in the Dakhân, on fol. 161a. 397. Maulânâ Abd Khîlî of Isfâhân, one of Akbar's court poets, on fol. 161b. 398. Shahîk Su'd-al-dîn, with the tâkhâlús Râhû, spent his whole life in Akbar's service and imitated Niżâmî's five mathnâwîs, on fol. 161b. 399. Wâfâ'i ûnâyî (the second) of Isfâhân, went to India under Akbar, on fol. 162a. 400. Shaikh Sâ'î 'Arab, a dervish, son of Shaikh Ibrahim Fa'îkhân, born in Mashhad, went to India under Akbar, on fol. 162a. 401. Mullâ Khâlid of Shirzân, went to India under Akbar, on fol. 162a. 402. Mir Durrî Sultan Bayâzi'd, who was a Khâtîb-almûk under Akbar, died in Hijâz; author of a diwan and a mathnâwî, on fol. 162b. 403. Maulânâ Shâh Khânî of Bukhârân, on fol. 162b. 404. Mullâ Nawâli of Turbat (or, according to others, of Nishâpûr), one of Akbar's court poets, on fol. 163a. 405. Mullâ Muhammad-Farîd, under Akbar, on fol. 163a. 406. Mir Fârîghî of Shirzân, brother of Fârîghî Sharzâ, at the same time, on fol. 163b. 407. Mullâ Muhammad Shâhî Diwâna Fârihi, son of Hu'mâyûn's librarian, lived under Akbar, died in Kâbul, where he enjoyed his pension, on fol. 163b. 408. Mir 'Ali Aghârî, son of Mir Fârîghî of Shirzân, on fol. 163b. 409. Mir Husâm Fardî of Karbalâ', flourished under Akbar, imitated the Makhzan-âla'srân in a mathnâwî, on fol. 163b. 410. Mullânâ Shâh Târîkî of Sâwâ, spent fifteen years in Akbar's service, and died in Hijâz; he left a diwan and a mathnâwî, on fol. 164a. 411. Mullânâ Gharîbî of Bukhârân, came to Akbar's court, returned afterwards to his native place, on fol. 164a. 412. Ulûfî of Yazd, one of Akbar's court poets, on fol. 164a. 413. Nawwâb Khîlî Khân, also with the tâkhâlús Ulûfî, under Akbar and Shahânîeg, on fol. 164b. 414. Ulûfî of Mashhad, at the same time, on fol. 164b. 415. Mullâ Dânâshî of Dâneh in the district of Nishâpûr, went to India under Akbar, wrote poems in the peasants' dialect of Khurâsân, on fol. 164b. 416. Mullâ Khîrî of Kazvîn, on fol. 165a. 417. Khîrî of Khwânsâr, on fol. 165a. 418. Khîrî Lârî, contemporary with the two preceding poets, spent many years in the service of Imam Khâlîkân, governor of Fârs, on fol. 165a. 419. Mullâ Jâdîhî of Kazvîn, on fol. 165a. 420. Mullânâ Shârmi of Kazvîn, on fol. 165a. 421. Khwâjâgî Bayânî of Kazvîn, on fol. 165a. 422. Âsâbîdî of Kazvîn, on fol. 166a. 423. Mullânâ Murâdî of Kazvîn, a dervish, on fol. 166a. 424. Mir Muhammad Karî of Kazvîn, on fol. 166a. 425. Mir 'Imâd-al-dîn of Kazvîn, usually called Mir 'Imâd, lived the greater part of his life in Isfâhân, under Shah 'Abbâsî, on fol. 166b. 426. Mullânâ Farîghî of Kazvîn, on fol. 166b. 427. Sagî-înawân (the lazy dog) of Kazvîn (according to the Haft Iklîm), of Turkish extraction (according to Nasrâbâdis tadûkîrâh), under 'Abbâsî, on fol. 167a. 428. Niżâm Kalâgh of Kazvîn, on fol. 167a. 429. Mullânâ Makârîm of Kazvîn, on fol. 167a. 430. Allâmah Câhîbîbegî, with the three tâkhâlûs 'Alâ'âmâ, Sayyîd, and Fârîghî, of Tabriz, son of Mirzâ Alîbegî, who in Shah 'Abbâsî's three preferments was prefect of Tabriz, but settled afterwards in Kandahâr; he wrote kâisdín in praise of Akbar and a sonnets to him, on fol. 167b. 431. Mahmûdîbegî, with the tâkhâlûs Fûsî, of Shîrâz, brother-in-law of the preceding poet, flourished at first in Tabriz, went afterwards to India and rose there to high honours; he died in Shahânîeg's reign, and left, besides poems, a much-esteemed Hâsân al-Dînî, on fol. 168a. 432. Kâsîmî of Ardâstân, often confounded with Kâsîmî Sairî, a contemporary poet, on fol. 168b. 433. Mir Ta'fûrî of Anjûdân in Kâshân, paneyster of the Safawî prince Mirzâ Sultan Musta'fa, on fol. 168b. 434. Mullânâ Ghûbârî of Ardâstân, on fol. 169a. 435. Mullâ Shâhîfî of Shirzân, on fol. 169b. 436. Mir Ghâzî A'sirî, son of the preceding poet, was in Akbar's army, on fol. 169b. 437. Kâdî Hasan of Kazvîn, at the same time, on fol. 169b. 438. Mullânâ Ismâ'il Bakhshî of Kazvîn, on fol. 169b. 439. Râsî of Abarkhân, on fol. 169b. 440. Mirzâ Ja'farî, called 'Asâf-kânî, with the two tâkhâlûs 'Ja'farî and Ja'fari, of Kazvîn, went young to India, and came through his uncle, Mirzâ Ghiyâth-al-dînî, the father of Nûrjâhân Begâm, into Akbar's service, but not being satisfied with it, he was sent for punishment's sake to Bangâlâ; afterwards he gained new favour, became Mirbakshî, received the title of 'Asâf-kânî, and rose in Shahânîeg's reign even to the post of wazîr; he died A.H. 1621; and is buried at Burhânpur; he is author of a mathnâwî, on fol. 169b. 441. Mirzâ Zain-al-dîbîlî, with the tâkhâlûs Dânîshânî, son of the preceding poet, on fol. 171b. 442. Mirzâ Sâ'dîkî, nephew of Mirzâ Ka'fî of Ardâstân, went to the Dakhân and was slain there; he was a friend of Mullânâ Zâhûrî, on fol. 171b. 443. Ka'fî Muhammad Nâşîrî of Ardâstân, on fol. 172a. 444. Sayyîd Hasan Wâ'iz of Shirzân, on fol. 172a. 445. Mullâ 'Abdî of Shîrâz and of Tabriz, on fol. 172b. 446. Fârîghî of Samarkand, lived in his native place from the time of 'Ubayd-âl-dâlîkhân to that of 'Abd'allâh Khân and Abd-al-'amîm Khân, on fol. 172b. 447. 'Alamîrî of Samarkand, patronised by Nawwâb Muhammad Bârîm-khân, on fol. 172b. 448. Shâhîl Nâshîdî of Samarkand, he composed a mathnâwî, which, however, met with no favour, on fol. 172b. 449. Mir Muhammad Hâshîmî, with the tâkhâlûs Muhammît, commonly called Kişâşkî (story-teller) of Samarkand; he knew by heart the whole Mahâbârâta, translated at that time by Nâkîkân at Akbar's request, on fol. 172b. 450. Ra'amâkî of Bukhârân, on fol. 172b. 451. Majû-al-dînî Fâhûnî of Bukhârân, on fol. 172b. 452. Râbûnî of Bukhârân, on fol. 172b. 453. Kâdî Ghâdanfarshâhi, on fol. 173a. 454. Hâzîzî of Shâsh, a pupil of Mullâ Ka'fî Kâhî, on fol. 173a. 455. Mir Ja'farî of Harât, under Akbar, on fol. 173a. 456. Mullâ Sârîî of Ghazmûnance came to India under Akbar, went afterwards to Hijâz, an expert in metreical art and riddles, on fol. 173a. 457. Mullâ Shu'ârî of Tabriz, on fol. 173a. 458. Mullâ Shâhûrî of Hamadân, was in the service of 'Ali 'Ullî Khânzâmî Sultan,
lived in Mashhad, Harat, Shiraz, then went to India, and died A.H. 1023, in Jahangir's reign, as prefect of Dibbi; he left a Sakhinama, entitled مَثَر آبَی (mab’ar ayāth), and a mathnawi in the metre of Shririn and Khusrav, besides a diwan, on fol. 183. 552. Maulana Muhammad Husain Nazari of Nishapür, under Akbar and Jahangir, lived some time in Kishain, then went to India, made a pilgrimage to Makka A.H. 1012, and died, according to the Tabakati-i-Shahjahani, A.H. 1019; according to others (and that appears to be more correct) A.H. 1023, in Gujarat, on fol. 186. 553. Mirza Muhammad Majdul of Isfahan, author of three mathnawis, one entitled شاهزاده اجليب (shahzade ajib), the others in the metre of the Shahrniva and the Mathnawi, on fol. 186. 554. Mirza Ahmadbeg, brother of the preceding poet, on fol. 186. 555. Káká of Kuzzain, on fol. 186. 556. Maulana Majd-aldin Kánsí of Shushtar, on fol. 186. 557. Mir Mushtári, on fol. 186. 558. Muhammad A’kíl Ghaírat of India, on fol. 190 (part of fol. 190, and the whole of ff. 191, 192 left blank). 559. Maulana Núr-aldin Muhammad Zuhári of Tarshiz, born in Khujand near Tarsiz, was in the service of Nawwáb Mir Ghiyáth-aldin Muhammad Mir Mirán in Yazd, then went to Shiraz, and lived there seven years with Darwish Husain Wálih; he went afterwards to India, and, after a pilgrimage to Makka, settled at Ahmadnagar in the Dakhan; later on he took up his abode in Bujpúr under Ibrahim ‘Adlshah, in whose honour he wrote his three prose dibácas to the خُلْو خَلْيْل (khalwáxíl), theWhole of the Súrát Sáma’i Aásma, he also left a Sehásti, he was a renowned shikasta writer, and copied the Raudat-alsáfa a hundred times, died A.H. 1025, on fol. 193. 560. Maulana Malik of Kúnn, went to Ahmadnagar in the Dakhan, and afterwards to Bujpúr, where, he together with Zuhári, served Ibrahim ‘Adlshah, died A.H. 1025, two months before his friend Zuhári, on fol. 196. 561. Mirzá Isma’ilbeg Sháh México, son of Nawwáb Yúsúf Sultan Shámí, governor of Harat, was slain in India, where he had joined Sháhjahan’s party, the 21st of Shá- bán, A.H. 1026, on fol. 195. 562. Maulana Hayátí of Gilán, joined the imperial service in India, became court poet under Jahangir in A.H. 1025, completed by Mirza Khursain’s unfinished مَثَر الفَجْر (mab’ar al-fajr), and died at Ágra A.H. 1028, on fol. 196. 563. Bahá Sháh Kúli Jadhí, son of Sháhkuší Khán Núrúnl (Naróyn), of Kurdistán near Baghdád, one of Jahangir’s Amirs, on fol. 195. 564. Hzámín Faghárá Láhií, a splendid Táliki writer, had poetic contests with Mullá Nádim of Gilán and Muhammad Kuli Salám; his first Halásh was Rasmí, he also used Mir and Faghárá, went to India A.H. 1012 and was attached to prince Darwiz, Jahangir’s son, he died A.H. 1030, on fol. 197. 565. Mulláná Abú-‘Abbáši, with the Halásh Samaudár, flourished under Akbar and Jahangir, died A.H. 1029, on fol. 197. 566. Maulana Kamál-aldin Sultan Muhammad Jamí of Hamadán, pupil and friend of Mirza Ibrahim of Hamadán, rose to high honours under the Safaví, went to India A.H. 1016, was Maulana Nádim Nishápúri’s poetical rival in Ahmadábád, stayed in Khandís till A.H. 1024, and died about five or six years afterwards in Hindustán, on fol. 203. 567. Hzámín ‘Aríf, under Akbar and Jahangir, died in Bángal A.H. 1028, on fol. 204. 568. Mullá Musháiá, died A.H. 1027 under Jahangir, on fol. 204. 569. Mirza Mashrafi Túklú, stayed a longer time in Hamadán, together with Dámir, Hlidáki, Rashki, Bazáni, etc., went afterwards to India and entered Akbar’s service, died A.H. 1029, on fol. 204. 570. Mirza ‘Amúshá, son of the preceding poet, in Jahangir’s service, on fol. 205. 571. Káib ‘Alíbeg, in Sháh ‘Abbá’s service, went afterwards to India, on fol. 205. 572. Shaikh Bahá-aldin Muhammad Amuli, with the takhlísh Bahál, author of مَثَر الوَجْلِ (mab’ar al-wajl), and of almost 100 prose treatises in Arabic, for instance, مَثَر العِمْلي مايسل، سأوله حللا لـلله (mab’ar al-ismali, salal ilá الله).
with the takhallus Ţālib of Tirmidh, under Akbar, composed a mathnawi, wrote in a Persian text. 975, and another one of the same author, died very old at the end of Jahāngir’s reign, on fol. 220b. 588. Mir Hamzah of Tâshkand, went to India at the end of Akbar’s reign, on fol. 220b. 589. Mullâ Hamdi of Kashmir, flourished from the end of Akbar’s reign to that of Jahāngir’s, on fol. 220b. 590. Khwâjah Ghiyâth Nakhshband of Yazd, under Abbâs, on fol. 221b. 591. Muhammad Ibrâhîm Tasalli of Shirâz, went to India under Jahângir, made a pilgrimage to Makka, a. h. 1034 and died after his return to India, on fol. 221b. 592. Mullâ Yâlyâ of Shirâz (a village near Farâhân), died a. h. 1035, on fol. 221b. 593. Sâdîk ibn, with the takhallus Sâdîk of Harât, educated at Kandahâr, wrote a mathnawi on the exploits of Shâh ‘Abbâs, in whose service he was in his later years, on fol. 222b. 594. Mir Husâin Tajulli of Kâshân, flourished in the last years of Akbar’s reign and during the whole of Jahângir’s, on fol. 222b. 595. Muhammad Takallu of Aml, with the takhallus Taqullu, the chief of all the poets of Jahângir’s reign, in the beginning of which he had come to India; he is author of a diwan and of a mathnawi, called the jaghânij-Nâme, died a. h. 1035 (not 1040, as other states), on fol. 223b. 596. Ijâkan Shurâl-al-Hasan Shûfi‘î, son of the great physician Khwâjah Mullâ of Isfâhân, under Shâh ‘Abbâs, died 15th of Ramadan, a. h. 1037; left several mathnawis besides his diwan, for instance: Darâz, Ma’ruf, and Gâf. 597. Mullâ Shukâlî of Hamadân, a pupil of Mirzâ Ibrâhîm of Hamadân, contemporary with Mullâ Zakî, on fol. 230b. 598. Hasâinbeg, with the takhallus Khurâsân of Tabriz, flourished under Shâh ‘Abbâs, went afterwards to India under Jahângir, on fol. 230b. 599. Khwâjah Shu‘âbî of Kâshân, under Shâh ‘Abbâs, on fol. 230b. 600. Mirzâ Sâdîk, son of Mirzâ ‘Abd-alc-Sâdim and brother of Zain-al-‘Abbâsî, on fol. 231b. 601. Mirzâ Nâr-al-Allâh of Kufrân in the districts of Isfâhân, under Shâh ‘Abbâs, on fol. 231b. 602. Mirzâ Mu’âkûn Jahu- hri, son of Ustad Mirzâ Ali Zargar (the goldsmith) of Tabriz, who lived in Isfâhân; he went to India at the beginning of Jahângir’s reign, on fol. 232b. 603. Mir ‘Ain ‘Ali, who lived in Jârbâdkan, a dervish and poet in Shâh ‘Abbâs’ reign, on fol. 232b. 604. Mir Bâkîr of Mashhad, son of Mir ‘Arabsâh, on fol. 232b. 605. Mirzâ Jâni, with the takhallus Ghazali of Shirâz, was secretary to Shâh ‘Abbâs, on fol. 233b. 606. Mirzâ Nâsûm Dast-i-ghabî of Shiraz, one of Shâh ‘Abbâs’ poets, died only 30 years old, on fol. 233b. 607. Mirzâ Abd Turâbîb of Anjûdan, under Shâh ‘Abbâs, on fol. 234b. 608. Tâhir, different from Tâhir Dakhânî, but likewise born in the Dakhân, flourished under Mullâ Zuhûrî, on fol. 234b. 609. Mir ‘Abû-Adlîn, with the takhallus ‘Abbâs of Hamadân, went to India under Akbar, a. h. 1010, died at the end of Jahângir’s reign, in which he had been honoured by the title Ma‘âthir-i-‘Abd al-Mu‘min (Messiah of the Age), on fol. 235b. 610. Mullâ ‘Uthmân of Mashhad (according to others, of Tabriz), came to India in the beginning of Jahângir’s reign, went at the end of his life to Kâshân and died there; he is famous by his ‘Uthmân and by a mathnawi. 611. Háji Farîdûn Husain, with the takhallus Sâhib, a Turk, a Persian poet, flourished under Jahângir, on fol. 235b. 612. Mullâ Muhammed Sâmî Zakî, of Hindû extraction, flourished under Jahângir, wrote in a Persian text. 613. Mullâ Jamâl-alîn Khâvârî of Gilân, went to India a. h. 1015, on fol. 235b. 614. Mullâ Abd ‘Abbâs, with the takhallus Surâbî of Sijân in the Punjab, flourished under Jahângir, on fol. 235b. 615. Mullâ Shirâbî, a younger brother and pupil of Mullâ ‘Abbâs, on fol. 235b. 616. Mullâ Fâ’îd of Abhar, son of Ustâd Kâsun, went to India under Jahângir, on fol. 235b. 617. Mâ’î-b-Kâshân, a descendant of the Timâûrî family, under Jahângir, on fol. 235b. 618. Kâsun-khân, with the takhallus Kâsun, brother of Nûr-jâhân Begun, Jahângir’s wife, on fol. 240b. 619. Nawwâb ‘Abd-‘Abbâs, with the takhallus Râmî, son of Muhammad Bâirâm-khân, born the 14th of Safar, a. h. 964, in high favour with Akbar, composed poetry in four languages—Arabic, Turkish, Persian, and Hindustâni, and died in the 72nd year of his age, a. h. 1036, on fol. 241b. 620. Abbâs-al-Mu‘izzâlîr ‘Abd-al-Malik Muhammad Jahângir Pâdshâh, the Moghul emperor, on fol. 241b. 621. Mullâ ‘Abd-al-bâkî, with the takhallus Bâkî, of Tabriz, lived in Baghdad in Shâh ‘Abbâs’ reign, died one year after Shâh ‘Abbâs, that is, a. h. 1039, on fol. 245b. 622. Mir ‘Alâjî, whose father had settled in the Punjab, died in the first year of Shâh ‘Abbâs’ reign (a. h. 1037), and left, besides a large diwan, two mathnawis, viz., Darâz, Bâbâ and Shad-i-Sharim, on fol. 245b. 623. Mir Muhammad Bâkîr, with the takhallus Ishrâî, son of Sayyîd Muhammad Dâmîd and grandson of Shâhî ‘Abd-al-Malik; his home was Astarâbâd, died a. h. 1040; among his Arabic works the most prominent are: 624. Hai Shâh Bâkîr of Kâshân, on fol. 246b. 625. Maulânâ Muhammed Bâkîr of Isfâhân, on fol. 246b. 626. Mullâ Hasan-‘Ali of Yazd, went to India and lived with Mullâ Muhammed Sâfî of Mâzandaran, died at Yazd, 90 years old, in the beginning of Shâh ‘Abbâs’ reign, on fol. 246b. 627. Mullâ Saklî (Kirmânî) panegyrist of Shâh ‘Abbâs, on fol. 247b. 628. Mullâ Shânî Tuklâ, panegyrist of Shâh ‘Abbâs, was on very hostile terms with Hakim Shîrfi, on fol. 247b. 629. Mullâ Yâsûfî of Jârbâdkan, at the same time, on fol. 248b. 630. Mullâ Dhaukî of Arastân, another rival of Shîrfi’, on fol. 248b. 631. Shâbî of Arastân, lived some time in the Dakhân, died in Iran; he wrote Âsadîn in honour of Shâh ‘Abbâs, on fol. 248b. 632. Mullâ Makhîfî of Rasht, on fol. 249b. 633. Mir ‘Alî, with the takhallus Kauhârî of Hamadân, under Shâh ‘Abbâs, on fol. 249b. 634. Mullâ Nawwâlî of Shiraz, one of Shâh ‘Abbâs’ poets, on fol. 249b. 635. Bâbâ Sultân Navwâlî of Kâshân, a Kandahâr monk, under Shâh ‘Abbâs, on fol. 250b. 636. Muhammed Kâsun, with the takhallus Surâbî, author of the dictionary Jumûtî-nâme, went to Hindustân under Jahângir, and
amplified his dictionary on the basis of Jamál-aldin Husain Anjú's "Dehn og sekte"; he also wrote kashidas in honour of Jahangir, on fol. 250b. 637. Mullá Kalámi of Isfahán, brother of the poet Safámi, on fol. 256b. 638. Mirzá Muhammad Múmmín, with the takhallus Adá'í of Yazd, went to India and died in Súrat, on fol. 250b. 639. Mullá Táhirí of Náín, on fol. 251a. 640. Mir Jábár Káshí, with the takhallus Jáfár, on fol. 251b. 641. Diáyí of Tábríz, a friend of Mullá Sabúríjí, on fol. 252a. 642. Mir Abú-álijásan of Faráhán, wrote a commentary on Anwárí's diwan, on fol. 252a. 643. Mir Muhammad Husain Shaukí, son of Mir 'Azíz-áli of Sáwa, was first in Kúwájá Shá'íb Káshí's service, went afterwards to India in Jahangir's reign, returned to his native country and became attached to Mir Jamál Sultán, on fol. 252a. 644. Mir Muhammad Rafí, with the takhallus Dastúr, went to India under Jahangir and entered afterwards Shahjáhán's service, on fol. 253a. 645. Hásíd Mu-hammad, with the takhallus Khayájí, grandson of Mullánu Hájjí Muhammad Kasámirí Hamadáni, under Jahangir and Shahjáhán; he is called by the TaBákájí-i-Sháhjáhání (the second Anwár), on fol. 253a. 646. Shaikh 'Abd-ál-fatáh, with the takhallus Fátáhí, born in Kházdjál, a place four manzils from Dúbí, son of Shaikh 'Abd-ál-wáháb Thámsí; he flourished under Jahangir and in the beginning of Shahjáhán's reign, died a. h. 1014, on fol. 253b. 647. Mullánu Nár Muhammad Anwár, died a. h. 1014, on fol. 253b. 648. Saídí of Gilán, under Jahangir and Shahjáhán, on fol. 254a. 649. Mullánu Yári of Yazd, under Sháh 'Abbas, on fol. 254a. 650. Aqá 'Abd-ál-bákí, with the takhallus Kháák of Náwáwand, went to India and entered the Khánkánání's service, on fol. 254a. 651. Mirzá Rafí Sháhrastání, in Sháh 'Abbas' and Sháh Sáfi's time, on fol. 254a. 652. Kúwájá 'Abd-ál-subáiamán Ahrári, under Jahangir and Shahjáhán, on fol. 254a. 653. Mullá Muqáhtí-nam, at the same time, on fol. 255a. 654. Mullá Jalál-ál-dí Jalálí of Dúbí, died at first a. h. 1015, on fol. 255a. 655. Mullá Dúbí of India, on fol. 255a. 656. Nawáwb Múhábátkhán, with the takhallus Sojnání, son of Gháyárbeg of Kábul, under Jahangir and Shahjáhán, died a. h. 1015, on fol. 255a. 657. Mullá Shá'úri Ká-dí, author of a mathnawí and of kashidas in honour of Shah 'Abbas' waizar Hátimbeg Tímíád-ál-dála uh, on fol. 256a. 658. Húsain Sádáfí of Isfahán, on fol. 256b. 659. Mukámirí of Sháh, on fol. 256b. 660. Kúsárí Sháomí, in the service of Hasánkhán Sháamí, governor of Harát, was a poetical rival of Sháúl Shámuq, on fol. 256b. 661. Mullá Madákhákí of Isfahán, under Sháh 'Abbas, on fol. 257a. 662. Zádíí of Harát, on fol. 257a. 663. Mirzá Malik, with the takhallus Múshirí, was in Hasánkhán Sháamí's service, wrote kashidas in honour of Sháh 'Abbas, on fol. 257a. 664. Mullá Anjú of Názar, was in the same service and contemporary with the preceding poet, on fol. 258a. 665. Mirzá Fasílí of Harát, a descendant of Shaikh 'Abd-ál-háshím Ansári, was the spiritual teacher of Názmaní of Harát, Dárwís Wálíl, and Mirzá Jalál Asír, and, like some of the preceding poets, in Hasánkhán Sháamí's service, on fol. 258a. 666. Mullánu Tábí of Kaszwh, pupil and friend of Hákím Shífáí, on fol. 260a. 667. Ağá Kíván-ál-dí of Ahrábájtán, under Sháh 'Abbás, on fol. 260b. 668. Mirzá Muḥammad Shálí of Mázándarán, composed a Ta'bíkh or chronicle of universal history from the creation to Sháh 'Abbás in 300,000 baits, on fol. 262a. 669. Mirzá Záin-ál-dín, with the takhallus Múshní, son of the Múshní Múllá Ibráhím, on fol. 262a. 670. Mirzá Muḥammad Rúdáí of Juwání near Kužwín, in Sháh 'Abbás' service, on fol. 262b. 671. Mir 'Abd-ál-háshím of Kumm, contemporary with Mullá Musháfí, on fol. 261a. 672. Aqá Malik Mu'marífí of Isfahán, brother of Aqá Sa'dí Mu'marífí, wrote poems in honour of Hátimbeg Tímíád-ál-dálah, on fol. 261b. 673. Sáyyíd Múrta'dá, with the takhallus Rádi of Sháhrází, was chief kádí of Sháhrází in the time of the waizarship of Mirzá Mu'mál-ál-dí Muhammad, on fol. 261b. 674. Aminání of Fará- hán, under Sháh 'Abbás, on fol. 262a. 675. Mirzá Múkím, with the takhallus Múhtáshám, son of Mirzá Hádí, on fol. 262a. 676. Mullá Fárídání, lived in Sháhrází and Isfahán, died in Sháh Sáfi's time, on fol. 262b. 677. Sháikh Sádám (تَحْتُمَة), one of the descendants of Sháší of Sháhrází, on fol. 262b. 678. Ghíyáshá Shírí of Sháhrází, contemporary with Mullá Múhámmad and Mirzá Númad Múchtáshí, died by falling from a roof in Sháh Sáfi's time, on fol. 262b. 679. Tálib of Kirmán, on fol. 264a. 680. Fádí of Járábádshán, one of Hákím Shífáí's pupils, on fol. 264b. 681. Mullá Sa'dí of Járábádshán, on fol. 264b. 682. Mullá Nádim of Gilán (or Láhijáán), went to India in the beginning of Jahángir's reign, died at Isfahán in Sháh Sáfi's time, on fol. 265a. 683. Mullá Isrá'ílí, with the name Aqá 'Ali, son of Hájjí 'Ali Farásháání, went to India, returned and lived at Máshhád in intimate friendship with Hájjí Muhammad Ján Kúshí, died in Sháh Sáfi's time, on fol. 266a. 684. Muḥammad Ibráhím Fáridtí, brother of Isrá'ílí, died at Láhíjá, on fol. 266b. 685. Asábdí, with the takhallus Ásal of Térán, a descendant of the Tírmízá family, lived under Jahángir, his beginning of Shahjáhán's reign, on fol. 266b. 686. Mir Sa'dí-áli Húzúni (خُرُوج), went to India under Jahángir, on fol. 266b. 687. Mullá Jamál-ál-dí Khwárí of Gilán, went to India a. h. 1015, on fol. 267a. 688. Sháikh Sa'dí-álláh, with the takhallus Músíbí, born in a village about seventeen parasangs from Dúbí, called چَپَکِرَد, flourished in Jahángir's time, translated the Indian mathnaví of Imán al-ifu into Persian, on fol. 267a. 689. 'Urújí of India, under Jahángir, author of an invitation of the Makhzán-alsárás, styled مخدم الباند, besides a diwán, on fol. 267b. 690. Muḥammad Hádárí, with the takhallus Khúsálí of Harát, whose father had come to India under Akbár; he himself flourished under Jahángir, on fol. 267b. 691. Muḥammad Ibráhím, with the takhallus Túlú'í of Kaszwh, under Jahángir, on fol. 268a. 692. Hákím Muḥammad Hasan 'Árifí of Sháhrází, court-physician of Jahángir, on fol. 268a. 693. Mullá 'Aṭá'í of Jampár, author of a mathnaví, under Jahángir, on fol. 268a. 694. Mullá Mukhtári, at the same time, on fol. 268a. 695. Mullá Muḥammad Rúdáí, with the takhallus Kádí of Nishápúr, nephew of Mullánu Názarí; went
to India under Jahangir, on fol. 268b.

696. Mullâ Nasîrî of Thânîsar (or Thânîsîr, in one line and ناسیری تهیه کنندگان in the next), twenty parasangs from Dihli, wrote Hindûstânî and Persian poetry, composed a mathnawi in imitation of the Makhzan-al-asrâr, flourished under Jahangir and Shâhjâhân, on fol. 268b.

697. Mullâ Shaukâ of Shâh-sar, wrote a divâna to Khâjkânî's diwan, on fol. 269b. 698. Mirzâ Muhammad Akbar, son of Akâ Mirzâ Daulat-khâdi (who was مصطفی العلّم under Shâh 'Abbâs), a mathematician, one in the metre of Jalâl-aldin Rûmî's, entitled جهاد نامه, the other in the metre of Shîrîn and Khusraw, on fol. 269b. 699. Mirzâ Shâhîk, brother of Mirzâ Abî-ul-almâzî, who was one of the famous men of Shâh 'Abbâs's reign, on fol. 270b. 700. Sa'dî Kulpîk, with the takhallus Saiî, son of Karâkhânî, who lived under Shâh 'Abbâs, on fol. 270b. 701. Yusûfîb Shâmî, died on his way to India, on fol. 270b. 702. Mirzâ Muhammad Husain, the son of Mirzâ Ibrahim, the grandson of Mir Shams-aldin Muhammân हाँ जिमान, on fol. 271a. 703. Bâkîkhanî, with the takhallus Bâkîr, one of Jahângîr's and Shâhjâhân's Amirs, on fol. 271a.

704. Mirzâ Muhammed Amin, usually called Mir Jamal Rûh-âlâmîn Shahbarstânî, went young to India, and joined Jahângîr's service, went then to the Dakhân and afterwards to Ìrân, where he rose to high dignity under Shâh 'Abbâs; later on he went a second time to India, and died a.h. 1047; he left a diwân and a Khamsâh, on fol. 271a. 705. Hakim Kamâl-aldin, with the takhallus Hâdîk, son of Hakim Humâyûn and nephew of Hakim Abî-âl-fath of Gilân, born in Fâth-pûr under Akbar, was for a longer time an extraction of prince Parwûz, and died in the middle of Shâhjâhân's reign, on fol. 271b. 706. Mullâ Shai'da of India, born and educated in Fâth-pûr, contemporary with Muhammân Jân Kûsî and Tâlib Kûhî, flourished under Jahângîr and Shâhjâhân, and died in the middle of the latter emperor's reign; he left a diwân and a mathnawi in imitation of the Makhzan-al-asrâr, in 12,000 baits, on fol. 272b. 707. Mirzâ Amin-âlî, with the takhallus Amâni, called Khâzânî, son of Nawâb Mahâlat-khân Sausânî, pupil of Murshidkhanî, died in the middle of Shâhjâhân's reign, on fol. 275b. 708. Mullâ Tâhirâb Kûlî 'Arshî, usually styled Yazîdî, of Turkish extraction, went to India under Jahângîr, and lived in Ìlâhir, on fol. 276b.

709. Mullâ Fathû of Ardastân, on fol. 277b. 710. Hasanîbeg, with the takhallus Unîn, wrote a ندرکUND الشعر, but left it incomplete, on fol. 277b. 711. Safîyâ of Isfahân, contemporary with Hakim Shîfî, like the preceding poet, on fol. 277b. 712. Mullâ 'Arsî of Tabriz, brought up in Yazîd, on fol. 277b. 713. Nasâtî Yâ'âb, on fol. 278a.

714. Mullâ Bâkîkhanî, a great Shâh-nâmâ reciter, under Shâh 'Abbâs, author of a mathnawi, on fol. 278a. 715. Mullâ Aflâd, with the takhallus Humâtî, son of Mullâ Ya'âbî, pupil of Mullâ Mu'izz-aldin Yazîdî in science, of Khwâjâ Hikîytîr Munshî in calligraphy, and of Hakim Shîfî in poetry, on fol. 278b. 716. Mullâ Kâdî Rushdî, brother of the preceding poet, on fol. 278b. 717. Mir Mashrûb, son of Mir Huzûm, known as Shishâgar (glass-maker) of Kunn, under Shâh 'Abbâs, on fol. 278b. 718. Shâh Rushdî Kâshî, lived some time in India, on fol. 279a. 719. Arîfî of Shirzûr, a dervîsh, went to Isfahân in the beginning of Shâh Sa'îî's reign, on fol. 279a. 720. Shâh Mirâdî of Khwânsûr, a good poet and musician, under Shâh 'Abbâs, on fol. 279b. 721. Mullâ Muhammed Ridî, with the takhallus Mushîkî of Kunn, on fol. 279b. 722. Nast 'Ali of Isfahân, contemporary with Shîfî, went to India in the beginning of Shâh Sa'îî's reign, but returned afterwards, on fol. 279b. 723. Amîrîb Kâsîb, was butcher in Isfahân, lived at the same time, on fol. 279b. 724. Mirzâ Râdî of Atâr-mîn (in the district of Hamadân), father of Mirzâ Ibrahim Ahûmân, on fol. 279b. 725. Mullâ Behîsh, usually styled Kashîmî, because he lived in Kashân, on fol. 280a. 726. Mullâ Tarzî of Tarashî (in the district of Raî), on fol. 280b. 727. Mullâ Muhammed of Tabriz, survived Mulhamî of Shirzûr, never came to India, died a.h. 1048, on fol. 280b. 728. Hâji Mirzâ Jân Kûsî of Mushhahd, went to India a.h. 1042, author of the تکه عمان under 9000 baits, died a.h. 1056, at Lâhir; he also wrote a descriptive mathnawi on Kashân (در تکه عمان), on fol. 281a. 729. Hakim Bâkîr, with the takhallus Shîfî of Isfahân, died a.h. 1052 (the first year of Shâh 'Abbâs II's reign), on fol. 283b. 730. Fakhrûm Ummî of Turbat in Khurásân, contemporary with Jân Kûsî, was in the service of Kâdî Sultan Turbatî, the Kâdi of Mushhahd in Shâh 'Abbâs's time, on fol. 283b. 731. Muhammân Kûlî Sahn of Tabrânî in the district of Raî, author of a mathnawi on Lâhiran (در تکه عمان), went to India in the beginning of Shâhjâhân's reign, and entered the service of the great wazîr Islâmkhânî; he also wrote a mathnawi on the war of his master with the people of Ashân, died a.h. 1057 in Kashân, on fol. 284a. 732. Hasanîkhanî, son of Husain-khan Shâmîlî, with the takhallus Hasanî, was governor of Haratt till the beginning of Shâh 'Abbâs II's reign, and saw in his majîj poets like Mirzâ Malik Mashrikî, Mirzâ Faşîhi, and Mullâ Awûjî, on fol. 285a. 733. Mirzâ Mukînâ of Kûfrân, died in the beginning of Shâh 'Abbâs II's reign, on fol. 285b. 734. Mirzâ Abû-âl-khsîn of Astârûd, went to India in Jahângîr's time, returned afterwards to Isfahân, and died in the beginning of Shâh 'Abbâs II's reign, on fol. 285b. 735. Mullâ Tâkî of Mushhahd, entered the service of the preceding poet in Isfahân, and died in Shâh 'Abbâs II's reign, whilst on the way to Mushhahd to visit his father, on fol. 286a. 736. Jalâlî of Nâ'in, contemporary with Hakim Shîfî, on fol. 286b. 737. Najîbî of Shirzûr, under Shâh Sa'îî and Shâh 'Abbâs II, on fol. 286b. 738. Muhammed Amin (or Aminî), with the takhallus Khâzîn and the epithet Kâshî (كاشي), died in Shirzûr, on fol. 286b. 739. Mir 'Atâî Mûntâfâl of Tabrânî, under Shâh Sa'îî and Shâh 'Abbâs II, on fol. 287a. 740. Mirzâ Khusnî of Isfahân, went to India and entered Shâhjâhân's service, died shortly after his return to Isfahân, on fol. 287a. 741. Mir Ghûrûrî Kâshî, on fol. 287b. 742. Mullâ Ghûrûrî of Shirzûr, author of a mathnawi (در تکه عمان) under Shâh 'Abbâs, on fol. 287b. 743. Shûrûrî of Mushhahd, under Shâh Sa'îî and Shâh 'Abbâs II, on fol. 288b. 744. Mullâ Shûrî of
Kirmān, also known as Shirāz, on fol. 288a, 745. Bābārām Bāmī’s Dāmād, son of Bākīr Bāmī Rustam Khānī, who was killed in Kāzwīn, on fol. 288b. 746. Fūrūghī of Kirmān, one of Shāhjāhān’s poets, author of a mathnawī on Shāhjāhānābād (در تریف آباد داشته‌ی)، on fol. 288b. 747. Aḥā Talib Khalīm of Hamadān, lived in Kāshān, came in the beginning of Jahān’gīr’s reign to India, and joined the service of Rūḥ-ālāmīn, accompanied him, A.H. 1628, to ‘Irāq, returned two years after to India, and was honoured by the title of ‘king of poets,’ died A.H. 1651 in Kāshān; his tomb is close by that of Khūsain, Sa‘īn, and Ghān, on fol. 292a. 748. Mirzā Ḥasan Wāhībī, brother of Mirzā Husain, under Shāh Sa‘īn, died in Yazd, on fol. 292b. 749. Mirzā Jān, with the takhallūs Rāhī, brother of Ḥasan Wāhībī, was a short time wazīr of Kāshān, died young; on fol. 292a. 750. Mirzā Jān, with the takhallūs Rāhī, brother of Ḥasan Wāhībī, was a short time wazīr of Kāshān, died young; on fol. 292a. 751. Mirzā Ibrāhīm Adham of Hamadān, son of Mir Rādī of Artīūnān, went to India in the middle of Shāhjāhān’s reign, died A.H. 1653; he left a divān, a mathnawī, and a Sānq ‘Ashīn on fol. 293a. 752. Tālib Tafrūsī (or Tafrūshī), went to India under Jahān’gīr, on fol. 293a. 753. Mūllā Dārko of Kirmān, on fol. 293b. 754. Mūllā Khāns of Tabrīz, was some time in the service of Aṭā Husain in Isfahān, on fol. 294a. 755. Mūllā Mīr Bakīr Jān, with the takhallūs Mir of Baulkī, lived forty years in Isfahān, under Shāh ‘Abbās and Shāh Sa‘īn, died A.H. 1661, on fol. 294b. 756. Mūllā Mū‘tādi ‘Abd al-Jawād, born in the district of Isfahān, died A.H. 1663, in the reign of Shāh ‘Abbās II; he was an intimate friend of Mūllā Muhammad Sharīfī, on fol. 295a. 757. Darvish Muhammad Sādibī, died in the reign of Shāh ‘Abbās II, on fol. 295a. 758. Mirzā Sādibī Dust-i-gūān, a cousin of Mirzā Nīzāmī, was, like his father, chief Kādī of Shirāz, went under Shāh ‘Abbās II to India, and died in Lāhūr, on fol. 295a. 759. Mūllā Sūrātī, contemporary with Talib Kālim, under Shāhjāhān, on fol. 295a. 760. Muhammad Taqī, with the takhallūs Ghāfīlī of Talākān, died under Shāh ‘Abbās II, on fol. 296a. 761. Hāji Dinā, an Indian, made the pilgrimage to the holy cities three times, died in Ahmadābād in Gujarāt, on fol. 296a. 762. Sayyid Jālāl Rādi, on fol. 296a. 763. Muhammad Sa‘īdī, known as ‘Aṣākhan Karami Shāhīn, one of Shāhjāhān’s servants, on fol. 296b. 764. Zamānī of Būkhārā, went to India under Shāhjāhān, on fol. 296b. 765. Muḥammad Beg, with the takhallūs Ḥakīkī of Turān, lived in Ahmadābād under Shāhjāhān, on fol. 296b. 766. Sayyid, one of Shāhjāhān’s poets, on fol. 297a. 767. Mūllā Dānā, at the same time, on fol. 297a. 768. Mūllā Šāhīd of Kāzwīn, at the same time, on fol. 297a. 769. Muhammad Ḥusainī, with the takhallūs Mubshikī, went to India at the same time, on fol. 297a. 770. Shāh Ḥusainī, with the takhallūs Munṣībī of Šamār-kānd, went to India under Shāhjāhān, on fol. 297b. 771. Mūllā Muḥammad Ḥusainī, with the takhallūs Shādānī of Jaunpur, at the same time, on fol. 297b. 772. Muḥammad Takībeg Nashābī (نیمه) of Turān, at the same time, on fol. 297b. 773. Mir ‘Aẓīf-aḥrāmī Jaśī, pupil of Mūllā Ḥālī, one of Shāhjāhān’s poets, on fol. 297b. 774. Khulīkī, on fol. 297b. 775. Mir Ṛadī, on fol. 298a. 776. Ṛidā of Kirmān, under Shāhjāhān, on fol. 298a. 777. Mūllā Aḥqāq, whose name was Ali Kulībeg of Turān, at the same time, on fol. 298a. 778. Mīrza Muhādī, with the takhallūs Shībī of Iran, went to India at the same time, on fol. 298a. 779. Mīr Zalīyā, with the takhallūs Shītībī of Iran, at the same time, on fol. 298a. 780. Shāhshānīd of Turkhīz, one of Shāhjāhān’s poets, on fol. 298a. 781. Mir Būchānī, with the takhallūs Ghurārī of Būkhārā, went to India at the same time, on fol. 298a. 782. Kānī of Hārāt, on fol. 298b. 783. Sūltān Mustāfā Mīrzā, grandson of Shāh Tahmīşī Safawī, on fol. 298b. 784. Mūzaffār Ḥusain Mīrzā, also a descendant of Tahmīşī by his mother, and of Shāh Nīmaṯ-ālāḵī Wālī by his father, under Shāh Sa‘īn, on fol. 298b. 785. Aḥqāḵāsī Mīrzā, a descendant of Shāh ‘Abbās by his mother, lived at the same time, on fol. 298b. 786. Mīrzā Muḥammad Sādīk, with the takhallūs Fāiz, known as Mīrzā ‘Alī-aḥdīn Muḥammad, a descendant of Shāh ‘Abbās by his mother, and of Mīrzā Rafī Sadr Shahrastānī by his father; he got his takhallūs from Sātīb, under Shāh Sa‘īn, on fol. 299a. 787. Mīrzā Aḥdālī Beg Trāfīn, son of the preceding poet, on fol. 299a. 788. Mīrzā Da‘īdā, a descendant of Shāh ‘Abbās by his mother, on fol. 299b. 789. Khākhkhīn Sūltān ‘Aḥ-ālīdīn Ḥusain, son of Ra‘ī-ālīdīn Muḥammad Khādiḵī, who flourished under Shāh ‘Abbās, became grand vizier of Shāh ‘Abbās II, died 1064, on fol. 299b. 790. Kākhkhīn-khān, nephew of Rastakhīn-khān, on fol. 300a. 791. Murtadā Kūlkhānī, under ‘Abbās II, on fol. 300b. 792. ‘Alī Kūlkhānī, with the takhallūs Aḏām, son of Ḥasan-khān Shāhlālī, at the same time, on fol. 300b. 793. Sāhī Ṣafī Beg, son of Malīk Sūltān, who was in Shāh ‘Abbās’s service, under Shāh ‘Abbās II, author of a mathnavī, on fol. 300b. 794. Ṣafī Beg, with the takhallūs Sa‘īn, son of Muḥammad ‘Alībeg, was vizier of Yazd under ‘Abbās II, on fol. 301a. 795. Bawāḏīk-khān Shāhlī, with the takhallūs Na‘īmī, was some time in the service of Ḥasan-khān Shāhlī, the governor of Hārāt, died in Shāh ‘Abbās II’s reign, on fol. 301a. 796. Sābābūg, the grandson of Tahmīşī Kūlkhānī, at the same time, on fol. 301a. 797. Pā                                                                                                

The anthology itself begins on fol. 13b, is alphabetically arranged according to the names of the authors, and contains extracts of different kinds from the divans of the following 755 poets:

Hujjat-alláh, with the takhallus Báhi of Hamadán, on fol. 24a. 47. Mulla Muhammad Sa'id Ashraf, son of Muhammad Sálih of Mazandaran, went to India under 'Alamgir and passed the last part of his life at Isfahán, on fol. 24b. 48. Mulla Abú-al-hasan Fádí of Káshán, son of Mulla Ahmad Fádí of Hamána, on fol. 25a. 49. Mirzá Ahsán-alláh, with the takhallus Ahsan and the epithet Žafarkhán, one of the great Amirs of Jâhângir and Shahjâhân, on fol. 25b. 50. Muhammád Táhir I'nâyatkhán Áshá, a son of the preceding poet, on fol. 25c. 51. Mirzá Ibrahim Adham, son of Mir Rádi of Artimán, went to India under Shahjâhân, on fol. 25d. 52. Káwhájah Abú Nasr of Hamána, the son of Khwájah Mu'ayyad, on fol. 25e. 53. Mullahá Abádl, on fol. 25f. 54. Mullahá Atáshá, under Shah Ismá'íl, on fol. 25g. 55. Mir Abú-al-maká'í, at Shah 'Abbáis' court, on fol. 25h. 56. Mir Abú-al-hádá, on fol. 25i. 57. Mullahá Ismá'íl of Kazvín, under Shah Tahmásp, on fol. 26a. 58. Mullahá Ismá'íl of Mashhad, on fol. 26b. 62. Abágh Ibrahim Azár, on fol. 26c. 63. Adá'í of Sámkhârd, on fol. 26d. 64. Hájí Ismá'íl of Kazvín, under Shah Tahmásp, on fol. 26e. 65. Afsár, on fol. 26f. 66. Hađârâbeg Anis of Tabriz, a friend of Shah Tahmásp, on fol. 26g. margin. 69. Amir Mu'in-al-ásdin Sháh of Shiráz, on fol. 26h. margin. 68. Mir Askí of Kúnum, on fol. 26i. margin. 69. Jaláldín Azár of Párs, the son of Humáyún, on fol. 26j. 70. Shaikh Jaláldín Adhúrri, on fol. 26k. 71. Aslí of Mashhad, on fol. 26l. 72. Hasan Sanjar Anis of Mashhad, on fol. 26m. 73. Mullahá Anji of Nañâzana, under Shah 'Abbáis, on fol. 26n. 74. Anâsrí of Kúnum, on fol. 26o. 75. Aúwár of Hamadán, on fol. 26p. 76. Mirzá Akbar, son of Mirzá Nasír, on fol. 26q. 77. Mirzâ Abú-al-áldsan of Shiráz, contemporary with Shah Sultán, on fol. 26r. 78. Mir Ajmí of Yazd, on fol. 26s. 79. Mirzá Núyâz Umál of Balkh, on fol. 26t. 80. Mullah Muhammad Hádâí of Mashhad, with the takhallus Ímá (がありました), on fol. 26u. 81. Mirza Ismá'íl Ímá of Isfahán, on fol. 26v. 82. Mirzá Jaláldín Asír, on fol. 26w. 83. Muhammad Rírá Kizâlshakhsí Umál of Hamadán, went to India at the beginning of Bahádurhálah's reign, on fol. 26x. 84. Sirújí-al 'Alákhán Arzú of Goáli, became a naukar at Díhlí, on fol. 26y. 85. Pir Muhammad Uláfat of Jãnpúr, on fol. 26z. 86. Mir Khwájah Ahmad of Lakhnú, on fol. 27a. 87. Kházhánmán, with the takhallus Amáuí, the son of Mahábatkhán, on fol. 27b. 88. Shaikh Bahá-abdín Muhammad Ámúí, on fol. 27c. 89. Mullahá Kamál-al-áldín Bâna'I of Haráth, contemporary with Mir 'Alíshir, used as takhallus in his later years Hâlí, on fol. 27d. 90. Muhammad Bâkîr Khurda of Káshán, on fol. 30a. 91. 'Abd-al-áldání of Nahâvand, with the takhallus Bâkî, the brother of Aká Khídér, the wazir of Káshán, on fol. 31a. 92. Pûr Bahá'í Jâmí, was a pupil of Mullahá Núr-al-áldín Kú-fi, and contended in poetry with Khwájah Humám, on fol. 31b. 93. Bád of Sámkhârd, on fol. 31d. 94. Bairamkhan Khákhánkhan, wazir of AKBáshá, on fol. 31e. 95. Abá Sálih Burhán of Mázandarán, went to India, on fol. 31f. 96. Bákâ'í of Khwárizm, on fol. 32a.
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on fol. 193. 738. Maulâna Hawâi'i, brother of Maulânâ Nasîr-i-Masâhid, on fol. 195. 739. Humâ'î of Astarâbâd, on fol. 195. 740. Maulânâ Ilâhi of Hamadan, on fol. 195. 741. Mirzâ Abû 'Ali Hâtif, grandson of Mirzâ Isma'il 'Imâd (یماد) of Isfahân, was attached to Nawâb Abû-almanâshîrkhân Safdarjang Bâhâdur, on fol. 195. 742. Mir Yâyá Kâshi, was the chief of Shâhjâhân's library, on fol. 195. 743. Maulânâ Yârî of Astarâbâd, on fol. 195. 744. Kâdi Yâyá Lâhîji, went to India under Shâhjâhân, on fol. 195. 745. Yâr Muhammad Rakhu, was in the service of Sultân Husain Mirzâ's son, on fol. 196. 746. Khwâjah Yusuf, son of Khwâjah Rukh-ul-âlî, who was a descen- dant of Abû Sa'id bin Abû-alhaih, on fol. 196. 747. Kâdi 'Abdallah Ya'kini Lâhîji, the uncle of Kâdi Yâyá, on fol. 196. 748. Maulânâ Yârî of Yazd, on fol. 196. 749. Maulânà Yamini of Simânân, under Shâh Tahmâsp, on fol. 196. 750. Mahmûd Yazzahûrî, with the takhallus Yâtìm, on fol. 196. 751. Mir Yûnus of Abhar, went to India, on fol. 196. 752. Shâhîk Ya'kîb of Kashnûr, on fol. 196. 753. 'Tamir Ya'rank, a physician's son of Ka'zûnî, on fol. 196. 754. Ahmad Yârkhân Yâkta, son of Allâhiyârkhân of Turkistan, went to India, on fol. 196. 755. Târâ'ûnd Yâkta, lived in Dîhli, on fol. 196. 756. B. 1497, two columns, each ll. 15; large and distinct Nastâ- lik; illuminated frontispiece; the first two pages richly adorned; all the margin with gold arabesques; very fine ornaments are also found on the last page; gilt edges; landing in red and gold; size, 11 in. by 6½ in. [Elliot 247.]

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Beginning: حمد منعمي ك زبان قلم و قلم زبان را
تذکر الال.

No date.

FF. 362. ll. 18–25: careless and very inelegant Nastâlik, badly written throughout; size, 11 in. by 6½ in. [Elliot 389.]

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Beginning: سرکلم را جیب حمد منعمی ک انسان را
تذکر كر گرامیداده آن.

It is alphabetically arranged, and contains the biographies of the following 135 poets (an index of which is added on the fly-leaves by Sir Gore Ouseley):

1. Anwari Khâwâri, the great panegyrist of Sultan Sanjar, on fol. 78. 2. Azrâk, under Sultan Tughlûshân the Saljûq, on fol. 9. 3. Abu Sa'id Mas'ûd bin Sa'id bin Salûm of Lâhir, died a.h. 515, on fol. 11. 4. Shaikh Adhuri of Askarán, died a.h. 866, on fol. 16. 5. Umbhi of Rai, died a.h. 925, on fol. 19. 6. Adham Khâji, died a.h. 960, on fol. 19. 7. Ulfatî of Yazd, went to India under Humâyûn, on fol. 21. 8. Mir Muhammad Ahsan Jâji, died a.h. 1133, on fol. 22. 9. Faqir-âlâh Shâh 'Ashîrî of Lâhir, died a.h. 1154 at Lâhir, on fol. 22. 10. 'Asâfjâh Ghâfar-panâmah Æsaf, died a.h. 1161, the 4th of Jumâdâ-al-âlkhân, on fol. 28. (Here is inserted a long account of the Mahrâjats, including biographies of the following distinguished persons: a. Amir-alumurârî Fârûzâghân Ghâzi- almînâshîrkhân Bâhâdur bin Æsafjâh, on fol. 41. b. 'îmâl-âl-mlûn-k, son of the preceding Amir, on fol. 42. c. Nawâb Nizâm-âl-mulk Nâsrjâng, 'Ashîjâh's second son, on fol. 46. d. Hidâyat Muhîl-almînâshîrkhân Mu'izzjâng, 'Ashîjâh's grandson, on fol. 50. e. Sayyid Muhammad almînâshîrkhân, the third son of 'Ashîjâh, on fol. 51. f. Nawâb Æsafjâh II, on fol. 60. g. Sa'âdakhân Burhân-âlmlûn of Nishâpur, on fol. 63. h. Wazir-almînâshîrkhân Abû-almanâshîrkhân Safdarjâng, nephew and son-in-law of the preceding Khân, on fol. 65. i. Wazir-almînâshîrkhân Shu'ûnâl-mlûnkhân, the son of Abû-almanâshîrkhân, with his original name: Mirzâ Jalâl-al-âlî Haider, on fol. 73. k. Ahmadshâd Durrânî, on fol. 82.) 11. Siraj-uldin 'Alîkhân Arzû of Akbarâbâd, born a.h. 1101, died 1169, the 23rd of Rabi'-alâl-khân, on fol. 97. 12. Isfahân, called Mu'taman-âlmlûnkhân, of Shishkât, died a.h. 1150, on fol. 101. 13. Faqir 'Abd al-âlî, alwâsîî albalârûm, the author of this tadhkirah, on fol. 102. 14. Bâdîr of Æjárnûr, the pupil of Majd-î-Hamgâr, on fol. 117. 15. Bâsîtî of Samâr-kânî, flourished under Sultan Khâlih, and died Minirshâh, Gurgâni, on fol. 118. 16. Bâsîtî of Harât, contemporary with Mir 'Alishîrî, died a.h. 923, on fol. 119. 17. Bâkîyâh of Nâ'ûn, went to India under Jahângîr, and flourished under him as well as under his successor Shâhjâhân, on fol. 119. 18. Mirzâ Badî, the son of Mirzâ Thâhir Nasrâbâdî, flourished under Sultan Husain Mirzâ, on fol. 120. 19. Mirzâ Abû Turâb Bâdî, friend of the Amir-alumurârî Dîhû-âl-mlûn-khân, the son of the grand vizir Asadjâng, on fol. 121. 20. Mirzâ 'Abd-âl-kâdir Bâdîi of 'Azîmâbâd, died a.h. 1133, on fol. 121. 21. Târîhî (دروی) or (تاریخ) of Samâr-kânî, lived under Akbar, on fol. 135. 22. Mulla Turâbî, panegyrist of Imâm Kulîkhân, the ruler of Balkh, on fol. 135. 23. Mirzâ Abû Turâb, with the two takhallusûs Ghâurbâdî and Turâbî, died a.h. 1129, on fol. 135. 24. Mir Muhammad 'Abd Thâbit of 'Allâbâdî, died a.h. 1151 on this chronogram: ملل عليه تدریج (امام یUSES) on fol. 136. 25. Mir Muhammad 'Azîm Thâbit, the son of the preceding poet, died a.h. 1162, on fol. 136. 26. Maulânà Jâmil-âl-din bin Husâm-âl-din of Dîhî, lived under Sultan Muhammad Tughlûshân, on fol. 140. 27. Shaikh Jâmil al-Dîhî, whose original name was Shaikh Padl-âlî, died a.h. 942, on fol. 140. 28. Sayyid Hasan of Ghazna, on fol. 141. 29. Khwâjah Hâfiz of Shirâz, on fol. 141. 30. Hârâtî of Tûn, flourished under Shâh 'Tâmâsâp, died a.h. 961, on fol. 142.
of the Hijrah, that is, before 1080, on fol. 213b. 67. Muhammad Ishak Slaunat of Bukhara, died A.H. 1107 or 1111, on fol. 221b. 68. Mir Sayyid Muhammad Shair Balgrani, born A.H. 1101, died A.H. 1185 (this date is added after the completion of the work, as the author remarks at the end of this poet's biography), on fol. 224a. 69. Mirza Muhammad Ali Sahib of Isfahān, died A.H. 1180 (شاعر وفر نامه), on fol. 226b. 70. Mir Sa'di of Tabaran, entered Shahjahān's service A.H. 1165, on fol. 231b. 71. Nawwāb Šams̄-al-mulk, with the takhallus Sārīm, died A.H. 1171, on fol. 233b. 72. Mirza Rūshān Darūr, died A.H. 1077, on fol. 234b. 73. Ta'ib, flourished under Jahangir and Shahjahān, died at Ahmadnagār A.H. 1040, on fol. 236b. 74. Zahir Fāryābī, died according to Dankhtshāh A.H. 558h, according to the author of the Half Ikhm A.H. 592, on fol. 239b. 75. Zakārī of Tarshī, died A.H. 1025, on fol. 243b. 76. 'Abbās of Mawr, the first composer of Persian poetry, author of a kāšī in honour of the Khāb Ma'mūn, on fol. 250b. 77. Unūri of Balkh, the king of poets at Sultan Mānū's court, died A.H. 341, on fol. 250b. 78. 'Urfi of Shirāz, the great mystical poet, died A.H. 909 at Lāhir, on fol. 251b. 79. Shaikh 'Abd-al-Karim Bātānī, the author of the well-known historical work مختصر العدوار, completed A.H. 1004, on fol. 256a. 80. Khwājah Bākir Tāzzat of Shirāz, on fol. 256b. 81. Nasir 'Ali of Sirhind, died A.H. 1168, about sixty years old, on fol. 260b. 82. Nīmatkāhn 'Ali of Shirāz, who assumed at first the takhallus Hakim, later that of 'Ali, died A.H. 1121, on fol. 264b. 83. Hunwarwarkhān 'Āṣif of Shahjahānābād, was in Nawwāb Asafjān's service and followed him to Aurangābād in the first year of Muhammad Farrukhśār's reign, A.H. 1124, on fol. 270a. 84. Mir 'Abd-alam alhusaini alwasiāli albalgārī, with the takhallus Tahārī and Wāsītī, died A.H. 1071, on fol. 272c at Shahjahānābād, on fol. 278b. 85. Ghaḍarī of Rāi, Sultan Mānū's court poet, on fol. 280b. 86. Ghazalī of Mashhad, died A.H. 909, on fol. 288b. 87. Mullā Ghrūrī of Shirāz, lived under Shah 'Abbās, on fol. 289b. 88. Firdausī of Tūs, died A.H. 411, according to others 416, on fol. 290b. 89. Farrukhī of Sīstān, Sultan Mahmūd's paganist, on fol. 291b. 90. Fitrāt of Mashhad, was in Akbar's service and contemporary with Taki Ahuadi, on fol. 291b. 91. Furūghī, died A.H. 1077, on fol. 291b. 92. Mullā Muhammad Nasir Fādī of Abhar, a pupil of Mirza Sa'īb, died A.H. 1134, on fol. 292b. 93. Fadl 'Alīkhānī, still alive, on fol. 296b. 94. Mir Nawāzīsh 'Ali Fakhrī, the son and heir of Mir 'Azamul-ālah Bakhar Balgrani, died A.H. 1167, on fol. 296b. 95. Mir Shams-aldin Fakhrī of Dihlī, born at Shahjahānābād A.H. 1115, still alive, on fol. 297b. 96. Hajj Muhammad Jān Kudī of Mashhad, entered Shahjahān's service A.H. 1042, died at Lāhir 1565, on fol. 299b. 97. Maulānā Kāmar-aldin of Aurangābād, born A.H. 1123, on fol. 302a. 98. Kātibī of Nishāpur, died A.H. 839, on fol. 303b.
131. Hilālī of Astarābād, the author of the
Shāh-nāma, died A. H. 396 at Harāt, on fol. 362b. 132. Ḥāshim of
Kashān, died at Āqā H. A. 969, on fol. 364b. 133. Ḥalālī of Hamadān, lived under Shāh Husain
Mirzā bin Bahram Ṣafawi and Shāh Isma‘īl II, on fol. 365a. 134. Mir Yāḥyā Kāshā, went to India under Shāh Jāhān, died A. H. 1664, on fol. 365b. 135. Mir Yāsūf Balgāmī, died A. H. 1712.

This copy is dated the 22nd of Rajab, A. D. 1785, May 31. On the fly-leaf Sir Gore Ouseley has added the following lines:—In the first volume of the Asiatic Miscellany, printed in 1785, Mr. William Chambers, a learned orientalist, says that Mir Ghulām Ḥusayn Ḥilāl, the author or compiler of the "Khażāna-i-'Amīrah" is still alive at Avaragābād in the Deccan, where, after a series of years spent in literary pursuits and extensive travels, he resides in great repute, and with some splendour, at the age of eighty-five. The present Nizām has known him twice in person at that city; and the writer of this article (Mr. W. Chambers) inposession of the copy of a letter addressed to him in the year 1775 by the celebrated Ghāzi ud-dīn Khān, wherein he pays him the highest compliments. The work in question was published by him there in the sixty-first year of his age; and he is the author of several others in verse and prose: among which he tells Ghāzi ud-dīn Khān in his answer to the above-mentioned letter, that his Arabic poems amounted to 4000 couplets, and his Persian to 8000; confessing at the same time, that he was constantly adding something to each, though he had then passed the age of seventy. But his historical writings are to European readers the most curious and valuable of his productions; and they have this particular recommendation, that he was the eye-witness of most of the facts which he relates, and has himself travelled over the countries which are the scene of all his narrations.

FF. 367, 315; excellent Nastālīk, clear and distinct; large illuminated frontispiece; size, 10½ in. by 6½ in.

[Ouseley Add. 6.]

Bayān-i-wāki'.

The memoirs of 'Aḥd-al-akhir, the son of Khwājah ʿAkbāt Muḥāmed bin Khwājah Muḥāmed Būlākī bin Muḥāmed Rīḍā, a native of Kashmir, who wrote in the latter half of the last century.

The work is divided into five chapters (bāb) and a conclusion:

The first on fol. 5a, about Nadirshāh's invasion of India.

The second on fol. 26a, about his return from India, his wars in Khurāsān, Tihrān, and Khwārizm.

The third on fol. 66a, a description of the author's journey to Makkah and Madinah, and thence to Bangālāh.

The fourth on fol. 90a, a history of India from his arrival in Bangālāh to the death of Muḥāmedshāh, A. D. 1748.

The fifth on fol. 109a, on occurrences during the reign of Ahmadshāh, A. D. 1748-1754.
BIOGRAPHY.

The present MS. ends with this chapter; so the conclusion is either wanting or the author did not complete the work, as he designed it in the introduction on fol. 5, according to which the conclusion would have had two makaddimas, each of two fasls, viz.

(a) 1. Some witty sayings of ingenious men.
Some things, which happened during this period.
(b) 1. On some noble and pious men.
2. On some wicked men.

Almost the whole of this work (ff. 1–114b) is translated by F. Gladwin, The Memoirs of khoje Abdulkureem, Calcutta, 1788. This MS. gives only one report more (on ff. 114b–118b):

The MS. is not dated.

Ff. 118, li. 17; Nastālīq; size, 10½ in. by 6¼ in. [Ouseley 276.]

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Tadhkira-i-Shaikh Muhammad 'Ali Hazin

The life of Shaikh Muhammad 'Ali Hazin, who died A.H. 1180 = A.D. 1766, at Bahar, composed by himself. A translation of it was published by F. C. Belfour, London, 1830; see the preface, p. xiv, where the translator states that he made use of the present MS. The text was edited by the same, London, 1831. See A. Sprenger, Catalan, p. 141; W. Ouseley, Oriental Collections, ii. pp. 36–43.

Beginning:

‘ام جماعة ليس على حزني

In the colophon the work is called نذكرة ونسلاء النفي ونعتهم مرحنه 'ام جماعة ليس على حزني

This copy was finished on the 23rd of Safar, A.H. 1197 = A.D. 1783, the 28th of January, by Mir Nīmat 'Ali.

Ff. 76, li. 16; Nastālīq; size, 9½ in. by 6½ in. [Ouseley 273.]

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Atashkada

The celebrated and rare collection of biographies of poets, called the Fire-temple, by Ḥāji Lutf 'Allbeg of Isfahān, whose takhallus was Adhur (born A.H. 1134 = A.D. 1721, 1722; engaged in the compilation of this work during the years 1174–1193, and still alive in 1199 = A.D. 1785). See the excellent and detailed account of this famous work by N. Bland, Journ. of the Royal As. Soc., vii. p. 345 sq.; Sprenger, Catal., p. 161; and Rieu i. p. 375. The flame (شعاع) of the first censer (جمهر أولى), containing the ‘royal and noble authors,’ was edited by N. Bland, London, 1844 (the Atesh Kedah or Fire-temple), but there is wanting the introduction of the whole work. A complete lithographed edition was published at Calcutta in A.H. 1249 = A.D. 1833, 1834, and at Bombay, A.H. 1277.

After an introduction, on fol. 1b, beginning فرغлу

أثناء دل وزيادة الحكیم زیان سیاس نتبیغ كرمیست

follows a detailed index, the contents of which are:

1. The first censer, in commemoration of the lives and poems of the eloquent men of earlier time (جمهر أولى) in a diptem, subdivided into one flame (شعاع), three firebrands (انکیر), and one lastre (فرغ).

a. The flame (شعاع), containing the biography and poetry of kings and princes of every country, and of Amirs of excellent rank (ذکر احوال ونقار ائذیات شعرا و شعراء)، on fol. 6a.

b. The first firebrand (انکیر): the poets of Īrān (ذکر شعراء ائذیات شعرا و شعراء من وقت دیر و園ه اولیا)، in five sparks (شراذ), on fol. 16a.

c. The second firebrand: the poets of Tūrān (ذکر احوال ونقار ائذیات شعراء من وقت دیر وہناران اولیا)، in three sparks, on fol. 17a.

d. The third firebrand: the poets of Hindūstān (ذکر احوال ونقار ائذیات شعراء من وقت دیر وہناران اولیا)، in three sparks, on fol. 20b.

e. The lustre: ladies distinguished in literature, and especially in poetry (نزوان شکریات ونقار سیراء ائذیات شعراء وشعراء ائذیات شعراء وشعراء)، on fol. 205a.

2. The second censer, commemorating the modern poets, the author’s contemporaries and contemporaries (ذکر احوال ونقار ائذیات شعراء معاصرین)، on fol. 206a, subdivided into two rays (نمرد).

a. The first ray: biography and poetry of the modern poets (ذکر احوال ونقار ائذیات شعراء معاصرین), on fol. 206a.

b. The second ray: the epilogue of the whole book; an autobiography of the author, Lutf 'Ali himself, and extracts from his own poetical works, on fol. 246b.

List of the poets, with biographies and poetical specimens, found in the Atashkada:

I. Kings, princes, and Amirs.

1. Muhammad, the son of Sultan Mahmūd of Ghazna, on fol. 6a.
2. Amir Mahmūd Ḫū Ṭughrū (that is, son of Amir Yamin-al-dīn Ṭughrū), ib. 3. Sultan Abū Yazīd, brother of Shāh Ṣalāḥ, on fol. 6b.
4. Ṣafī al-Dīn Ṭā ’līb, son of Shāh Ṣalāḥ, on fol. 11v.
5. Sultan Ata’ībeg Ṭā ’līb, ib. 6. Khan Ahmad-khan of Gilān, was imprisoned under Shāh Ṭahmāsp
together with Isma'il II, died a.h. 992 (so in Bland's edition, p. 79; here is the utterly wrong date 929), on fol. 72. 7. Ilkâh Mirzâ, son of Isma'il Safawi, and brother of Shah Tahmâsp, died a.h. 984 in Mashhad, ib. 8. Isâm Kütkhan, governor of Bukhârâ, ib. 9. Anis, with his real name, Yol Kulûbeg of the Shâmil tribe, was at first in Harât in Ali Kütkhan's service, and fled afterwards to India, where he attached himself to the Khânkhânân, and was intimately acquainted with Shiûbî of Isfâhân; he was the author of a mathematical EDESS {888} PROOF, AND APPENDIX, ib. 10. Ahî, one of the Caghâtâi Amirs, in the service of Shah Gharîb Mirzã, son of Sultan Husain Mirzâ Bâkîrâ, died a.h. 927, on fol. 82. 11. Bâdî'-zâmâm Mirzâ, son of Sultan Husain Mirzâ Bâkîrâ, was for a time in Shah Isma'il Safawi's service, and lived in Tabriz and Rai, went afterwards with Sultan Salûm to Rûm, and died there, a.h. 940, ib. 12. Bâhram Mirzâ Safawi, son of Shah Isam, ib. 13. Bikhûdi, flourished in Farîh, ib. 14. Bairâm-khan, a Turkman, went from Kandâdâr in the beginning of Humâyûn's reign to India, died there on his pilgrimage to Makkah, ib. 15. Jânî 'Ali Kütkhan Lâzgî (that is, Wâlih, the author of the tadkhîrâh). See Râziyân al-shâraf, see A. Sperenz, Catal. p. 132. 16. Sultan Bâhram Khan Mirzâ, son of Bahram Mirzâ Safawi, with the tâkhâlûs Jâhî, killed by order of Isma'il II, ib. 17. Jâhî, son of Shah Kütkhan, of Kurdish origin, from the districts of Baghâdâd, went to India, on fol. 83. 18. Juzu, of Caghâtâi origin, flourished in Isfahân, died there, a.h. 910, ib. 19. Fayârânag, brother of Muhammad Mu'min-khan, ib. 20. The emperor Jalâl-adîn Akbar, ib. 21. Jalâl-adîn Malikshâh, son of Alp Areslan, the Saljûk Sultan, ib. 22. Kâsîm-beg Hâlâtî, a Turkman, flourished in Tabriz, afterwards, in Shah Tahmâsp's reign, he converted himself in Kizvino into a Mullâ, and became professor in the 8th month of 605. See Shams-ad-dîn Muhammad, on fol. 12. 23. Hasunbeg, a Turk, under the Safawis, got from Shah 'Abdallah the epithet Soq-i-lawand, on fol. 96. 24. Hasan-khan of the Shâmil tribe, was in the reigns of Shahs 'Abbas II and Shah Sulaimân, governor of Harât, died there, and was buried in Mashhad, ib. 25. Sultan Husain Mirzâ Khusrawi, with the tâkhâlûs Husaini, died a.h. 911, ib. 26. Mirzâ Khâkî, lived in Shah Tahmâsp's reign according to Wâlih, ib. 27. Hâdâr-beg Khîshâh, of Caghâtâi origin, lived in Khorâsân, on fol. 96. 28. Shah Isma'il Safawi, with the tâkhâlûs Khâkî, died a.h. 936, ib. 29. Dard-i of the Afghan tribe, ib. 30. Muhammad Amin, with the tâkhâlûs Dhuqâi, a Turkman, lived in Kâshân, a disciple of Mullâ Mirzâ Jân of Shiráz; he also spent some time in Khurâsân, Trâk, and Fârs, and died in Lâhijân a.h. 969, ib. 31. Abd-alrahim-khan, a Turkman, who had left the service of the Safawis, and gone from Kandahar to India, ib. 32. Sultan 'Ali-beg (in Bland's edition Kulûbeg) Rafi, on fol. 105. 33. Sâhib, a Turk, ib. 34. Ma'mûd-beg Sâlim, a Turkman, lived in Tabriz, ib. 35. Sâm Mirzâ, son of Shah Isma'il Safawi, with the tâkhâlûs Sâmî, author of the famous tadkhîrâh. See EDESS {889} PROOF, AND APPENDIX, ib. 36. Lu'fî 'Ali-beg, also with the tâkhâlûs Sâmî, ib. 37. Sadîd A'war (عوارة), a Kurd, contemporary with Athîr Aksîbûkî, ib. 38. Muhammad Kuli, with the tâkhâlûs Salûm of the Shâmil tribe, lived in Tahârân and Kizzvino, ib. 39. Amir Nizâm-âlîn Ahmad Suhallî, of Caghâtâi extraction, author of a Turkish and a Persian diwan, as well as of a mathnawi, died a.h. 977; he received his tâkhâlûs from Adhûrî, on fol. 10b. 40. Mullâ Shâhî, lived alternately in Rai and Hamadan, ib. 41. Shâh Shu'îjû the Mizafârî, son of Muhammad Mu'azzafâr, exchanged poetical epistles with Mâhkân, ib. 42. Mullâ Shams-adîn, the first of the malîk Khân (of whose reign lasted 116 years), on fol. 11. 43. Shu'kî, ib. 44. Sâhid-beg, with the tâkhâlûs Sâmî, the Afshâr tribe, author of a diwan, and of a Turkish tadkhîrâh on contemporary poets, ib. 45. Mir Muhammad Sâlîh, of Caghâtâi origin, son of Amir Nûr Sa'd, a pupil of Jâmî, died a.h. 941 at Bukhârâ, on fol. 11b. 46. Sabâbî, also of Caghâtâi extraction, ib. 47. Tughrûl, the last of the Saljûk rulers, ib. 48. Amir Husain Jalârâh, with the tâkhâlûs 'Ali-beg, poisoned at Kizzvino, a.h. 984 (Bland has 983; Malcolm's Hist. of Persia, ib. 51. Shâh 'Abbas II, on fol. 12. 52. Shâh 'Abbas I, in (Elîot and Bland 52 precedes 51). 53. Abd-al-azzâkhûn (in Bland and Elîot 17 Abdallah-khan), an Uzbek prince, in Shah Sulaimân's reign, made a pilgrimage to Makkah, ib. 54. Abbâl-dâ'hâkhan (in Bland and Elîot 17 Ubâd-adâl-khan), son of Sul'tân Ma'mûd, nephew of Shahbîeg Khân Uzbek, ib. 55. 'Utabi, of the Tââlû tribe, went from Rai to India; a khamshes in imitation of Nizâm-i is ascribed to him, ib. 56. Tahmâsp Kulûbeg, with the tâkhâlûs 'Arâhî, of the same tribe, used first as tâkhâlûs 'Ahdî, in Shah Tahmâsp's service, ib. 57. Imâduldîr (عمردیر), contemporary with Khwâjah Shams-ad-dîn Muhammad, on fol. 12. 58. Amir Fakhr-adîn Mas'ûd bin Bahman, for a time ruler of Kirmân, wrote Persian and Arabic poetry, ib. 59. Fursât, whose real name was Muhammad-beg, commander of Shah Abbas's artillery, ib. 60. Amir 'Ali-shir, with the tâkhâlûs Fanâî, the great Caghâtâi poet, better known by his tâkhâlûs Na'wâlî, which he used in his Turkish poems, ib. 61. Khânânîg, cavalry commander under the Safawis, ib. 62. Amir Kâbûs bin Washmîgir, that is, Shams-adîn Abû-alamâ'în (not Abû-al'amâ'în, as Bland and Elîot 17 read), ruler of Jurjan, poet, and author of the GÂMEL (الغام), ib. 63. Khâsîm-beg, son of 'Abbas-beg, with the tâkhâlûs Kîsînî, an Afshâr prince, on fol. 13b. 64. Shâh-i-Kabûd-jamâ, that is, Nasr-adîn, chief of a troop of Blue-jackets who had their abode between Astarabad and Khwârizm, ib. 65. Malik-kulûbeg Kirâmî, a Turk, lived in Kâshân, ib. 66. Muhammad Husain-beg Kirâmî, also a Turk, ib. (in Bland's edition 66 precedes 65). 67. Malik Kamâl-adîn, one of Fakhr-almulk's Amirs, and governor of the Persian Trâk, ib. 68. Kilîj-khân-beg Mâ'ûlî, of the Shâmil tribe (according to Bland of the Tââlû branch of the Afshâr tribe), on fol. 13b. 69. Sayyâd Mubârakkhan Mâdhâsh, was in Shah Sulaimân's time governor of Huwaizah (between
BIOGRAPHY.

I. The poets of Iran.

a. Ādharābjānī and its dependencies:

Ardbil: 84. Jāmī, on fol. 16v. 85. Mir Yūsuf Sāyiʿi, with the takhallus Ṭafīḥī, ib. 86. Muḥammad ʿAbd-al-fālī, with the takhallus Mūḥammad, went young to India, a. h. 1020 (Elliot 17 has 1002), on fol. 16v. 87. Mīrzā Ḥāṭim b., one of Ḥūwājāh Nāṣir's sons, was in later years wazir of Ṣḥāh Ḵāṭībī, ib. 88. Dīvānī, went in his youth to Ḥarāt, and found favour with Mir ʿAlīshīrī, died in Tabriz, a. h. 927, ib. Bahālakān: 89. Mūjir-ʿalādīn, went in an early age to Shirvān, and became a pupil of the great Ḵākhānī; he died in Tabriz, ib. Tabrīz: 90. Mīrzā ʿAsl-ʿalābāh, on fol. 17v. 91. Ḥūwājā Mīrāmīr b., an offspring of Ḥūwājāh Ghiyāth-ʿalādīn Muḥammad Tābrīzī, born in Natanza (near Ḫūshān), was imprisoned at Ẓabīrāb Ṣafawī's order in one of the Khurāsānī fortresses, ib. 92. Ṣḥāḥshīrī b. ʿAinwār, on fol. 17v. 93. Muḥammad ʿAbd-al-bākī b. 94. Bādīī, ib. 95. Mīr Muḥammad Ḥaḏāfārī, with the takhallus ʿAlī, ib. 96. Mīrzā Muḥkīm Ḥaḏāfārī, son of ʿAlī, the goldsmith, went twice to India, and entered afterwards, in Ḥarāt, the service of Ḵaņšāh Ṣḥāḥshīrī; he died in Ḫūshān, on fol. 18v. 97. Ḥaḏāfārī, ib. 98. Ḥaḏāfārī, one of Lišānī Shārīfī's pupils, ib. 99. Ḫaḏāfārī, also one of Ḫaḏāfārī's pupils, on fol. 18b. 100. Mir Ṣāḥīb, under Ẓabīrāb Ṣafawī, ib. 101. Ḥusān b., with the takhallus Ṭafīḥī, ib. 102. Sāfārī, another of Ḫaḏāfārī's pupils, dedicated his diwān (styled ʿAlī ʿlādīn) to his master, and died in the prime of life in Ardbil; he also praised in a poem ʿAlī Nīrmat-ʿalābāh of Yazd, ib. 103. Muḥammad Shams-ʿalādīn, the teacher of ʿAlīnāmī Ṣāʿīdī, ib. 104. Shānku, was for a time in Ṣām ʿAlī, but went afterwards with Ḫusān b. to India, and died in Ẓāhān, ib. 105. Ḫaḏāfārī, one of ʿAlī (or, according to Elliot 17 and 387, Mīrzā Muḥammad ʿAlī) Sāʿīdī, under ʿʿAbbās II and ʿĀbd Shabānān, born in Ḫūshān, to which place his forefathers had been transported from Tābrīz by ʿʿAbbās the Great, on fol. 19v.

B. Khurāsān:

Abūward: 137. ʿAḥhad-ʿalādīn, with the takhallus ʿĀṭūrī, which he had assumed in the place of his
original one, Khâwarî, at the request of his spiritual teacher 'Umarah; he was the panegyrist of Sultan Sanjar, and died a.H. 540 (so here and in the Elliot copies), on fol. 32\textsuperscript{b}. *After* : 138. Mâlahânâ Dâst Muhammad Hâli (according to Sâm Mirzâ a native of Sabzvâr), wrote a treatise in praise of Khwâjah Habib-ALLAH Sâwâjî, on fol. 40\textsuperscript{b}. *After* : 139. Fûr-i-Hasan, pupil of Jalâl-ALÎKÎn Dâkhîrî, in his Turkish poetry he used as tahlûlîs Hasân Oghîîî, on fol. 46\textsuperscript{b}. 140. Amir Humâyûn, went to Tabriz, and fell in love with one of Sultan Ya'kûb's courtiers, Shaikh Walîb; he died a.H. 902 in the village of Armâk near Kûmm, ib. *Bûstân* : 141. Sultan Bâyazîd, with his real name, Tafiîr bin Isâ, the great Sufî Shaikh, ib. 142. Shaikh Abû-al-Ishâs Khabânan (Khabânan is a village belonging to Bûstânî), equally renowned in the history of Shûsâ, on fol. 41\textsuperscript{a}. 143. Bisâî, ib. *Tâbâh* : 144. Mâlahânâ Abîîlî, in Sultan Husain Mirzâ's time, on fol. 41\textsuperscript{a}. 145. Zâlû, was long in India, author of al-îmân and a famous sâkhînâma, ib. 146. Ali Shihâb, was in the service of Muhammad Jâki Bâhâdûr, the son of Sultan Shâhrukh, and frequently contended in poetry with Shaikh Adhûrî, on fol. 42\textsuperscript{b}. 147. Muhammad Kâtîbî, a pupil of Mâlahânâ Nâsîmî, and contemporary with Sikandar bin Kârâ Yûsûf, died in Astârâbâd, ib. *Tâbâh* and *Tâbâh* : 148. Hairât of Tûn, flourished in Marw, and was killed by a robber in Kâshân, a.H. 970, on fol. 42\textsuperscript{b}. 149. Hasan Shâlîm, lived in Sabzvâr, and died, when returning from his pilgrimage, a.H. 840 (as the Elliot copies seem to indicate), ib. 150. Kâdi Shams-ALÎKÎn of Tûn, lived in Harât, and was a pupil of Kâdi Mansûr of Farghâna; he died in Harât, a.H. 626, ib. 151. Mir 'Abd-al-ALÎKÎn, became wazir of his native district, on fol. 43\textsuperscript{b}. 152. Mawâlî of Tûn, died a.H. 949, ib. *Jûyurm* : 153. Badr-ALÎKÎn, flourished in Isfâhân, was a pupil of Majâl-ALÎKÎn Hângar and Cadi Yûsûf and panegyrist of Khwâjah Shams-ALÎKÎn Muhammad, the prime minister, and of his son, Bâhâ-ALÎKÎn, the governor of Isfâhân, ib. 154. 'Abîrû, a pupil of Shaikh Adhûrî, went in early age to Shirâz, and composed there the mathnawî *Mâlâshâh* of *Khâwarî*, which he dedicated to Sultan  'Abdallah bin Ibrahim bin Shâhrukh Gurgan; he died in Shirâz, a.H. 854, and was buried by the side of Häfiz, ib. *Jâm* : 155. Shânûz Pîl 'Ahamd Jâmî, with his real name 'Abî-ALÎKÎn Ahmad bin Abû-ALÎKÎn, a great Sufî Shaikh, author of the *Sâraj al-sâlîrîn* and other works, died a.H. 536, ib. 156. Pûr-i-bâhâ, a disciple of Rukan-ALÎKÎn Kubbâ, was for a time in the service of Khwâjah Shams-ALÎKÎn, the prime minister, on fol. 43\textsuperscript{b}. 157. Mâlahânâ Nûr-ALÎKÎn 'Abd-al-Râhîm Jâmî, the great epic poet, and author of the following prose works: *Sarq al-alâm*...
Tīmkīrkhān, the last of the Chingizkhānī Sulṭāns, ib. 192. Shāh Ḥāfiz, contemporary with, and rival of, Kamāl-aldin 'Abd-ala-rāzāż Kāshī, on fol. 45b. 193. Yanūnī, an armourer, ib. Sīlat: 194. Abū-alfa-rāj Siţāz, the teacher of Ḫusnī and panegyrist of the Alī-i-Sinjar, governors of Khurāsān under the Sāmānī princes: he composed satires on the Ghaznavīs during the struggle between Mahmūd of Ghazna and Mir Abī ‘Ali, and was only saved from death, after the overthrow of his master's rule, by the intercession of his grateful pupil, Ḫusnī, ib. 195. Kādī Ahmad Lāghār (the meagre one, in contrast to another contemporary Kādī of Sistan, who was very fat), was a native of Sistan, went afterwards to Balkh, and gained the favour of the governor, Amir Nasr bin Nāsīr; here he wrote his famous kāṣidah, in his later years he was honoured by Mahmūd's patronage; he also composed a prose work on poetical and rhetorical art,styled ترجومات المفاتيح (written in Makhāh), and died A.H. 570, on fol. 49b. 196. Fairamzā bin Ṭāri, Abī-almālīk, with the takhالuzz Farrukh, one of Sultān Mahmūd's great court poets and panegyrist; he was a native of Sistan, went afterwards to Kafirak, and gained the favour of the governor, Amir Nasr bin Nāsīr; here he wrote his famous kāṣidah, in his later years he was honoured by Mahmūd's patronage; he also composed a prose work on poetical and rhetorical art,styled ترجومات المفاتيح (written in Makhāh), and died A.H. 570, on fol. 49b. 197. Aṣīlī, son of one of the Sardābād of Ṭasārāfīn, Panegyrist of Shārkhukh. Timār's son, made twice the pilgrimage to Makkah, went to India, where he was favourably received by Sultān Ahmad of Gulbargah, returned to Iran, and died, eighty-two years old, A.H. 586 (so in Elliot 387; here and in Elliot 17 the date is omitted). Works besides his poetry: ترجمات الملكة (written in Makhāh), and died A.H. 570, on fol. 49b. 200. Aṣālī, the teacher of Firdausi; he is said to have written the last 4000 bals of the Shāhânāma in two days, a story which the author of the Ṭasākhṣūd justly considers impossible, on fol. 50b. 201. Aṣīlī, originally of Makhāh, on fol. 51b. 202. Aḵḍāyī, ib. 203. Aṁīnī, originally of Mashhad, ib. 204. Khuwājā Ḥusain Thāmast, son of Khuwāyjā Ghiyāth Bāzāz (the draper), was in the service of ‘Abd-al-Nasir Qaṣfawī, ib. 205. ‘Abd-al-Muḥammad Tāhir, with the takhالuzz Hazīn (omitted here, but mentioned in the index on fol. 4b, and supplied from Elliot 387, fol. 50b). 206. Mir Firdausi Rādi, with the takhالuzz Dānish, ib. 207. Sālī, went in Shāh Sulaymān’s service from Mashhad to Isfahān, ib. 208. Muḥammad ‘Alī, with the takhالuzz Sābir, originally of Makhāh, ib. (Elliot 17 and 387 give the takhالuzz Sābir to the contemporary of Shāh Sulaymān, and the takhالuzz Sābir to Shāh ‘Alī). 209. Maqāla ḤāVerse, one of Khuwāyjā Abū-l-Ḥayāt Makārī’s sons, ib. 210. Tāhir, a druggist in Mashhad, died young, on fol. 52b. 211. ‘Abd-al-Faraj, ib. 212. Ghazālī, went in Shāh Taḥmāsp’s time to India, and entered the service of the emperor Akbar, he is said to have written 40,000 bals in 16 volumes, ib. 213. Ḥakīm ‘Abd-al-‘Alī-kāsīmī Firdausi, with his full name, Ḥasan bin Išāq bin Shams Shāh, his takhالuzz is derived here from the name of his father’s gardens, Firdaus. He died A.H. 541 (60), and left besides the Shāhânāma the romantic mathnawī، بايام ورطخا، on fol. 53b. 214. Mirzâ Asghar, with the takhالuzz Fanā’ī (according to others his first poetic name was Mashhadī), on fol. 55b. 215. Mir ‘Alī ‘Abd-al-Muḥammad, with the takhالuzz Fitrat, went to India under Aurangzīb, got the honorary title of Mūsa-wān Shāh, and died there, ib. 216. Fanā’ī, the forage-vendor (in Elliot 387 only this second Fanā’ī is mentioned, in Elliot 17 only the first), on fol. 55b. 217. ‘Alī Muḥammad Jān Kudsi, went to India and died there, ib. 218. Kaus, on fol. 56b. 219. Mir ‘Imād-alīn Mūsāwī, ib. 220. ‘Alī, the story-teller, ib. 221. Mir Muḥammad Ḥāshim, with the takhالuzz Mardum, lived in Harat as companion of ‘Ali-kāsīmī Shāhmlī, and was killed together with him, ib. 222. Mir Muḥammad Mūsjīn, ib. 223. Mirzâ Malik Māshrikī, originally of Mashhad, but born in Ḥusainī, one of Shāh ‘Abbas’s munsīhs; he also wrote a famous kāṣidah in honour of Shāh Sufī, ib. 224. Tāhir, was at first a potter like his father, afterwards he entered the service of Muḥammad Muḥṣīn Mirzā, the son of Sultān Ḥusain Mirzâ Baiktārī, and was highly patronised, on fol. 56b. 225. Sayyid Muḥammad Jāmābābī (the weaver), a great rabī’t writer, went to India; his takhالuzz is said to have been Fikrī, ib. 226. Khuwājā ‘Alī ‘Aṣīlī, with the takhالuzz Wākīfī, a nephew of Ḥājī Muḥammad Jān Kudsi, ib. Ghazines: 231. Sayyid Ḥasan, in Bahramshāh’s time, lived after having made his pilgrimage in Baghdād, died in Juwain, A.H. 565, ib. 232. Hakim Sanā’, the author of the Ḥadīkhā, died in Ghazna, A.H. 545; he was a pupil of Shaikh Abī ‘Uṣūf of Ḥamadān; Sultān Bahramshāh offered him his sister in marriage, but he declined the honour, on fol. 58b. 233. Muhammad bin Rāshid Shihāb-al-dīn, was born, lived, and died in Ghazna, was contemporary with Sanā’ī and panegyrist of Bahramshāh bin Mas’ūd and Khusrawshāh, on fol. 64b. 234. ‘Imād-al-dīn, said by some to be a son of Mukhtārī (see No. 236), by others to be identical with ‘Imād-al-Shahīryārī, on fol. 64b. 235. Jāmāl-al-dīn Nāṣīr, with the takhالuzz Kāfīrān, ib. 236. ‘Uṯmān Mukhtārī, who used in the beginning of his literary career ‘Uṯmān as takhالuzz, but exchanged it afterwards for Mukhtārī; he was a contemporary of Sanā’ī, intimate friend of Sultān ‘Abd-al-Muḥammad of Ghazna, and died there A.H. 544, ib. Ghazes: 237. Amir Ḥusainī Sādāt, lived in Harat, pupil of Shaikh Shihbād-al-dīn Shuhrawardy, and friend of Shaikh Irākī and Shaikh Aḥmadī Kirmānī; it was in answer to his questions that Mahmūd Shabistārī wrote the كشخ شیش، he is the author of the زاد السفاریون, and died at Harat A.H. 729, on fol. 65b. Gharges: 238. Abdalwād Jābali, went at first to Harat and entered Bahramshāh’s service, afterwards he was honoured by Sultān Sanjas’s patronage; according to some authorities he was originally a dhikānī; he had many poetical contests and wrote many kāṣidahs in honour of Sanjar, Bahramshāh, and Mas’ūd-al-dīn, ib. 239. Nizārī of Kuhistān, on fol. 270.
69a.  
Kirmān : 242. Maulānā Anjāhid, the great Sufi, friend of Shāh Muḥyī-aldin and Shāhīk Sayyīd Husainī Sādāt, died A. H. 536 (!); he left besides other poetry a mathnawi, entitled Masmūd al-azāfīrī, on fol. 70b. 243. Abū Bakr, on fol. 71b. 244. Shāhīk Abū Hamīd, ib. 245. Khwājah Shihāb-aldīn 'Abdallāh Marwārī, with the takhlīl Bayānī, son of Khwājah Shams-aldīn Muḥammad Kirmānī, flourished under Sultān Ḥusainī Mirzā, and died at Ḥarāt A. H. 922 a. 246. besides kaṣidas, ghazals, ḵajār, and rubā‘īs he left a mathnawi another, stylized  
Masūd al-ʿabībī, and an unfinished rhymed chronicle of Timur’s exploits, ib. 246. Maulānā Bākī, with his了自己的 name, Mir ‘Abīl-čābīl, a descendant of Shāh Nūr-aldīn Nīẓām-aldīn, praised by Mullā Ummīlī of Tabarzān, and killed during the battle against Shāh Ḥusainī Safawī and Sultān Šālim ʿUthmānī, A. H. 926, on fol. 71b. 247. Khwājah (or rather Khwājah Ḫajār) as the name is spelled correctly in Elliot 17 and in the index of this MS. and Elliot 387), author of the Romance of the Imām al-Ḥāḍar al-Bakīrī, written in Baghdād; he was a pupil of Shāh ʿAbīl-aldīn al-Sīmānī, and died A. H. 742, ib. 248. Rafig-aldīn, ib. 249. Mullā Kādī Rashīdī (according to Elliot 17 and 387, Rashīdī), ib. 250. Nūr-aldīn Shāh Nīẓām-aldīn, with the takhlīl Sayyīdī, ib. 251. Maulānā Shāriaf-aldīn, a native of  
Bandī, died under Shāh Tahmāsp, and died at Kāzīwīn A. H. 974, ib. 252. ‘Imād Fakhīrī, in the beginning of the Muẓaffarīde dynasty, died A. H. 693, ib. 253. Mir Shams-aldīn Muḥammad, with the takhlīl Fakhīrī, was prime minister under Sultān Muḥammad Safawī, on fol. 71b. 254. Muẓaffarī, ib. 255. Ṭayyānī, a native of Bandī near Kirmān, ib. 256. Maulānā Wājshī of Ḫāfik, usually called Ḫazīdī, since he spent the greater part of his life in Yazd, author of famous ghazals and of three mathnawīs: (a) Khādī Jīrī in the metre of Makhzan-al-ʿarš; (b) Fargī Ḫādī in the metre of Khwajā Ḫādī Shīrīn; (c) Fargī Ḫādī in the same metre, incomplete, ib. 256. Ḥāṣimī, with the epitaph Jāḥīṃ, author of the mathnawī Māhīr al-ʿāmmār (£īt, an imitation of Nīẓāmī’s Makhzan-al-ʿarš), on fol. 72b.  
Mara : 258. Abū Ḥanīfah Iskāfī, a pupil of the  
Maulūd Nāmā, bayān of Aḥmad, ib. 259. Sayyīd Mubārakshī, on fol. 72b. 260. Tallīqlī, ib. 261. ‘Abīl-jaʿzīn bīn Mānsūr, with the takhlīl ʿAṣūdā (or ʿAṣūdā, as the name is spelt here ʿAṣūdā), a pupil of ʿUnšrī and court poet of Sultan Muḥammad, ib. 262. Majīl-aldīn Abū Īsākh, with the takhlīl Kīsātī, a Sūfī, younger contemporary of Ḥumāyūn, pen-author of the Sāmānīde princes and of Sultan Muḥammad of Ghaznā, (comp. the edition of his poems with metrical German translation by Dr. Ethis in Sitzungsberichte der Münchener Academie, 1874, pp. 133–148), ib. 263. Kālāmī, ib. 264. Bādānī and Masrif : 264. Shāhīk Fārābī-aldīn Abū Saʿīd bīn Abī-alkhān, the great rubā‘ī writer, died A. H. 940 (comp. the edition of his rubā‘īs with metrical German translation by Dr. Ethis in Sitzungsberichte der Münchener Academie).
fol. 87a. 291. Damiā, son of an architect, roused the anger of Mir 'Alīshir and was obliged to flee into Transoxania, where he entered the service of Sultan 'Alī Mirzā; later on he became a friend and companion of Muḥammad Shairānī, and died a. h. 917 (or rather according to Elliot 387; fol. 92b: 918); he uses in his ghazals the takhallus Hāfīz, on fol. 87a. 292. Hādīrī, was originally a baker, died a. h. 959, on fol. 87b. 293. Khālidī, on fol. 88a. 294. Muḥānā Ḥasan 'Alī Kharrās (the dealer in wine-jars), with the takhallus Raqī, made a pilgrimage to Makkah and became in Kaẓwīn a companion of Muḥammad Shairāfshāh Kaẓwīnī, who had just retired from the world, ib. 295. Zāhīdī, died a. h. 931 at Harāt, ib. 296. Shāhī, ib. 297. Sabābī (according to others a native of Badakhshānī), died in India, ib. 298. Tāhirī, died a. h. 946 at Harāt, ib. 299. Ghazālī, a pupil of Hādīrī the baker (No. 292), went to India and had poetical contests with Ghazālī of Mashhad, ib. 300. Fasīḥī, was in the service of Murtaḍa Kulihkhān Shamlī, on fol. 88a. 301. Muḥānā Fakhr-ālīn, a companion of Sultan Sanjar, ib. 302. Darwīsh Maksūd Tīgār (the arrow-maker), lived in Mashhad, died 990 years old, a. h. 707 (so according to Elliot 387, fol. 94a, this copy has 771, ib. 303. Yūsuf- shāh Kāṭībī, died in Harāt as kāṭīb, ib. 304. Muṣaffār (whom Dalātshāh with great exaggeration calls the second Khākhānī), was a contemporary of Malik Muẓaffār al-Kurt, ib. 305. Nāzīm, panegyrist of the Shamlī family, who governed Harāt, and author of a mathnawi, ḍiyāʾ, ib. on fol. 89b. 306. Washī, ib.

c. Ṭabaristān, Jurjūn, Lāhijān, Rasht, and Māzandarān:  
Astarābād: 307. Khwājah 'Ali, with the takhallus Bāzārī, ib. 308. Khwājah Ghāyīthat-ālīn Muḥammad, with the takhallus Bāzānī, ib. 309. Sayyid Ḥasan Kādī, with the takhallus Ḥūzānī, killed by 'Abdallāhāhān’s order, ib. 310. Dā‘īmi, ib. 311. Raḥīmī, ib. 312. Sa‘īrī, on fol. 89b. 313. Sabābī, ib. 314. Fasīḥ-ālīn, with the takhallus Sabābī, born in Kabdādja near Astarābād, was in Mir ‘Alīshir’s and Sultan Ḥusain Mirzā’s service, died in Astarābād a. h. 917, ib. 315. Sultan Muḥammad, with the takhallus Siddīqī, died in Kāshān, ib. 316. Mutḥād-al-lāqīkhī, ib. 317. Ghiyāthī, a sayyāḥ or wandering monk, ib. 318. Mir ṬĪMĀD-ālīn Muḥammad, with the takhallus Fādīqī, ib. 319. Faṟīghī, ib. 320. Furqūghī, in Shāh Tahmāsp’s service, on fol. 90b. 321. Mirzā Abū-l-lāṣḵānī, born in Fandar-īn near Astarābād, greatly honoured both by the rulers of Īrān and Hindūstān, died in Īsāhān under Shāh Sa‘īd, ib. 322. Muḥammad Muḥammad Mu‘īn, was the teacher of Sultan Hādīrīn Durāwiz, died in India, ib. 323. Mir Mu‘ūdādī, lived for a long time in Yazd, died on his pilgrimage to Makkah in Tabriz a. h. 976, ib. 324. Muḥānā Nāzām, author of a mathnawi, 

Dīyā, ib. 325. Shams-ālīn Muḥammad ‘Ajbī, author of a famous nāṣīḥ in honour of Śām bin Ḥassān, on fol. 90b. 326. Fakhr-ālīn Aṣrāfī, ib. 327. Muḥānā Lāmi‘ī of Jurjūn, went in early youth to Khurāsān and became a disciple of Muḥammad Ghazālī; afterwards he lived for a time in Dakhūz, ib. 328. Mas‘ūd bīn Sād bīn Salmān (according to others a native of Hamadān),

began to flourish at Ghazna at the end of Sultan Mas‘ūd bin Muḥammad’s reign and rose to high honours, but was imprisoned by Sultan İbrahim in the fortress of Nā‘īn, released and incarcerated again; after having obtained his freedom for a second time he retired from the world and devoted himself to Sufic contemplations only, he died 357 at Ghazna, on fol. 92b. 329. Yūsuf, on fol. 95b. Gīlān: 330. Muḥammad Muḥammad Hājī, ib. 331. Shuhūdī, originally of Lāhijān, contemporary with Sultan Yaḥyk, died 927, ib. 332. Mir Faṯūrī, the panegyrist of Sultan Pariz, the son of Shayḥ Sālim; as long as he was in Ḫūrāsān he used as takhallus Rasmānī, ib. 333. Tālibī, originally of Lāhijān, was in the service of Khān ‘Almādkhānī and died a. h. 967, ib. 334. Fīdā‘ī, known as Shaikh Rūzī, son of Shaikh Shams-ālīn Muḥammad Lāhījī, born in Shīrāz, flourished in Shāh Ismā‘īl Safawī’s time, and was also patronised by Muḥammad Shairānī, he died a. h. 927, on fol. 95b. 335. Fakhr-āl-kaḍā‘īn ‘A‘īmīl-alīn, was in the service of Indian rulers, and died 54 years old, a. h. 972, ib. 336. Muḥānā ‘Abd-al-lāṣḵānī, with the takhallus Fayyādī, originally of Lāhijān, spent the greater part of his life at Kumān and is therefore usually styled Kummmī; he is the author of the ḏawiz. ib. 337. Mullā Nā‘īl-alīn Muḥammad, with the takhallus Firārī, entered in Gīlān the service of Khān ‘Almādkhānī and went afterwards to Ḫawzīn, on fol. 96b. 338. Kāmād, ib. 339. Kamāl, ib. 340. Mahīfī of Raṣht, in the service of Imām Kulihkhān, governor of Fārs, ib. 341. Nā‘īl, of Lāhijān, went to India and attached himself to Muḥānā Na‘īri of Nīshāpūr, ib. 342. Bābā Naṣībī, born in Gīlān, lived for some time in Tabriz as confectioner, was afterwards through Bābā Fīghānī of Shīrāz introduced to Sultan Yaḥyk Turkūmān, and was highlyfavoured by him; he died in Tabriz, ib. 343. Kādī ‘Abdallāh, with the takhallus Yakni, born and killed in Lāhijān, on fol. 96b. 344. Kādī Vāhīyī, a nephew of Kādī ‘Abdallāh, was for some time in the imperial service of India, settled afterwards in Kāshān and died a. h. 952 (or according to Elliot 387, a. h. 953), ib. Māzandarān: 345. Mullā Muḥammad Sā‘īdī, with the takhallus Ashrafī, born in Isfāhān, went to India and returned afterwards to his native town, ib. 346. Mullā ‘Ali Jāwīdī, died at Isfāhān a. h. 1007 (1. v. 7), ib. 347. Tālibī of Āmūl, served for some time Shāh Sālim in India, on fol. 97b. 348. Sirāj-alīn Kunmī (Cīrīmī), born probably in Āmūl, (according to others in Khwārizm or Jurjūn), a pupil of Imām Fakhr Rā‘ī, contemporary with Kamāl-īn Ismā‘īlī, Ra‘fī-ālīn Lambānī and Tāmīrī Shabriyārī, panegyrist of Sultan Ghiyāth-ālīn Malikshāh Khwārizmshāhī (Dalātshāh makes him by mistake a native of Razvīn and panegyrist of Sultan Abū Sā‘īdī Ğīrāţī-khānī, who lived 150 years after Ghiyāth-ālīn), ib.
2. Irāk-i-Ajam:

*Isfahān*: 353. Abdāl, was originally a druggist, turned then a Şāfi'i, but was very much addicted to sensual pleasures, so that he once ran about in Tabriz quite naked from top to toe, on fol. 99v. 354. Mir Muhammad Bākīr Dāmād, with the takhallus Ishrāk (his name 'Dāmād' he derived from his father Shams-aldin Muḥammad, who was the 'dāmād' or son-in-law of Shaikh 'Ali 'Abd-al-‘āmil; according to Elliot 17 and 387, 'Abd-al-‘āmil' Amilī, contemporary and friend of Shāh ‘Abbās the Great, ib. 355. Mirzā Amin, born in the village of Naṣrābād Mārbīn near Isfahān, ib. 356. Anūj of Natanza (in the district of Isfahān), was in Shāh ‘Abbās' reign in the service of Hūsainkān Shāmlū at Harāt, ib. 357. Amīr-Abbās, a butcher in Isfahān, ib. 358. Mir Jālāl Asīr, ib. 359. Ayātī, a schoolmaster, ib. 360. Shaikh Bahā-al-dīn Muḥammad, with the takhallus Bahā'ī, originally of Ja’bah ‘Amīl in Syria, went in early youth to Isfahān and flourished there in Shāh ‘Abbās’ time, ib. 361. Mirzā Bahā’īr, originally of Natanza, lived in Isfahān, on fol. 99v. 362. Mullā Pir Jamāl, born in Ardāstān near Isfahān, ib. 363. Amir Taqī (known as Mirchāh, according to Elliot 17 and 387), went to the Dakhān in Ibrahim Kutchbāh’s reign and afterwards on a pilgrimage to Makkah, ib. 364. Akā Taqī (not Lā‘īrī, as this copy has, since such a name would be entirely out of harmony with the alphabetical arrangement, always strictly observed), son of Akā Malik Mu‘arraf, went to India in Jahāngīr’s reign and entered the service of prince Parviz, ib. 365. Mirzā Muhammad Muḥsin, with the takhallus Tahīrī, whose forefathers had been brought over by Shāh ‘Abbās from Tabriz to Isfahān; he flourished under Shāh Husain Safvī, ib. 366. Khwājah Jamāl Munshi (born in Isfahān, not in Kirmān, as others state), contemporary with Khwājah Shams-aldin Muḥammad, the prime minister, ib. 367. Zain-aldin Jamātī, a native of the village of Jaz (ジェザ) near Isfahān, ib. 368. Khwājah Jalāl-aldin Dārkānī (so distinctly in Elliot 17 and 387), a descendant of Jazākān (ジェザカ), ib. 369. Khwājah Jalāl-al-dīn Dārkānī (so distinctly in Elliot 17 and 387), a descendant of Jazākān (ジェザカ), ib. 370. Kulbārī, he died in the ‘Irāq, on fol. 100v. 371. Jamāl-aldin ‘Abd-al-arazzāk, began to flourish under Jāhāngīr Isfahān, and was contemporary with Khākānī and Muhammad ‘Abd-ul-‘āmil, ib. 370. Khwājah Habīb-al-dīn, on fol. 102v. 371. Ḥusnī, a nephew of Mullā Nīkī, ib. 372. Mirzā Salmān, with the takhallus Ḥusnī, a good musician and author of a tadbīrāt, ib. 373. Khātāmī, ib. 374. Ḥilālī (on the margin), ib. 375. Mirzā Da‘ūd, son of Mirzā ‘Abbālalāh of Isfahān, with the takhallus ‘Īshāk, flourished under Shāh Sulaimān and Shāh Husain Safvī, on fol. 103v. 376. Mullā Mirāk, with the takhallus Dā‘ī, son of Mullā Dāmāfī, who was originally a mere transcriber with the takhallus Muḥārīmī, later on he became a poet himself and assumed the takhallus Dā‘ī, author of a poem, ib. 377. Dhanā, originally of Ardāstān, ib. 378. Rādi, with his real name, Zāmānī
BIOGRAPHY.

Shaikh Rāy 458. 431. Shah kit' 413. 428. Shaibani banker the Hijaz, 442. Shah later Khwānsdr, 454. a 425. fol. 423. Kuhkhan, years Mirza with time Hamid, 11b. 412. Muhammad Elliot 277. 29b. correct of India, to and imitation was put here with his copy of Imam, the Hijaz, 480. Ghizā Kalaundar, lived in Simann, 409. Farid-al-din Awhal, contemporary with Imām (according to Elliot 387; Abū) of Harāt, according to others Imām’s own son, ib. 410. Fathī of Arvāstān, on fol. 108b. 411. Muḥammad Rūdāgī, with the takhallus Fikrī, ib. 412. Kāsīm of Arvāstān, died in Isfahān, ib. 413. Mir Shāh Khwānsdr-al-dīn, under Shāh Ismā’īl Safawī, ib. 414. Kālamī, under Shāh Sa’īd, ib. 415. Mirzā Abū al-kāsīm Kābulī, was born in Turkistan, grew up and flourished in Kābul, and entered in the emperor Humāyūn’s reign to India, ib. 416. Kāmāl-al-dīn Ismā’īl, of son of Jamāl-al-dīn ‘Abd-al-arrazzāk, with the epithet حمایت al-dīn, had the massacre of Isfahān, caused by ʿUtbā Kāʿīn, the son of Ĉinghīkān A. H. 635. ib. 417. Muḥīl (so according to Elliot 17 and 387 and the index of the present copy; the text exhibits twice Muḥīmān), on fol. 115b. 418. Muḥīmān, ib. 419. Muṣāḥib of Nāīn, ib. 420. Khalīfah Asad-al-dīn, with the takhallus Makkah, originally of Māzandarān, lived for a time in Isfahān, on fol. 115b. 421. Mir ‘Abd-al-dīn (so correct in Elliot 17 and 387, the present copy has ‘Abd-al-adīl), with the takhallus Najāt, was employed in the library under Sultan Husain Safawī, and a fine Nastaʿlīq writer, ib. 422. Nāṭīq, ib. 423. Nāīrī, ib. 424. Zāin-al-dīn Masʿūd, with the takhallus Nikī, son of ‘Ali Ḥallīj of Isfahān, author of a mathnawī, زید al-افکار, an imitation of Nīzāmī’s Makhzan-al-afkār, on fol. 116a. 425. Nāṣīr Khurṣdī (with the famous autobiography, a model of literary forgery, on fol. 116b. 426. Mirzā Shāh-kūlī, with the takhallus Wāḥīd (not Hāmīd, as this copy reads), on fol. 121a. 427. Mirzā Husain, with the takhallus Wāḥīd, lived in Shāh ‘Abbās’s time and died at Yazd, ib. 428. Mirzā Hādī, son of Mirzā Shāh Taqi, the Shaikh-kitābān of Mashhad, on fol. 121b. 429. Mirzā Hādī, son of Mirzā Rāfī-al-dīn Muḥammad Hashrānātān (or Shaikhābān according to Elliot 17 and 387), the prime minister, went in later years to India, ib. 420. Jāfārdīkān, Khwānsdr, and Kurwān : 430. Sāvī Jāfārdīkān, was in the service of Imam Kulkhūn, the governor of Fārs; he died on his pilgrimage to Hijāz, ib. 431. ‘Ītābā Jāfārdīkān, ib. 432. Najīb-al-dīn Jāfārdīkān, a panegyrist of the Saljuq Sulṭāns, ib. 433. Taṣnīf of Khwānsdr, on fol. 122a. 434. ‘Ākā Ḥusain Khwānsdr, in Shāh Sulaimān Safawī’s time, ib. 435. Khudrī of Khwānsdr, ib. 436. Zulālī of Khwānsdr, the famous author of the seven mathnawīs. ممکنًا, شعلة ديدار, آذر و سنقر، مجدوم و ارج, سلیمان نامه, حس کلورس در, خورشید, the first of which is left unfinished; Shaikh ‘Abd-al-alhusain of Kamarah put Zulālī’s diwan in order in India, and Tughrā of Mashhad wrote a preface to it, ib. 437. Shīkhī, on fol. 122b. 438. Husain, with the takhallus Sabūrī, a mathnawī writer, ib. 439. Shaikh ‘Alī Nākī of Kamarah, flourished in Kāshān, ib. Rai : 440. Muḥammad Umānī of Tāhtān, with his real name Arshāb, began to flourish in Shāh Ismā’īl Safawī’s reign, and was a pupil of Maułānā Jalāl-al-dīn Dawānī; he was killed at the instigation of Shāh Khwānsdr-al-dīn Nūrbakshī, on fol. 123b. 441. Kamāl-al-dīn, with the takhallus Pindār (so in Elliot 17 and 387, in this copy the takhallus is omitted) of Kuhkhan in Rai, panegyrist of Majd-al-dālānah Dālimā, he wrote Persian, Arabic, and Dailamīc verses, on fol. 124b. 442. Mir Muhammad Yūsuf, with the takhallus Khalkī, his mother went to Harāt after his father’s death, in the time of Sultan Husain Mirzā, and there the poet began to flourish; later on he went to Kharasān and became waζr of Shāh Ismā’īl Safawī; in consequence of calumnies he was killed, A. H. 927, by order of Amirkhān, the governor of Kharasān, ib. 443. Shīkhī Rūdāb, son of Shāh Bahā-al-dālānah, the most excellent of Shāh Kāsmīr Nūrbakshī’s sons, ib. 444. Sā’l of Hamadān, travelled also in Trāk and Aḥdānajīm, ib. 445. Shāpūr, one of Maułānā Umānī Tāhtān’s sons, had at first the takhallus Fīrīb, went twice to India and enjoyed the friendship of Sultan Salīm and Mīrzā Jafar Kazwīnī; after his return to his native country he died, ib. 446. Mir Saidī of Tāhtān, began to flourish in Shāh Sulaimān Safawī’s time, later on he went to India and died there, on fol. 125b. 447. Shīkhī Safī Nūrbakshī, retired from the world into the temple of Makkah after the death of his brother Shāh Khwānsdr-al-dīn, on whom vengeance was taken for the assassination of Umīdī (see No. 440), ib. 448. Sābīr, ib. 449. ‘Ītāb ‘Atā-al-dīn, ib. 450. Kādī ‘Atā-al-dīn, brother of Kādī Muhammad, in Shāh Sa’īd’s time, on fol. 126b. 451. ‘Īmādī Shahriyārī, under the Saljuq Sulṭānāns, highly praised by Ḥasan of Ghazna and Aḥbād-al-dīn Anwārī, he was the panegyrist of Taghrūl bin Arslān Saljuqī and died in Shahriyār; another ‘Īmādī is said to have lived in Ghazna (comp. A. Spranger, Catal., under ‘Īmādī), ib. 452. Abū Yazīd Muhammad Ghaḍāʾīrī (so correct in the general index, the text here reads distinctly ‘Adāʾīrī), the most excellent of the poets of Trāk, poet of Sultan Mahmūd of Ghazna, ib. 453. Fuhī, on fol. 126b. 454. Fīrī of Dāmāvand, ib. 455. Abū-al-almaṣfākhīr, with the takhallus Fākhīrī, in the time of Sultan Ghiyāṭ Muhammad bin Malik-shāh Saljuqī; a kītâb of his saved Mazandaran from plunder and pillage by the troops of Sultan Ghāzā bin Malikshāh, ib. 456. Imam Fakhīr, that is, ‘Abdallāh Muhammad bin al-Husainī al-kurraṭshīlī albakrī, born A. H. 544, died 606. on fol. 127a. 457. Karībī of Dāmāvand, ib. 458. Luṭfī, a banker (سکان) in Tahārān, ib. 459. Mir Naṣībī, with his real name Ša’d-al-alḥāk, went in early life from Rai to Shirāz and entered the service of Mūllā Jalāl Dāwānī, after whose death he returned to his native place; he died A. H. 914, ib. 460. Shaikh Najm-al-dīn, known as Diya, one of the companions of Shaikh Najm-al-dīn Kubbā, was the elder of the young man’s spiritual education to the Shaikh Majd-al-dīn Daqhdādī; he is the author of the
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Jâsp (or Čâsp) near Kumm, ib. 491. Shamsâh Safir, on fol. 133v. 492. Shâh Tâhir of Anjâdın, born in Hamadân, went in later years to India and became the adviser of Sultan Nizâmshâh, he died A.H. 956 (Elliot 17: 954), ib. 493. 'Arîdî, on fol. 133b. 494. 'Alâ'î, on fol. 134. 495. Ghâdântar of Kâlîrâ near Kûmm, lived mostly in Kâshân, ib. 496. Mir 'Abd-âlghâfîr, with the takhallus Ghani of Tâfrush, ib. 497. Âbû Turâbîb, with the takhallus Firkâtî of Anjâdın, flourished in Kâshân, therefore usually styled Kâshî, was wazir of Ma'âsbâdî, ib. 498. Gulkhanî, a nephew of 'Abâ Shahhidî, well known in 'Trâk, Ahdârbajjân, and Fârs, on fol. 134. 499. Kâzîm, son of 'Âkâ Ïâîdî Shâhî and pupil of Hakîm Ta'â'îâkhân the physician, ib. 500. Âbû Sultan Kâlânîrân, with the takhallus Liwâ'î, in Shâh 'Abâsî time, ib. 501. Mir Ma'âsbâdî, died in Kâshân A.H. 924 (according to Elliot 17 and 387: 934), on fol. 134b. 502. Mirzâ Muhammad, with the takhallus Mâkhîlîs of Nârîk (Bâbâ), in Sultan Husain Safawî's time, ib. 503. Malik, ib. 504. Malik Ta'â'îî, brother of Mullâ Dâ'î of Anjâdın, and pupil of Shâhî 'Alî 'Abd-âlghâfîr and Mânâ'ân Pathâlî-âlî, the Kûrân-interpreter (Âbd), he had at first the takhallus Kâsrâ, but exchanged it later on in Kavzin for Malik; a famous verse of his was wrongly ascribed to Mirzâ Malik of Kûmm; Ta'â'îî therefore sent a messenger to him who was then staying in India, and obtained a written statement, affirming his (Ta'â'îî's) legitimate claim on the authorship of that verse, ib. 505. Mashrabî, on fol. 135. 506. Na'îr, a cook, ib. 507. Khwâjâh Nasîr, that is, Nâsîr-almâlih wa-âlîdî Muhammad bîn Hasan, born in Tûs, and therefore often called Tâsî, a pupil of Farâbî-âlî Dinâm (who himself was a pupil of ShâhÎd-âlî Sarâkhîsî, the disciple of Bahmanîrî, whose spiritual guide was Shâhî 'Abâ 'Âlî bîn Sînî); among his numerous works on philosophy, astronomy, grammar, theosophy, and ethics, are a شرح 줄قدكم يأر و يتم شرح اشترط يأر (Elliot 387) (اولاصت الأشترط, also known as Aljärîb), and a treatise on practical philosophy, dedicated to Nâsîr-âlî, the governor of Kubîstân; he lived for some time in Kubîstân and the fortresses of the Isâlîmîs, was also imprisoned, but released by Ilkhanî; he died, seventy-seven years old, A.H. 672, ib. 508. Shâhî Nâsînî, that is, Abu Muhammad Hâyû bîn Yûsîf bîn Mu'ayyad, the great epic poet; his family had come from Ta'frush to Gânu, where he was born; besides the famous Khamsah some biographers ascribe to his authorship another mathnawi, حکاكات و تامل, which is referred by others to Nîzâmî 'Arîdî Samârâkîndî, ib. 509. Wâlîkî, on fol. 136, 510. Mir Wâlihî, a good musician, ib. 511. Hâshîhî, ib. 512. Hîrî, ib. 513. Amir Kâsh, with the takhallus Asîrî, son of Kâsh Mâs'ûd, was thirty years Kâsh of Râî, on fol. 137. 514. Mirzâ Asadîbî, ib. 515. Adhamîbî, son of Khwâjâh Mu'âsbâdî, in the time of Cîngîzkhân, ib. 516. Kâshî Almâdîbîr, or, according to Elliot 17 and 387 and the general index of this copy, Kâshî Almâdah Ghasîfârî, ib. 517. Mirzâ Almâd, a Dâlîmî, ib. 518. Shâhî Amin-âlîdî, ib. 519. Muhammad Sharîfî, with the takhallus Êzîdî, ib. 520. Abu

(Or as Elliot 17 and 387 read, كشخ حتفال و شرح دقاتى, and of the نسخ دقاتى و شرح حتفال; he died A.H. 654 in Bagdadî, ib. 461. Muhammad Sharîfî, with the takhallus Hijrî, a relation of Umâdi, had for a time an official employment in Isfâhân, where the poet Safâmî, together with his brother Kâlamî, wrote a poem to his praise; he died A.H. 982 at Yazd, on fol. 132b. Safâmî: 462. Aftâmî, ib. 463. Jâfarî, was in later years in the service of the governors of Tabriz, ib. 464. Jâdîî, ib. 465. Harîfî, ib. 466. Amir Zindâmî, ib. 467. Sûzî, lived a long time in Isfâhân, therefore often called Isfahânî, with his real name Hasan 'Abî, his first takhallus was Jâfâkash (tribulation-bearer), but after a journey to Khurâsân he assumed that of Sûzî; he was secretary in the madrasah of Hârîm in Isfâhân, and died there A.H. 1002, ib. 468. Salâmî, that is, Janâmâlî, son of 'Abî-âlîdî of Swea, panegyrist of Amir Shahîd Hasan, of his son Sultan Uwais and of Dîshânâth Khiânî, died A.H. 769 (Elliot 17 and 387 read 669), on fol. 132b. 469. Mir Shânî, went to India, on fol. 132b. 470. Sahâmî, with the takhallus Sarmî (Elliot 387 reads Harîfî), a pupil of Muhtasâm Kâshî, ib. 471. Zârîfî, a pupil of Harîfî, ib. 472. 'Abî, the younger brother of Ma'âsdî, ib. 473. Kâdi Mâshî-âlîdî 'Isâ, began to flourish in Kazvin and was appointed governor of prince Ya'qûb in the reign of Hasanbeg Turkman; after the accession of that prince to the throne he became his prime minister; he was killed after Ya'qûb's death by his successor Safî Khalîl A.H. 808; his father was Khwâjâh Shukr-âlî Musta'îfî, ib. 474. Ma'âsdî, on fol. 130v. 475. Shahîd Nâjûrîdî, with the takhallus Ya'qûb, a cousin of the preceding poet, was, like him, in Sultan Hasanbeg Turkman's and Sultan Ya'qûb's service, and for a time wazir, ib. Kumm: 476. Mir Aslî, that is Mir Mahmûd, on fol. 130v. 477. Fâhirî-âlîdî of Tîfrush, with the takhallus Thâbîtî, ib. 478. Ansârî, ib. 479. Jafl-î-âr of Farâhân near Kumm; he wrote, according to Da'ulatshâh, a mathnawi of 1000 baits as counterpart to Nîzâmî's Makhzan-âlîsârî, ib. 480. Mirzâ Abu-âl-Hasan, with the takhallus Hasan of Farâhân, on fol. 131v. 481. Mir Hûdîrî, with his real name, 'Azîz-âlî, a favourite of Shâhî Tahmâsp, ib. 482. Hârâmî Kummî, also called Hamdâmî, since he had property in Hamdâm, author of four mathnawîs, died A.H. 903 in Hamdâm, on fol. 131b. 483. Hâkim Salâmîkhân, was for some time in the service of Shâh 'Abîsâh II, a clever physician, died in Kumm, ib. 484. Dâ'î of Anjâdın, on fol. 132v. 485. Darîkî, ib. 486. Kâdi Râk-'á-âlîdî Dâ'wâdî, a panegyrist of the Al-âbâg, well versed in Arabic and Persian prose and verse, ib. 487. Sultan Muhammâd, with the takhallus Sultan, eldest son of Shihâb-âlîdî of Kumm, the riddle writer (المزاحي) ib. 488. Bâbâ Shahîdî, was in Sultan Ya'qûb's service and went after that ruler's death to Khurâsân; in Harât he enjoyed Jâmî's friendship, as well as Sultan Hâsînî Mirzâ Bâkîrâ's; after Jâmî's death he went to India and died in Gujarât, 100 years old, A.H. 930, ib. 489. Shahî Mir Ta'kî, author of a toothkari and of a mathnawi in imitation of Khâkânî's Tahfât-al-'irâkîn, on fol. 132b. 490. Shams-âlîdî of
"Amr Abhari, was wazir under Sultan Tagharul bin Arskhan, and turned at the end of his life a dervish, ib. 521. Hajj Ismail, with the takhallus Bakht, ib. 522. Tashwarwi, a nephew of Nargisi of Aflat, lived a long time in India, and was killed there; author of a mathnawi, ib. 523. Mirza Jafar, son of Mirza Rafi-alam, was at first in India, where Sultan Sultanum bestowed upon him the title of Asafkhani, on fol. 137b. 524. Hairati, a saddler, travelled to Khurasan and Iran, ib. 525. Hajjbeg, a hafiz, ib. 526. Khidir, ib. 527. Dailami, ib. 528. Davrshish Dalaki, with his real name, 'Aziz-allah, was a brickmaker, but later became a favourite of Sultan Yakh, ib. 529. Abu Said Babiya, with the takhallus Rafi, praised by Khakani, on fol. 138a. 530. Muhammad Ibrahim Sulik, lived for some time in Isfahan, and went frequently to India during Shahjahan's reign; he died in Kashmir, ib. 531. Said-al-mulk, with the takhallus Sali, was in the great mosque, ib. 532. Mirza Sharaftahin, with the takhallus Sharaief, a pupil of Mr. Ghiyath-aldin Mansur of Shiraz, flourished in Shiraz Tahmasp Safavi's time, ib. 533. Sharaief (not Sharaief, as the text reads), on fol. 139b. 534. Mulluk 'Abdullah, with the takhallus Shibabi, a descendant of Amir Haidat-ullah Husein (ib Elliot 17 and 357; Mirza Habbab, ib. 535. Shaikh Shirahib-abdin Sunhawardi (Sunhaward), formerly a flourishing town in the district of Zanjan, was sacked by the Moghuls), to be distinguished from Shaikh Shirahib-abdin Maktul, was buried in Baghdad, ib. 536. Safiul, son of Maulana Malik (ib Elliot 17 and 387; Malik) Dailami, ib. 537. Mirza Yusuf, with the takhallus Diya, was at first wazir of the governors of Gilan and Mazandaran, later on employed by the Safawis Sultan as secretary, ib. 538. Tabi (not Tabi, as Elliot 387 reads), a pupil of Hakim Shariab in Isfahan, on fol. 139b. 539. 'Azizi, was a furrier in Tabriz, ib. 540. 'Ubaid Zakani (Zakani is situated in the district of Kazwin), wrote at first in honour of Shah Abu Isfah Anj, a treatise on Ma'uli, and a kashfet, but not having been rewarded for either of the two he began to compose satires (haftchiz), ib. 541. Farighi, son of Amir Said-al-mulk Sali, ib. 542. Furighi, went to India and sold jewellery there, ib. 543. Kaka, ib. 544. Mirza Muqim, ib. 545. Mullah Murad, on fol. 140b. 546. Malik, of the Dailamis, ib. 547. Akh Radhi, with the takhallus Masir, ib. 548. Nargisi, originally of Abbas in Iran, was for a time Muhtasib in Harat, ib. 549. Mirza Muhammad Tahir, with the takhallus Wahid, was at first wazir of Mirza Muhammad Taki of Isfahan, the president of the council; later on, in Shah Sultanum's time, he rose himself to that rank; he died almost ninety years old, ib. 550. Mirza Rafi-aldin Muhammad, with the takhallus Wazi, author of the ariyab al-nam, ib. 551. Yarok, of a medical family, lived in Harat, ib. 552. Mirza Yusuf, with the takhallus Yusuf, brother of Mirza Tahir Wahid, on fol. 140b. Kasaibun. 553. Batta Abdal, highly esteemed by Khwaja Nasir-aldin Tus, who saved Kasaib for his sake from being sacked by Hulagukhan's troops, ib. 554. Kadi Asad, born in a village near Sawa, but lived many years in Kasaibun, got his investiture either from Shaikh Mumin Masahhad or from Shaikh Mumin Masahhad (Shahjahan's time) Sabzvar, or from both, on fol. 141b. 555. Aduhd, lived frequently in Bagdad and Tabriz, ib. 556. Khwaja Muhammad Amin, on fol. 141b. 557. Baki, known as Baki-i-Khurda, went to India, ib. 558. Baki, ib. 559. Tajalli, went very young to India, and lived in Gujrat with Mullal Naiziri, ib. 560. Mirza 'Ali Akbar, with the takhallus Tashabhi, went to India, ib. 561. Tashabhi, ib. 562. Mullal Mumkin, with the takhallus Hilm, was for some time in India in prince Daru Shukhah's service, went then as a pilgrim to Makkah, and died in the Ka'bah (so in Elliot 387, Elliot 17 says simply, in Makkah), ib. 563. Hayati, died in India, on fol. 142. 564. Mir Huseini Tabatabai, ib. 565. Haidar Tabrur, ib. 566. Haidar Shahzad, with the takhallus Hatim, a broker, used at first as takhallus Haidat, ib. 567. Khijsali, a pupil of Mandalan Muktasham, ib. 568. Khayati, ib. 569. Sultan Ibrahim, with the takhallus Daiwari of Arun, a village near Kasaibun, ib. 570. Dhihni, on fol. 143b. 571. Amir Haidar Mu'mamari Rafi, famous by his chronograms and riddles, died A.H. 1032 (Elliot 387 reads 1033), ib. 572. Ridi, on fol. 143b. 573. Muhammad Hadi, with the takhallus Ramzi, ib. 574. Mir Muhammad Hsahim, with the takhallus Sanjar, son of Mir Haidar Rafi, died in India, ib. 575. Mir Muhammad Ali, with the takhallus Sali, ib. 576. Sadiq, with the takhallus Sarmad, went to India, and was there executed as a second Mansur Hallaj, by fatwa of the orthodox clergy, in Daru Shukhah's time, ib. 577. Abdalghaffar, with the takhallus Safi, ib. 578. Shuja, ib. 579. Sharif, was, on his way to India, for some time in Sistan and Harat during the siege by Abdallah Khan Dagh, fled then and entered in India the service of Kutubshah; there he died, on fol. 143b. 580. Shu'uri, was his own teacher, ib. 581. Diya-aldin Muhammad, originally of Rai, son of Akhund Nur, ib. 582. Izaz-aldin (so in the general index and in Elliot 17 and 387; the text has 'Aziz) Ma'mud, pupil of Shaikh 'Abd-alsamad of Isfahan, author of a commentary on Ibn Fari'd's (read 'Ai) Ma'mud, ib. 583. Ishki, lived for a time in Tabriz, and died in Kasaibun, A.H. 960, ib. 584. Ghuwair, ib. 585. Mullal Muhammad Mumkin, with the takhallus Faid (not Faid, as the text reads), nephew of Maulana Diya-aldin Nurani Kashi, a great favourite of Shah 'Abbasi II, author of many books on Kur'an interpretation, traditions, and ethics, on fol. 144b, ib. 586. Fahimi, ib. 587. Fakhri, ib. 588. Abu Talib Kalam, originally of Kasaibun, lived for a time in Hamadun and went afterwards to India, where he spent many years in Shahjahan's service; he was buried in Kasmir, ib. 589. Rukn-aldin Musafid, with the takhallus Masidi; he was not favoured by Shah 'Abbasi, and went to India; in Shah Safi's reign he returned to Iran, lived at first in Isfahan, then in Shiraz, and at last in Kasaibun, where he died, on fol. 144b. 590. Mir Ma'mum, son of Mir Razi-aldin Haidar Mu'mamari, on fol. 145a. 591. Masjud, brother of Baki-i-Khurda, was for a time a bucketer, entered then the service of Mir 'Ud-aldin
Muhammad, son of Mir Ghiyt-aldin Mansur Dastaki (دستکی) of Shiraz, enjoyed the benefit of a pilgrimage, and died in Yazd, A.H. 987; he was a rival of Muhtasham, ib. 592. Mushiki, a cloth-seller, died in the same year, 987, ib. 593. Muzaar Husein, in Shâh Abbas's time, ib. 594. Majil, died in Kashan, A.H. 931. ib. 595. Mullaha Muhtasham, the pane-ry of Shâh Tahmasp Shafawi, author of two diwanis, composed, also of two other poetical collections, composed in his earlier years, styled and published; he wrote besides a famous elegy on the martyrdom of 'Ali's son Husein. hamadan: 596. `Abdal-Adhim Aminani, lived at first in Isfahan, and contended in poetry with Kamal Isra'il, became then a pupil of Khwajâ Nasir of Tâs and pane-ry of one of the Amirs of Kurdistan, who governed that country in the name of the Khalif Musta'xin; he died A.H. 656, through the intercession of Kâdi Majd-aldin Tawil of Hamadan, against whom he once had written a satire, ib. 597. Anwar, on fol. 149b. 598. Hadi of Asadabad near Hamadan, lived for the greater part of his life in Isfahan, ib. 599. Khwajâ A'li (Eliot 17 and 387 Amâni), ib. 600. Mir 'Ali, with the takhallus Razian, philosophical and poet, ib. 601. Muhsineq, with the takhallus Bâshki, was great in calumnic; killed in Tabriz, ib. 602. Mir Qâdi, of Artimian, ib. 603. Khwajâ Rashid-aldin Muhammad, author of the famous historical work جامع شریعتی for some time wazir of Arghunkhan and Sultan Muhammad Khudabandâna; was killed, together with his son, on 150. 604. Raunaki, ib. 605. Zakai, in Shâh Tahmasp Shafawi's time, mostly in the service of the Turks, ib. 606. Saiqâi, ib. 607. Sairafi, a broker in Hamadan, ib. 608. 'Uryan with his real name, Bâbâ 'Umar Diwana, ib. 609. Sa'id Furq-aldin Ibrahim, with the takhallus Irâki, a pupil of Shaikh Shihab-aldin Shuhrawardi, died after his return from India in Sultan Muhammad Khudabandâna's time, in Damask, on fol. 151. 610. Mir 'Ali, with the takhallus Kauthari, author of a mathnawi حسر وصم، ib. 611. Mufarad, was at first a sandal-maker in Hamadan; later on he entered the service of Akhkhân, ib. 612. Mulki, of Sirkân, near Hamadan, ib. 613. Mir Mursid, went in early youth to India, author of a Sâ'îna, ib. 614. Mir Muhammad Malik, on fol. 151. 615. Mir Muqâhid-aldin, with the takhallus Majani, originally of Asadabad, near Hamadan, lived probably some time in Nishapûr, and is therefore called by some Nishapûri; he visited India, ib. 616. Nasirâ, ib. 617. Halaki, was in the service of Nawwâb Bkhrâm Mirzâ Shafawi, ib. 618. Mahmod, with the takhallus Yawm, ib. Yazd: 619. Akhtari, went twice to India, and died there after his second visit, ib. 620. Mir Muhammad Mu'min, with the takhallus A'li, went in middle life to India, and died in the port of Suraât, on fol. 152a. 621. Amina, ib. 622. Agah, was a tailor in Yazd, and never travelled further than Harat; he died a. h. 945, ib. 623. Sayyid Jalal-aldin 'Adud, wazir of the Mu'azzarides; his father, Sayyid 'Adud, was wazir too of Muhammad Muzaar, ib. 624. Mir Hazina, a merchant, ib. 625. Mullah Hasan 'Ali, made as derish a journey to Egypt, Syria, and the holy cities of Makkah and Madinah; he also visited India, and died, more than ninety years old, in Yazd. ib. 626. Kuli Râmi (Elliot 387 reads Dami), a barber, ib. 627. Mullâ Zamân, in Shâh Abbas's time, ib. 628. Sai'dâl, lived in Isfahân, was a clever painter, ib. 629. Sai'dâl, lived some time in Iraq and Fars, went then to India, and died there, ib. 630. Manuela Muhammad, with the takhallus Sharar, a relation of Manuelâ Sharar-aldin Ali Yazdi, ib. 631. Shauki, ib. 632. Ihsani, a good Nastaliq writer, ib. 633. Ghawwasi, in Shâh Tahmasp Shafawi's time, wrote kashidas in honour of the Imâms, on fol. 153. 634. Ghiytâ, a painter, died in Yazd, A.H. 1008, ib. 635. Kâsh, ib. 636. Kisrati, contemporary with Shâh Nîmat-ally Yazdi, was a clever silk-weaver, ib. 637. Manuela Muhammad Husein, a pupil of Mullâ Mirza Jan, ib.
BIOGRAPHY.

701. Abū-alkāsīm Ḥasan 'Unsuri, the king of poets at the court of Muhāmād of Ghazna, author of a mathnawi, died A.H. 444, ib. 702. Miynūdār Shaṣtgalā, author of Bālīḍ, pupil of Abū-alfaraj Sījā, contemporary with 'Unsuri, and, like him, panegyrist of Sultan Muhāmād (extracts from his diwan in Persian text and French translation were published by Eberstein-Kazimirska, Versatiles, 1876), on fol. 170b. 703. Mujāhīd Maẓājīn, went very young to Isfahān, and lived there forty years; he was highly favoured by Shah 'Abās the Great, died A.H. 1661, on fol. 170b. 704. Miyrkhwānd, the author of the ‘rūṣtāt al-ṣamīh, ib. 705. Jalāl-al-dīn Muḥammad bin Allāhān al-balkhī, usually called Maulāwī, who is, Jalāl-al-dīn Rūmī, the pupil of Shams-al-dīn Tabrizi (who died A.H. 645); Jalāl-al-dīn’s death is fixed here in A.H. 661 (†), at Kūmīyah, on fol. 180a.

b. Khvārizm :

706. Shaikh Abū-al-wafā’, died A.H. 695, on fol. 181b. 707. Ḥusānī, lived the greater part of his life in Kūrākūl, in Transoxiana, died A.H. 692, ib. 708. Pahlavān Muhāmād, with the takhallus Kitālī, author of a mathnawi, died A.H. 1821. 709. Shaikh Najm-al-dīn Kubrā, son of ‘Umar Khwāwak (نور سبط) is a place in Khvārizm), a great Shaikh, who was the patron and spiritual guide of such men as Shaikh Najm-al-dīn Baghālādī, Shaikh Sād-al-dīn Hamwī, Kamail Khujandī, Shaikh Rāz-in-dīn ‘Abī Lāh, Shaikh Saif-al-dīn Bākhżarī, Shaikh Najm-al-dīn Dāyā Rūz (our copy reads Rādī), and Shaikh Jamāl-al-dīn Suhāh; he died during the invasion of Cīrgan, ib. Cīţkhat (حیکتچی) and Maimand : 710. Zahir-al-dīn, that is, Tāhir bin Muhāmād, panegyrist of Tughbānshāh, Atābeg Muhāmād Kīzīl Arslān, and Atābeg Muhāmād ‘Ilādāzī died in Tabriz, A.H. 598, and was buried in Sūrkāh, on fol. 182b.

c. Transoxiana :

711. Saif-al-dīn ‘Arāj, was for some time in the service of Sultan Muhāmād bin Tukush, died, 85 years old, A.H. 666, on fol. 185b. Abkhalāt (so correctly in Elliot 17 and 387; our copy reads ‘اکحلٌ) : 712. Athir-al-dīn, stayed in his younger years for some time in Bālkh and Harāt for the purpose of studying, went then to Adharbājān, entered Kīzīl Arslān’s service, and later on, together with Mūjir al-Baṅkān, then of the Atābeg ‘Ilādāzī; at last he became a disciple of Shaikh Najm-al-dīn Kubrā, and died in Khākshāh. A.H. 608, ib. Bakhkhrāz : 713. Shaikh Abī-al-bābās, that is, Pooll bin ‘Abbās, contemporary with Rūdāgī, on fol. 186b. 714. Mirzā Abū-al-ḥasan Aghāzī, also a Sāmānīde poet (see on both, Eteṣ’s Vorläufer und Zeitgenossen Rüdagi’s in ‘Morgenländische Forschungen’, Leipzig, 1876), ib. 715. Būramdak, in favour with Sultan Baṅkārā bin Shaikh ‘Umar bin Timār, ib. 716. Mullā Hājī Bahram, ib. 717. Jaubari the goldsmith, one of Adib Sābīr’s pupils, panegyrist of Sulaimān bin Muhāmād bin Malikshāh, ib. 718. Ustād Abū-al-ḥasan Rūdāgī, the father ofPersian poetry, died A.H. 330 (so correctly in Elliot 17; comp. Eteṣ’s ‘Rūdagi, der Sämāndendichter’ in ‘Göttinger Nach-
CATALOGUE 

720. Shihab-aldin Ahmad, on fol. 188b. 
721. Shams-aldin, son of Mu'ayyad Haddad, ib. 722. Khwaja 'Isnat-allah, son of Khwaja Mas'ud, grew up in the time of Sultan Khalil Girgân, and died in that of Utlughbeg, A.H. 726 (in Elliot 17 and 387; 729), ib. 723. Maulana'Amâk of Bukhârâ, died A.H. 543 (Elliot 387 has 544), more than 100 years old, is said to have composed a mathnawi, and it can be read in two different metres, on fol. 188b. 724. Mushifki of Bukhârâ, on fol. 191a. 725. Mullâ Nakhi, died in Balkh, ib. 726. Hâshimi, died on his pilgrimage in Madinah, A.H. 928 (Elliot 387 has 948), author of a mathnawi, anonymous, an imitation of Ni'ami's Makhzan-alsâvâr, ib. 727. Badakhshân: 727. Badakhsh, chief of the poets of Samarkand in Utlughbeg's reign, on fol. 191b. 728. Adib Sâhêr, that is, Shihâb-aldin Ahmad, who is mentioned with great respect by 'Abd al-wâli 'Ja'fari, Rashid Watwât, Anwari, and Sâzâni Samarkand, went at first to Harât, then to Khurân in Samân's time, and enjoyed the favour and influence of the renowned Abu Ja'far 'Ali ibn al-Husain Kudâmâr Mâszawî; he afterwards entered Samân's service, and died A.H. 546 (Elliot 387 gives 544), ib. 729. Shâhâdât: 729. Ma'ari, on fol. 191a. Khwaja ' 730. Diyâ-aldin Fârst, praised by Saifi-Isfahânî, lived in Sultan Muhammad Ilhagzi's reign, and died in Harât, A.H. 622, ib. 731. Kâmil-aldin Mas'ûd, was forty years in Turkistan, settled then in Tabriz, where Sultan Husain bin Uways Jalâr gave him a pleasant home; he was contemporary with Hâfiz, and died A.H. 792 in Tabriz, on fol. 193a. 732. Samarkand: 732. Abu 'Ali Shatranjî, on fol. 194a. 733. Mu'in-aldin, with the takhallus Ashrafî, also known as the 'second Ashraf' (the 'first Ashraf' was Sayyid Hasan Ghaznavi), went in the time of Paighû Malikshâh to Harât, died in Samarkand, A.H. 595, ib. 734. Bâsî, was a mat-weaver, pupil of Maulana 'Isnat-allah of Bukhârâ, and had as first takhallus Hasîrî, on fol. 194b. 735. Khwâjâ Hibîj Muhammad, ib. 736. Ústâd Mânsûr bin Ahmad, with the takhallus Daqîkî, began the Shahânamâ in the reign of the Sâmâûidâs, ib. 737. Davrî, ib. 738. Rashîdî, paneqist of Malikshâh, and much praised by Mu'izzî and Mas'ûd bin Sa'd bin Salîm, contemporary of 'Amîk (No. 723), and author of a mathnawi, ib. 739. Abû Bakr bin Muhammad 'Ali, with the takhallus Râhîm, pupil of Rashîd and paneqist of Bahramshâh, on fol. 195a. 740. Hakim Shams-aldin Muhammed, with the takhallus Sâzâni, studied in Bukhârâ, but lived in Samarkand, and died there, more than eighty years old, A.H. 569; one of his pupils was Râhî Samarkandî, ib. 741. Ahmad Shihâb-aldin, on fol. 195b. 742. Jalâl-aldin, with the takhallus 'Atiìkî, son of Kutb-aldin, and pupil of Rashîd Watwât, on fol. 196a. 743. Firâkî, was for some time Kâdî of Salzûvâr, but was removed, and travelled at last to Khrûsanî, ib. 744. Amir Mu'izzî, that is, Muhammad ibn Abd-almalik, began to flourish in the reign of Hâshim ibn Mas'ud of Ghazna, enjoyed later on the favour of the Sâlûtâk rulers, especially of Sultan Jalâl-aldin Malikshâh, and became at last, in Mu'izz-aldin Sanjâr's reign, king of poets and Amir-al-mamârî; he is highly praised by Anwari, and died in Marw towards the end of Sanjâr's reign, A.H. 542. Sanâ'î of Ghazna wrote an elegy on his death (that proves beyond doubt that the usual date of Sanâ'î's death, A.H. 572, is utterly wrong!), ib. 745. Ni'ami 'Arûdî, a pupil of the preceding Amir Mu'izzî, author of a

IV. Poets of India. 

a. The Dakhân: 

749. Safiri, quoted in Tâfi Auhâdî, ib. 750. Shaikh Faidî, son of Shaikh Muhîrâk (was, according to the Haft Iklâm, a native of Agra), on fol. 202a.  

b. Dîhil: 

751. Jamâlî, ib. 752. Mir Judîri, that is, Cârkârûnî, on whom the emperor Akbar bestowed the honorary title of Nâdir-almuk, on account of his skill in painting; great antagonist of Ghâzâli of Mashhad, ib. 753. Khwâjâ Hasân, a pupil of Shaikh Ni'âm-i-Auliya, and protégé of Amir Khursânî, ib. 754. Amir Khursânî, son of Amir Muhîrâd, who had come during the frightful reign of Câgîzkhânî from Turkistan to India, and entered Sultan Muhammad Tughlhâk's service; he was likewise a pupil of Ni'âm-i-Auliya, and died A.H. 725; author of a khamas and several divans, on fol. 202b. 755. Shaikh Farîd-aldin Shâkarganjî, on fol. 204a. Khwâjâ Mu'în-aldin Ghîbir, a Sâfi, pupil of Sultan Shams-aldin and Sultan Shihâb-aldin Ghûrî, ib. 757. 'Ali Aghâmî, with the takhallus Nishânî, a derwîsh, on fol. 204b.  


c. Kuskârî: 

761. Bhîshî, lived in Dîhil in Aurangzeb's reign, ib. 762. Ghâni, ib. 763. Kamû'î, ib. 764. Mazhâri, has in India the epithet 'Hādî, went twice to Iran, ib. 765. Lâhâr (this town, both in the general index here and in the Elliot copies, is included in Dîhil): 765. Sirâj-aldin, quoted in the Haft Iklâm, on fol. 205a.  

V. Poetesses. 

766. 'Issat, daughter of the Kâdi of Samarkand, ib. 767. Iffâtî of Ashârî'nî, ib. 768. 'Aishah, of Samarkand, ib. 769. Mîhî, in Shâhrukhu's time, was the companion of Gauharshâd Begam, and wife of Khwâjâ 'Abd-alwâli Tâbih; according to some, she had a love-affair with the nephew of the Begam, and her old husband got her imprisoned by order of the Shah, ib. 770. Mahisti, either of Gaqara or of Nishapur, greatly favoured by Sultan Sanjâr, on fol. 205b. 771. Lâlâ Khântînî, a 'manly woman,' was for some time ruling over Kirman, on fol. 206a. 772. Mu'târikh of Kshâhar, was in Tughlaksâh's harem, and wrote an elegiac rubâ'î on his death, ib. 773. Râbî'ul Begam, the emperor Jâhângîr's wife, ib.
VI. Contemporary poets.

774. Ākā Husainkhān, with the takhallus Asiri, originally of Isfahān; his father had been descendant of Khurāsān under Nādirshāh, on fol. 213b. 775. Zain-ul-Abidīn, with the takhallus Afnīn of Isfahān, was in the service of the late Wali Muhammād Khwān, the uncle of the author of this tadhkira, died A.H. 1135, ib. 776. Ākā Rīdā, with the takhallus Umīd, originally of Hamadān, went in Shāh Husain’s time to India, and got there the honorary title of Ṭurāsī Khān, on fol. 214a. 777. Mir Muḥammad Afḍāl, with the takhallus Thabīt, born in Dihlī, ib. 778. Mir ‘Āẓam Thabīt, son of Mir Muḥammad Afḍāl, born in Allābhād, lived and died in Dihlī, died A.H. 1160 (in Elliot 17 and 387 the two takhallus are confounded, Mir ‘Āẓam Thabīt being the son of Mir Muḥammad Afḍāl Thabīt), ib. 779. Muḥammad Abīn, with the takhallus Jahāb, of Kāshān, a physician, died A.H. 1160, ib. 780. Mīrzā Fāṭih-Allāh, with the takhallus Janāb, a native of Khurāsān (or Kāshān, as our copy reads) near Isfahān, a descendant of Amīr Najīr II, who was governor of Transoxiana under Shāh Ismā’īl Ṣafawī, and was killed there; Janāb went in his early years to India, returned then to Isfahān, where he became prefect under Shāh Tahmāsp II, and was killed by Nādirshāh’s order, A.H. 1146, between Kāshān and Raʾī in the salt desert (حَجْرَةُ نَمْكَار ِرَّجْمَتُ نَمْكَار َمَعْلَةً), ib. 781. Sayyid Muḥammad, with the takhallus Ḥasrat of Maḥṣūd, ib. 782. Mīrzā Abī Turāb, with the takhallus Ḥijāb of Aḥḥāṣāb-ī-Isfahān, like the preceding poet personally known to the author of this book, on fol. 214b. 783. Shāhīk Muḥammad ‘Alī Ḥazīn of Lāḥijān, grew up in Isfahān, went in middle life to India and died there, ib. 784. ‘Abd al-‘Ālam, with the takhallus Ḥijāb, was a druggist in Shīrāz, made his pilgrimage A.H. 1183, and died in Shīrāz A.H. 1185, ib. 785. Mir Muḥammad Ḥusain, with the takhallus Khāṭir of Māzdārān, ib. 786. Bābā Khāṣim, with the takhallus Khātimīn, of Isfahān, nephew of ‘Amīr Najīr, was for some time chief servant (حَادِئُ دَابِيُّ وَمَلْصَةً) in the great mosque of ‘Abbās (אבלlez دَابِيُّ وَمَلْصَةً); he was a clever chronogram writer and the author met him several times; he died in the last years of Nādirshāh at Isfahān, A.H. 1155 (chronogram, حَادِئُ دَابِيُّ وَمَلْصَةً أَمْدَدَ بِرَبِّكَ, ib. 787. Muḥammad Muḥammad Muḥsin, with the takhallus Dāʿī, of Kūm, in the district of Tafrīsh, studied in Isfahān, returned then to his native place, where he led a hermit’s life, and died, 90 years old, A.H. 1167 (Elliot 17: 1166), ib. 788. Mullā ‘Abd-al-Wasī, with the takhallus Dāntī, son of Mullā Kalib ‘Alī of Hamadān, born in Isfahān, died, only 27 years old, A.H. 1173 (chronogram on his death by Mullā Husain Rafīḳ: بِتَوْسِیْعَ اُمَا رِزْعَ ء ٍاَلَّا رِزْعَ ء ٍاَلَّا دَمَّا), on fol. 215a. 789. Mullā Ḥusain, with the takhallus Rafīḳ, originally of Isfahān, a friend of the author’s, ib. 790. Mullā Rīḍā, whose father was a native of Khurāsān and lived in Kāshān; he was born in Kāshān, on fol. 217b. 791. Mīrzā Muḥammad Ḥasāf allūsūsī al-Ṭabāṭāba’ī, with the takhallus Rāḥib, was through his father a descendant of Mīrzā Muḥammad Rāḥī’ī Nāṭī, and through his mother an offspring of Khālidī Sultan, died A.H. 1166 (chronogram on his death by Muṣṭāfā: اَمْمَ سَدِ يْعَفْ كِفْ لَعْجَانَ رَنْتُ, ib. 792. Mīrzā Muḥammad ‘Ali, with the takhallus Raḥī, of Isfahān, went in early youth to India and lived there at the time of the composition of this book, on fol. 217b. 793. Mīrzā Muḥammad ‘Ali, with the takhallus Raḥīb, of Isfahān, son of the late Mīrzā Abbās-ī-Ṭabīb, studied medicine at his brother’s house, Mīrzā Nasīr, personally known to the author, ib. 794. Mīrzā Abī-al-Ḵāṣim, with the takhallus Zaynī, brother of Mīrzā ‘Alī-ṣaḥāb-ī-Isfahān, now wazīr of Kūmān, ib. 795. Mīrzā Muḥammad ‘Ali, with the takhallus Shābī, of Isfahān, son of the late Mīrzā ‘Abd-Allāh-ī-Ṭabīb, born in Shīrāz, ib. 796. Hāji Muḥammad Ḥusain, with the takhallus Shābīb (Elliot 17 and 387 read Shībāb) of Durrānī, personally known to the author, ib. 797. Mīrzā ‘Abd-Allāh, with the takhallus Shaghaīf (شفط), originally of Kūm; the collection of his poems was scattered after his death, during the revolution of Muḥammad Ṭabīb, ib. 798. Sayyid Muḥammad, with the takhallus Shāhī, of Isfahān, died A.H. 1160, on fol. 218b. 799. Muḥammad Muḥammad ‘Alī, with the takhallus Shībī, of Shīrāz, killed by the Afghāns in his own house in Shīrāz A.H. 1135, on fol. 218b. 800. Mir Shams-al-Dīn Muḥammad, born in Dihlī, ib. 801. Mīrzā Muḥammad Ḥusain, with the takhallus Shāmin, son of the late Mīrzā ‘Abd-al-Karīm, born in Isfahān, where his ancestors, who came from Shīrāz, had settled, was killed by Nādirshāh’s order A.H. 1159 (Elliot 17: 1155) when he was prefect of Isfahān, ib. 802. Mīrzā Muḥammad Ṣādīq of Tafrīsh-i-Kunna, went in early life to Isfahān, and became a pupil of Muḥammad Shādīq of Ardastān, the great philosopher; later on in Nādirshāh’s reign he was for some time the companion of Rūdā Kūlib Mīrzā, the pādiṣāḥ’s son, and died A.H. 1160, ib. 803. Mīrzā Muḥammad Ḥasāf, with the takhallus Ṣāfī, of Isfahān, frequently met by the author, on fol. 219a. 804. Subhānān, with the takhallus Shabīb, born in a village near Kāshān, on fol. 219b. 805. Mīrzā Muḥammad ‘Alī, with the takhallus Shāhī, of Isfahān, on fol. 228b. 806. Mīrzā Muḥammad Rafīʾ, with the takhallus Shafā, of Shīrāz, one of Mir Ḥiyāyāt-al-Dīn Masjūd’s offspring, died in the latter part of Nādirshāh’s reign, on fol. 228b. 807. Mīrzā Muḥammad Taqī, with the takhallus Shāhī, son of Mullā Yusuf-ī-Allāh (God’s hand); his grandfather had come from Dāmāwand and settled in Kūm, where Shabīb was born and lived for the first thirty years of his life; after more than twenty years’ stay in Isfahān he died there A.H. 1194 (chronogram on his death by Shabīb: دَاَمَّا رَوْنَا رَوْنَا رَوْنَا سَحِيْها, ib. 808. Mīrzā ‘Abd-al-Karīm, with the takhallus Tabīb, son of Mīrzā Muḥammad Rahim, who was chief physician to Shāh Sulṭān Hūsain Ṣafawī; his grandfather, Mīrzā Sahlān, had come from Fārs to Taḵkā and settled in Isfahān, in Shāh ‘Aḥṣāb’s time; Mīrzā ‘Abd-al-Karīm was for some time physician to Nādirshāh, afterwards prefect of Isfahān, where the author saw him frequently; he died A.H. 1172, on fol. 229b. 809. Mīrzā Tabīb, with the takhallus Ṭabīb, a native of Māzdārān and friend of the author, whose name he wrote on his death following the chronogram: ْمَبْوَمِيدَ رَذَآيْا لَجِفْ شَذِرَا شَذِرَا شَذِرَا Shīfān Dhū-})
1190), on fol. 229°. 810. Muhammad Rab'i, with the takhallus Ta'ir of Isfahan, a gold-wire drawer, fell into a melancholy state, composed every year a chronogram on his own death, and drowned himself at last in a well, A.H. 1159 (our copy gives 1151), on fol. 230°. 811. Mullâ Muhammad 'Ali of Tabarzan, with the takhallus 'Abîrî, went to India in Nadîrhâr's reign, ib. 812. Akâ Muhammad of Isfahan, with the takhallus 'Ashit, died A.H. 1185 in Isfahan, ib. 813. Isfâkîb, with the takhallus 'Udhrî, the author's younger brother, died A.H. 1185 (according to the chronogram), ib. copy gives 1187, which would not even be possible by reading it; the Elliot copies are correct), on fol. 234°. 814. 'Alibeg, with the takhallus 'Ali, son of Abdâllegh Na'kâshshâhâh (the chief painter); his grandfather was the great painter 'Ali'kulîbeg, a Frank, who was converted to Islam, and called the second Mâni; 'Ali himself was a painter, flourished in Isfahan in the time of Shah Tahmâsp II and Nadîrhâr, and died in Mârzandarân A.H. 1172, on fol. 234°. 815. Mirzâ 'Inâyat-âlîhâ, with the takhallus 'Inâyât, of Isfahan, son of Mirzâ Muhammad Ibrâhîm, the kâdi of Isfahan, on fol. 235°. 816. Mirzâ Muhammad Husain, with the takhallus 'âhidâb, of Isfahan, came young to Bangkâl, where he was honoured by the title of 'Ali-khan, and remained fourteen years; he then, in the middle of Nadîrhâr's reign, returned from India and travelled in Iran, ib. 817. Mirzâ 'Abd-alghani, with the takhallus Ghânî of Tâfrunsh, brother of Akâ Muhammad Sadîk, died very young, ib. 818. Mirzâ Muhammad Jâfar, with the takhallus Gharirat, of Isfahan, ib. 819. Hâji Muhammad, with the takhallus Fidâi, of Kirmân, a friend of the author, on fol. 235°. 820. Mirzâ Habib-âlîhâ, with the takhallus Firîbâ, son of the late Mirzâ Râjâ 'Ali of Tahrâzân, was born and flourished in Isfahan, and died there A.H. 1193 (according to the following chronogram by the author of this book: نهاد نابن بهشت (الله آدم حمید طالب الملي میرزا حسین)), ib. 821. Isma'îlîbeg, with the takhallus Mâhî, originally of Tahrâzân, grew up in Astarâbâd and afterwards visited India, a friend of the author's, ib. 822. Darwish Majîd (or better, 'Abd-al-majid) of Taîkahân, came young to Isfahan and died there in early age A.H. 1185 (chronogram on his death by the author: الشمال نجاشی مدل درویش محمد), ib. 823. Mirzâ Muhammadbeg of Kirmân, killed by Nadîrhâr's order in Isfahan, on fol. 236°. 824. Muhammad Walîkhan, with the takhallus Masûrûr, the author's uncle, was sent as envoy to the emperor of Rûm by Shah Tahmâsp II, and was afterwards governor of Kirmân and Ahdârbarzân, killed A.H. 1147; at the time when Nadîrhâr overthrew Tahmâsp, and Masûrûr was governor of the district of Lâr, ib. 825. Mir Sayyid 'Ali, with the takhallus Mustâtâq of Isfahan, an intimate friend of the author, on fol. 236°. 826. Muhammad Kârimkhan, with the takhallus Minnat, one of the Afsâhr-Amirs, was Beglerbeg of Amu in Nadîrhâr's reign, and died there, ib. 827. Mirzâ Aasnâf, with the takhallus Masrûsh, of Arab origin, held an official employment in Râi under Nadîrhâr, died in Shirâz A.H. 1185, ib. 828. Mallâh Shafi', with the takhallus Muwâbihûd, whose ancestors had come from Taîkahân and settled in

Isfahan, died after an ascetic life of eighty years in Isfahan, ib. 829. Akâ 'Abd-al-munâwî, with the takhallus Manlî, began to flourish in Sultan Huseyn Safawi's time, died A.H. 1162, on fol. 238°. 830. Akâ Malîdî, son of Mallâh Muhammad Sa'id Gilâni, born in Isfahan, chief astronomer (شکیم باشي) in the time of Shah Tahmâsp II, lived after the overthrow of the Safawi dynasty as a simple husbandman in Gilan, ib. 831. Shâhîk Nasir of Najaf, went in early age after his father's death to Isfahan, ib. 832. Mirzâ Muhammad Sadîk, with the takhallus Nâmi, whose ancestors went, some 150 years ago, by order of the Safawi Sultan from Pers to Isfahan and served as court physicians; Nâmi was the nephew of Mirzâ Rahîm Hikamibashi, and wrote two mathnawîs: حضرت شیروان و لیلی و جیسون, ib. 833. Mirzâ Zakî, with the takhallus Nu'dâm of Mashhad, began to flourish in Isfahan, was under Sultan Huseyn Safawi in the service of Muhammad Khâkhân and Muhammad Zamânkhân (the author's uncle), and afterwards in favour with Nadîrhâr; he died A.H. 1142 (or 1143), on fol. 239°. 834. Akâ Muhammad, with the takhallus Nishât, brother of Akâ Muhammad Tâkî Sâhibî, lived in Isfahan, great friend of the author's, ib. 835. Mirzâ Zain-âl-âbîdîn, with the takhallus Nasîb, friend of the author, died in Shirâz A.H. 1155, ib. 836. Mirzâ 'Abd-alrazzâk, with the same takhallus Nasîb, grew up in Tabriz, studied in Isfahan, was a friend of the author's, and died 1155 (in Elliot 17: 1158) in Tabriz, ib. 837. Akâ Muhammad 'Ali, with the takhallus Nasîb, lived in Isfahan as a silk weaver, and died A.H. 1174 (or 1183), on fol. 239°. 838. Mirzâ Muhammad Nasir, son of the late Mirzâ Abdallah Tabî (the Messiah of his age and the Galenus of his time), wrote Arabic and Persian verses, and died in the beginning of A.H. 1191 (chronogram on his death by Sabâliji: دو زرن مرن (نصرت ناتو نور)), ib. 839. Muhammad Husein, with the takhallus Nawîd, nephew of the late Mir Mustâtâk, went twenty-three years before the composition of this tadhkirah to India, dwelt in Kashmir, and died there A.H. 1187, on fol. 240°. 840. Ahmad Mirzâ, with the takhallus Nizâyi, son of Mirzâ Murtâdâ, the grandson of Khâshaf Sultan; his father was president of the council under Sultan Huseyn and also under Tahmâsp II; Nizâyi died in Isfahan A.H. 1188 (chronogram on his death by the author: نورس نوست درویش أحمد احمد در بهشت), ib. 841. 'Ali-kulîkhanî, with the takhallus Wâlîh, went early from Isfahan to India, author of the well-known tadhkirâh, ib. 842. Mirzâ Shâraf-al'dîn, with the takhallus Wa'fû, of Kunam, went in the later years of Nadîrhâr's reign to India and remained there about thirty years; A.H. 1183 he returned, made his pilgrimage, and died A.H. 1194 (1184), ib. 843. Sayyid Ahmad, with the takhallus Hâtîf, of Isfahan, wrote in Arabic and Persian both prose and verse, ib. 844. Mirzâ 'Abî-âl-kâsin, with the takhallus Hîjri, son of the late Akâ Muhammad Sadîk of Tâfrunsh, went young to Isfahan, died in Rasht, on fol. 246°. 845. The author of the tadhkirah himself, born the 20th of Rabî'-al-thani A.H. 1134 (our copy reads 1124), in Isfahan, spent, after his father's flight to Kunam, fourteen years there, went with him then to Shiraz in the beginning of Nadîrhâr's reign, and two years later, when his father...
BIOGRAPHY.

385

Another copy of the same work.

This excellent copy was finished by Muhammad Mahdi the 28th of Kabi'-alawwal, A.D. 1813, March 31st.

Ff. 262, four columns, each l. 25; distinct Nasta'lik; large illuminated frontispiece; the lines of the first ten pages surrounded with gold stripes; all the columns framed in the same manner; gilt edges; binding green and gold; size, 11 3/4 in. by 8 in. [Elliot 387.]

386

A third copy of the same.

This copy is not dated.

Ff. 278, four columns, each l. 21; careless Nasta'lik; often very near to Shikasta; size, 11 1/2 in. by 8 in. [Elliot 17.]

387

Tadhkira-i-Shurih (نذِکْرَا ی شُریح) (Nadżīr Shurū').

A large tadhkirah of Ḳeḵhta poets, written in Persian by Sayyid Ghalām Ḵusain of Patna, with the takhallus Shurūh, A. H. 1193 = A. D. 1779, comp. A. Sprenger, Catal. p. 182, and the index on pp. 195-306; Garcin de Tassy, Histoire de la Littérature Hindoue et Hind., sec. ed. i. p. 49, iii. p. 134. The author died A. H. 1195 = A. D. 1781. His work contains 314 short biographies with poetical extracts, beginning with Afīfā (that is, the emperor Shāh 'Alām) and ending with Yāḳīn, who was killed, only 23 years old, by his own father, during the reign of Ḵaḏmāshāh.

Beginning without any preface:

[No date.]

Ff. 236, l. 15; Shikasta; size, 8 3/4 in. by 6 3/4 in. [Elliot 388.]

388

Tadhkira-i-masarratāfzā (نذِکْرَا مَسْرَات آفز) (Biography of Literature).

Collection of biographies of Ḳeḵhta poets, composed by Abū- al- Ḵasım Amir-aldīn Ḵāmu, known as Amr- Ḵasim Allahābādī, Aftāb (Shāh 'Alām), (in the preceding work), on fol. 7, l. 2.

Beginning:

[No date.]

Ff. 287, l. 15 (two columns in the poetical extracts); large and clear Nasta'lik; size, 12 1/4 in. by 8 3/4 in. [Elliot Add. 42.]
10. Mirza Muhammad Rafikhân Bâdilî of Mashhad, died a.h. 1123, in Bahâdurshâh's reign (extracts from the mathnawis of this name). Ff. 53b-74b (18r-19r).

11. Mirzâ Abü-al-âlîdîn Bâhilî, born at Akkârîbâd a.h. 1054, died in Muhammadsâhâ's reign (the date is not complete here, there is written only 1100, but according to other tâdžkîrâs it must be 1133, extracts from the mathnawâs of this name). Ff. 74b-102b (16r-17r).

12. Shaikh Bahâ-al-dîn Muhammad Bâhîî Êâmîl, died a.h. 1130, and was buried at Mashhad by order of Sharâh Alâ'dîn. He wrote many works, for instance, the mathnawâs不应该 be referred to by name, but to the extent that he is referred to at all, this is done. (extracts from the mathnawâs of this name). Ff. 102b-105b (17r-18r).

13. Mirzâ Muhammad Sa'idî Hakîmî of Kunun, son of Muhammad Bâkîr and pupil of Maûlânâ Abî-al-âlîzâkî Fârîyâd, with two tâdžkîrâs, Sa'idî and Tanûhî, flourished under Shah Alâ'dîn II (extracts from an incomplete mathnawî). Ff. 105b-107b (18r-19r).

14. Mulâ 'Ali 'Rida Tajjîlî, went to Alâmarî's time to India, contemporary with 'Abî Shâh Nasirî, died very young, a.h. 1088 (extracts from an abridged mathnawî, containing notices of Parâlîbajârî, p. 579).

15. Mirzâ Abu-al-âlîdîn Husainî of Badakhshân, with the epitaphs of Alî Shâh, and the tâdžkîrîn of Alî Shâh, and of some others (extracts from an incomplete mathnawî, which A. Sprenger calls b'd-.îb.î, comp. his Catal., p. 569).

16. Khwâjâ Husainî Tâhâî of Khurasân, went to India under Aksar, and was connected by friendship with Ghâzâlî of Mashhad, Maûlânâ Fâjîlî, and Mulâlû'zîrî of Khwâjâ (extracts from an incomplete mathnawî, which A. Sprenger calls b's-.îb.î, comp. his Catal., p. 579).

17. Mirzâ 'Ishâq Kazwî'î, called âîsîkhânî, with the two tâdžkîrîn of 'Ishâq and Shâhî (extracts from the mathnawî). Ff. 118b-120a (21r-22r).

18. Mulâlû'Abû-al-âlîdîn Nûr-al-dîn Jâmî, the famous epic poet, died a.h. 908 (extracts from the seven mathnâwîs). Ff. 126b-127b (19r-20r).

19. Shaikh Muhammad 'Abî 'Azîzî of Jilânî, born a.h. 1103, died 1182 (extracts from the mathnawîs of this name). Ff. 195b-201b (37r-38r).

20. Maûlânâ Husainî Sâ'dî, with the tâdžkîrîn of Maûlânâ, a friend of Shaikh 'Îrâkî and Shaikh Abû-al-dîn Kârîmîn. To his questions replied Muhammad Shâbistâri in his Gulsânî-râz; he died a.h. 718 at Harât (extracts from the mathnawîs of this name). Ff. 201b-207b (41r-42r).

21. Khwâjâ Hâfizî of Shârîz, died a.h. 791 or 792 (some mathnawîs from the name of this poet, etc.) Ff. 207b-208b (42r-43r).

22. Maûlânâ-dîn of Lâhûr, who put in verse thirty-two of the prose tales contained in Nâkhshabî's well-
known Tütnáma (extracts from these). Ff. 208b-210b (f1r-3f1r).

23. Amir Yamin-al-dínah Khusraw of Dihli, died a.h. 705 (read 725, extract from his khamsah, the Khársí, and the Khánshí and the Dihlií and the Dihliíí verses), Ff. 210b-305a (f1r-5f5).

24. Khwájah Abú-alfáțá Muḥammád bín ‘Alí Kamál- al-dínah Kirmáni (that is, the same famous poet who is otherwise called Khwájah Kirmáni), died a.h. 742 or 745 (extract from the Khársí, but Haniyadáni, or the other but Haniyadáni, not the Khársí, is the only one of his Khársí, since its text, except the names, is quite identical with the Khársí; other poetical works of Khwájah are to be found in the Persian and Arabic anvá, and are indications of the next chapter), Ff. 305b-339b (5r-8v).

25. Sayyid Husain Intiyážkhan Kháliṣ, went to India in ‘Alamgír’s reign, and was afterwards appointed master of the horse (Máhí, literally stable-keeper of the kingdom), in Bahádursháh’s time; he was murdered a.h. 1122 (the chronogram K is MÁL ‘Alí, i.e. the Abú-alfáțá Kháliṣ of Shirván, died a.h. 583 (extract from the Khársí, of the Khársí, Ff. 364b-365b (r-5v).

27. Múlání Sháh Dá’í of Shirván, died a.h. 915 at Shirván (a few mathnawi books), Ff. 366b-367b (5r-6v).

28. Dhäoki of Samarkand, was king of poets at the court of Ahmadsháh (Huláqúsháh’s son), and author of a mathnawi, entitled Náz-é Náyár (no extracts). Fol. 367b (5r). Margin.

29. ‘Ákhífkhan Rázi, flourished under ‘Alamgír (extracts from the story of Pádmáwát, Sháh, from the book of Pádmáwát, a translation from Hindústání), Ff. 367b-376b (5r-8v).

30. Mírzá Radí of Artímán, the father of Mírzá Húsain Ádáham, flourished under ‘Alamgír (reign (extracts from his Samáníyát), Ff. 376b-377b (5r-6v).

31. Malik Muḥammad Rábi, the grandson of Áká Malik (extracts from his Samáníyát), Ff. 377b-379b (5r-6v).

32. Múlání Zuláí of Khwánsár, one of Sháh’s Sháh’s ‘Abdús poets, the author of the seven mathnawi, viz. ‘Ala’ al-dínah, Sháh ‘Abdús (707 verses), ordinary ‘Abdús (407 verses), Sháh ‘Abdús (550 verses), Khánshí (510 verses), Sháh ‘Abdús (730 verses), (that is, the same poem which is usually styled ‘Ala’ al-dínah, and Sháh ‘Abdús (840 verses), and Sháh ‘Abdús (750 verses). He began these poems a.h. 1091, and completed them in 13 (237) years; a.h. 1016 (1026), more than 100 years old (extracts from all the seven), Ff. 379b-409b (5v-10v).

33. Khwájah Abú-almadjád Sánáí of Ghazna, the date of whose death is here just as confused as everywhere else (extracts from the Khársí), Ff. 409b-423b (5v-8v).

34. Sháhí Muḥšúf-al-dínah Sa’dí of Shirván, died a.h. 691 (extract from the Khársí), Ff. 423b-432b (8v-9v).

35. Khwájah Jamál-al-dínah Sálih, died a.h. 769 (extracts from the mathnawi Sálihí, besides that, the author wrote another mathnawi, Ff. 432b-441b (9v-10v).

36. Muḥammád Kuli Sálih of Tabrúz, went to India from Iran in Sháhjáhn’s reign, died a.h. 1057. He composed a great number of mathnawís, for instance, one of the mathnawís, etc. (extracts from eight different mathnawís), Ff. 441b-453b (10v-11v).

37. Mir Şáhid Káshi, a contemporary of Sháh Sulájmán Sáfawí, a.h. 1077-1106 (extracts from a mathnawi). Ff. 453b-455b (11v-12v).

38. Hákín Sharaf-al-dínah Husáin Shi‘áfí, of Isfahán, died the 5th of Ramadán, a.h. 1037. He composed three mathnawís: Sálihi (three extracts from two of these), Ff. 455b-472b (12v-13v).

39. Sádikbég, with the takhallus Sádikbég, left an incomplete mathnawi on the exploitations of Sháh ‘Abbás, Ff. 472b-477b (13v-14v).

40. Husáiná Sábíhí of Khwánsár, author of several mathnawís. Ff. 472b (14v).


42. Jamál-al-dínah Númaghán, also under Sháh Táhirí. His epic poems are: Náz-é Náyár and ‘Abdús, and ‘Abdús, Aşık Karán (the latter), Ff. 473b (14v).

43. Ill. Múllá Tughrá of Mashhad, went from Iran to India in Jhángír’s reign, contemporary with Sítáb, Kúshlú, Kalín, etc. He wrote two mathnawís: ‘Abdús, in imitation of Zuláí, and ‘Abdús, in imitation of Sháh Húsain (of the latter). Ff. 3b-24b (8v-10v).

44. Múllá Núr-al-dínah Zúhúrí of Tarshíh, died a.h. 1025 or 1027 (extracts from the Samáníyát and another mathnawi on the same subject), Ff. 24b-44b (10v-12v).

45. Sháh-Rúshíd Muḥammad ‘Assír of Tabriz, a contemporary of Sháh Sálih of Sáfawí, flourished under the Ilkánis, died a.h. 784, buried at Tabriz (extracts from the Khársí), Ff. 44b-57b (12v-13v).

46. Múlání ‘Arífí, under Sháhjáhn, called the second Sháhjáhn on account of his fine poetry, author of ‘Abdús, completed (a.h. 842) and another mathnawi on the same subject, which he dedicated to the wazír Khwájah Ghiyáth-al-dínah (extracts from the Khársí), Ff. 57b-59b (13v-14v).

47. Násír ‘Ali Síríní, died a.h. 1109 (the chronogram is not clear), author of several mathnawi (extracts from that mathnawi, which he wrote
in imitation of Zulâli's (محمود و ایاز). Ff. 59b-64b (11v-17r).

48. Mullâ Jamâl-al-din bin Zain-al-din ‘Alî bin Jamâl-al-din ‘Urî of Shiraz, died A.H. 999, according to the chronogram, made in a mathnawi, beginning: محمد علی میر شیرازی (extracts from a mathnawi, beginning: خداوند علی شیرازی, see A. Sprenger, Catal., p. 529, and a mathnawi). Ff. 64b-68a (1.50-1.66).

49. Mir ‘Abd-al-jalîl Wasîtî Balgrâmî, born A.H. 1071, died 1138, a very learned man, composed poetry in the Arabic, Persian, Turkish, and Hindustâni languages, author of many ta’rikhs, mathnawis, etc. (extracts from a mathnawi). Ff. 68b-73a (1.67-1.81).

50. Shâhîb Abû Tâlib Fârâd-al-din Âṭâ’r, died most probably A.H. 627 (extracts from the incomplete gazâne of the Persian poet). Ff. 73b-92a (1.92-2.11).

51. Muhammad Akram Ghanimat of Ganja in the Panjâb, the author of the mathnawi which he completed A.H. 1096 (extracts from it). Ff. 92b-101a (2.12-3.1).

52. Mir Shams-al-din Fâkir, born at Shâhjahânbâd, A.H. 1115, a contemporary of the author of this tadhkirah, composed a khamshah or five mathnawis (extracts from the incomplete gazâne of the Persian poet, the author of the maâni, the faqir of Shâhjahânbâd, the faqir of the court of the Persian poet). Ff. 101b-123b (3.12-4.16).

53. Hâkim Firâd-us-Tâs, died A.H. 411, according to the chronogram, composed a mathnawi (extracts from it). Ff. 123b-141a (4.17-5.5).

54. Fakhr-al-din ‘A’zad Jurjâni, the author of ‘Abîn al-Dîn Mu’âmîr bin Malikshâh Saljûkî, who reigned from A.H. 511 to 525 (22) (extracts from it). Ff. 141b-150a (5.6-6.1).

55. Shâhîb Abû-al-salih, with the takhallûses Fâ’idî and Fayyâdî, died A.H. 1004 (extracts from the incomplete gazâne of the Persian poet, the most important of the three, he left incomplete, viz. ﷲ سليمان الليثي and Sâlim). Ff. 150b-174a (6.2-7.6).

56. Mullâ Fauk-al-din, with the takhallus Fauki, lived at Yazd, and went to India in ‘Alamgîr’s time (extracts from two mathnawis, the first of which seems to contain the story of Farhâd and Shirin). Ff. 174b-175a (7.7-7.8).

57. Hajj Muhammad Jân Kudsî of Mashhad, went to India in the fifth year of Shahjâhn’s reign, that is, A.H. 1044, and became king of poets at this emperor’s court. He died at Lâhûr A.H. 1056 (extracts from his incomplete mathnawi, entitled: لیلة و نهار دو هنی میشود), consisting of 8,000 haits, from the incomplete mathnawi, the takhallus in this mathnawi, and other mathnawi fragments, in the Kshemsh in A.H. 1481 (7.9-8.16).

58. Mirzâ Kâsim Kasîmî of Gûnâbâd, a contemporary of Sultan Akbar, to whom he sent all his poetical works, and by whose favour he was honoured. He wrote a khamshah, containing: نامه شاهکر (extracts from a mathnawi), and besides that a mathnawi, and a few baits from the incomplete gazâne of the Persian poet, and the mathnawi of the Persian poet. Ff. 207b-215b (8.17-8.18).


60. Abû Tâlib Kâlin of Hamadân, went to India in the beginning of Jahângîr’s reign, and became later king of poets at the court of Shâhjahâñ (extracts from his khamshah, usually called a mathnawi, and a great many shorter mathnawis, viz. مثنويات كتبت بالله). Ff. 223b-263b (8.25-9.2).

61. Muhammad Kâzîm, with the takhallus Karîm, went to India under ‘Alamgîr. He composed ten mathnawis, called a mathnawi (extracts from five of these mathnawis). Ff. 264b-272a (9.3-9.4).

62. Sa’d-Allâh Pânîpâtî (of Pânîpât in India), with the takhallus Masîhâ, put into Persian verse the story of Râshid (extracts from it). He was a friend of Shâhid, who was a contemporary of Shâhjahâñ. Ff. 272b-276a (9.5-9.6).

63. Muhammad Muhammad Miskin of Asfarâ’în, author of two mathnawis (میر بهار نکار (composed A.H. 895) and کنز الغربیین (extracts from both)). Ff. 276b-279a (9.6-9.7).

64. Mir Kamar-al-din Minnat of Dihlî, born A.H. 1156, was still alive when this tadhkirah was written. He composed five mathnawis, the best of which is دیوان (extracts from all the five). Ff. 277b-296b (9.7-10.8).

65. Mullâ Abû-‘allâharakât Muhammad of Lâhûr, born A.H. 1019 under Jahângîr, died about fifty-five years old. He wrote several mathnawis; for instance, دیرگوزه (containing four poems). Ff. 299b-303b (9.8-9.10).

In this catalogue, we have included a journey to Bangalâh in com-
pury with Saifkhán, etc. (extracts from the latter).

66. Mullá Maktáb, the contemporary of Jání and author of a khamás in imitation of Nizámi's (extracts from the Lílí). Ff. 300b-318b (1018-1019).

67. Mir Sayyid 'Ali, with the takhallús Mírhi, the king of poets, at the court of Sháh Súlím Husain Sáfarí, author of several mathnawis (extracts from the Sáraití Mándí). Ff. 319b-328b (1019-1020).

68. Hakím Ruþan-dídin Musúl bín Hákim Nizám-áldin 'Ali Káshi, with the takhallús Masáli, of Káshán, was a protégé of Sháh 'Abbáš, went to India in Akbar's reign, returned after 'Abbis' death to Irán, and died extremely old, A.H. 1070, at Káshán (extracts from his mathnawí). Ff. 329a-329b (1020-1021).

69. Mauláwi Jalál-áldin Rúmí, the famous author of the mathnawí, born A.H. 604, the 6th of Rúbi'al-áwal, died sixty-nine years old (extracts from the Mándí). Ff. 321a-350b (1021-1031).

70. Sháikh Nizám-áldin Ábú Muhammad Áhmád bín Yáúsuf bín Muwáyyid of Gnája, with the takhallús Nizám, the latest of the true poets (extracts from his khamásh). Ff. 350a-428b (1019-1027).

71. Mullá Názím of Hará, a pupil of Mulláni Fáshí, was in Sháh Suáhím Sáfarí's time the panegyrist of 'Abbáš Kullíkhan Sháhí, the governor of Hará (extracts from his Diní). Ff. 429b-440b (1018-1019).


73. Mirzá Táhir Wahíd of Kazwín, was in high favour with Sháh 'Abbáš II, and became grand vizier under Sháh Suáhím (extracts from three mathnawís). Ff. 443b-459b (1019-1027).

74. Mullá Wahídí of Yazdí, died A.H. 991 (extracts from the Diní). Ff. 450b-473b (1027-1028).

75. Mirzá Muhammad Ráfí Washí of Kazwín, went to India under Sháhjáhan, author of a diwan, and the well-known poet, in 1818, and published in Jión Jónabi Sháhí, a panegyrist of that name (extracts from this mathnawí). Ff. 473b-478b (1028-1029).

76. Mullá 'Abdallah Háthí, Jání's nephew, the last great epic poet of the Persians (extracts from the Lílí). Ff. 478b-505b (1028-1029).

77. Mullá Badr-áldín Hílálí of Astarísñán, whose death is fixed here in A.H. 936 (extracts from the Diní). Ff. 505b-515b (1029-1030).

78. Mir Amábl Káshi, seems to have been a native of Shiráz, not of Láhíjíy and Kinn, as other biographers state, but lived at Káshán. He went to India under Sháhjáhan, was the panegyrist of Dárá Shúkhán, and contemporary with Khúdá and Kalim. He died A.H. 1074 (extracts from a Sáraití, usually called the Sáraití Mándí). Ff. 515b-535b (1030-1031).

This copy is dated by Sayyid Hasan, who wrote it for Mr. J. B. Elliot, the 16th of Sháhíbán, A.H. 1246 = A.D. 1831, 30th of January.

Vol. I, ff. 472; Vol. II, ff. 536. Four columns, each 21 li.; large and distinct Nastá'lík; two illuminated frontispieces; gilt edges; splendid binding, brown with gold arabesques; size, 14 in. by 9 in. [Elliot 185, 184.]

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Khalílát-ál-fákhár (خلاءة الأفكار).

One of the most modern biographies of Persian poets, only a few years older than the following and last of all, the Makhzan-ál-sharí'í. It was compiled by Ábú Tahtíb ibn Maghúf Haji Muhammad Bégkhan Tabrízi al-ísfáhání (born A.H. 1166 = A.D. 1753; died A.H. 1221 = A.D. 1806), who began his work A.H. 1206, and contains, besides the memoirs of poets and extracts from their poetry, in the khatímah or conclusion five treatises on ethics, music, prosody, the five branches of medical science, and the universal history and geography, the last part of which may be considered a separate work with the special title, Láubb-ál-sayyíd al-jálínmánumá (الْبَنْتُ السَّمْرُ جَهَنَّمَا). It is divided into a muqaddimah (درْخَرْجٍ وَبِيْانُ شَرَائِطِ الأَنْتِجَأَنَّ) and twenty-eight Hadikás or gaudes, containing the 310 principal poets in alphabetical order, on fol. 3o; and

A supplement (ذَيل), containing short extracts from 160 poets, partly not known before by the author, partly overlooked by him, on fol. 32a; and

A conclusion (خاتمة) on twenty-three friends and contemporaries of the author, together with an account of his own life and family, and the five treatises mentioned above, on fol. 339. For further details we refer to Blund's essay in the Journal of the Royal Asiatic Society, ix. p. 153 sq; Rieu i. p. 378; A. Sprenger, Catal., p. 163; and Elliot, History of India, viii. p. 298.

Index of the 310 poets appearing in the twenty-eight Hadikás:

1. Ábú Sa'íd bín Ábú-ákkair, died A.H. 440 (not 404, as is written here by mistake), on fol. 9o. 2. Sháikh-álíman Ábú Isma'íl 'Abdallah al-An'ári of Hará, died A.H. 481, ib. 3. Sháikh-álíman Áhmád Jamí, that is, Ábí-álaáman Áhmád bín Ábú-álaáman, died A.H. 536, on fol. 9b. 4. Sháikh 'Abd-ál-khán ibn Yásín, an older contemporary of Ábú Sa'íd bín Ábú-ákkair, who was indebted to him for a great deal of his knowledge, ib. 5. Khwáiákh Ábú-álaáf of Khwárizm, one of the successors of Sháikh Nají-áldín Kubrá in the spiritual leadership, ib. 6. Khwáiákh Ašfál-áldín Muhammad Káshi,
ib. 7. Asad-al-din of Tash, that is, Asadi, Firdu'si's teacher, on fol. 10b. 8. Aba-alfaraj ibn Mas'ud Rumi, ib. 9. Hakim Aba Bakr Aza'iki of Harat, friend and panegyrist of the Saljuk prince Taghhaushah, on fol. 11b. 10. Shihab-al-din Ali Shabir of Tabarz, in the service of Sultan Sanjar, taken as model by Aujari, on fol. 11b. 11. Arshad, that is, Abu Muhammad Arshad, panegyrist of Sultan Khidr ibn Ibrahim of Guzam, others call him Rashidi Samarkandi, on fol. 12. Nizam-al-din Aba al-ma'ali of Ganzu, lived under the reign of Minaudir Shirvanshah, teacher of Falaki, Izz-al-din Shirvani, Khakani, and other poets, ib. 13. Athir-al-din of Ammian, contemporary with Kamal-al-din Ismail, who died a.h. 635, ib. 14. Aba 'Ali, that is, Ibn 'Abdallah Husain Sina', with the epithet Shaikh alar's (Avicenna), died a.h. 428, on fol. 12b. 15. Mir Muhammad Bekir, with the takhallus Ishri, son of Mir Shams-al-din Damiad; the end of his life falls in the reign of Shah Safi Safawi, ib. 16. Moulana Muhammad Ibn Husain, the author of the "ta'rikh" (comp. A. Sprunger, Catal., p. 432), on fol. 13b. 17. Muhammad Sa'di Ashraf of Mazzanderan, went to India under 'Alamgir, ib. 18. Moulana Abi of Shiraz, the author of the "Tarikh "al-Salatin al-Shah" (written under Shah Ismail Safawi (who died a.h. 930), on fol. 13b. 19. Shahriyar Athar, panegyrist of Shah Sulaiman Safawi, died in the beginning of the reign of Shah Sultan Husain, who ascended the throne in a.h. 1106, on fol. 17b. 20. Hakim Aujad-al-din 'Ali ibn Iskand Anwari, the great panegyrist of Sultan Sanjar, on fol. 18b. 21. Imam-al-din of Harat, contemporary with Sa'di, on fol. 23b. 22. Khwaju Shah, son of Khwaju Mokim, pupil and friend of Jami', died a.h. 928, on fol. 23b. 23. Shaikh Jalal-al-din Abdur of Arasar' in, king of poets in the time of Shahrukh, died a.h. 866, ib. 24. Mirza Jalal Asir, under Shah Abbas, died a.h. 1049, ib. 25. Athir-al-din Akhshakati, contemporary with Khakani, on fol. 25b. 26. Usad Aba Shukri of Balkh, in the beginning of the fourth century of the Hijrah, a forerunner of Rüdagi (comp. Dr. Ehl's essay on 'Rüdagi's Verkläuter und Zeitgenossen' in 'Morgenländische Forschungen', Leipzig, 1875, p. 42), on fol. 26b. 27. 'Ali-al-brahman Anam Najir of Balkh, contemporary with Firdu'si and Unseri, like them panegyrist of Sultan Mahmud, ib. 28. Aba Bakr Hamed Aujad-al-din Kurnan, a pupil of Shaikh Shihab-al-din Sahrawardi, ib. 29. Shaikh Aujad-al-din Maragh, a pupil of the preceding poet, died a.h. 738, ib. 30. Fakhr-al-din Amir Muhammad Ibn Yamin, on fol. 26b. 31. Moulana Umidi of Razi, killed in Taliban by Shah Nemat-ullah, the father of Shah Kusim Nurchaksh, under Shah Ismail Safawi, a.h. 929 (chronogram, see page 925 of the manuscript), on fol. 27b. 32. Moulana Abi of Khurasan, under Sultan Husain Mirza (who died a.h. 911), on fol. 27b. 33. Mir Aba-al-hasan Farahani, in Shah 'Abbas's time, on fol. 28b. 34. Mir Abul-hasan, an Indian poet, contemporary with Akbar, on fol. 29b. 35. Ahmadkhan, ruler of Gilan, ib. 36. Mir 'Abd-al-din Hadi of Hamadan, went to India under Shah Jahan, died a.h. 1060, ib. 37. Yamin Kubilie Anisi, went to India under Akbar, died at Barhampur, a.h. 1016, on fol. 30b. 38. Mirza Izajz-ad-din Adham, son of Mirza Razi Artimani, went to India under Shah Jahan, died a.h. 1060, ib. 39. Kizirbashkhan Umud of Hamadan, whose original name was Muhammad Rid, went to India in the beginning of Baadurushah's reign, died a.h. 1155 (chronogram, see page 1155 of the manuscript), on fol. 36b. 40. Siraj-al-din Alkhan Azur, died a.h. 1169, on fol. 31b. 41. Mir Ghulam 'Ali, with the takhallus Azad, of Balgram, an Indian poet, and author of the "Tarikh al-Saltanat al-Hind" (contemporary with Shah Jahan), on fol. 32b. 42. Badi-al-din Muhammad Ga'ari, panegyrist of Sultan Muhammad Taghhaushah, on fol. 32b. 43. Shaikh Bahad-al-din Anisi, author of the 'mathnawi' ('Alamgir', on fol. 39b (only extracts from his continuation of the "ta'rikh" are given; in another biography or date appears). 46. Mirza 'Abd-al-khair Bahl, flourished in India, was in Muhammad A'zamshah's service, died a.h. 1133, on fol. 40b. 47. Bahad-al-din Marghian, panegyrist of the Khwaja'zamshah Khutbal-din bin Anshtagin, who died a.h. 521, on fol. 41b. 48. Badi of Talizir, ib. 49. Moulana Bakar, a friend of 'Abdallah Khan Usbeg, the ruler of Tabin, ib. 50. Moulana Kamal-al-din Bana'i of Harat, ib. 51. Shihab-al-din Bayani, lived at the same time, under Husain Mirza, on fol. 41b. 52. The daughter of Husain Silur, contemporary with Shah Abbas, on fol. 42b. 53. Badur-al-din Nof of Harat, panegyrist of the Wazir 'Ali-al-muwallid Abu Bakr, ib. 54. Mirza 'Alyirzaid Tajali, went to India under Shah Jahan, enjoyed after his return to Persia the favour of Shah Abbas II and of Shah Sulaiman, and died a.h. 1193, at Isfahan, on fol. 42b. 55. Moulana Talib of Khwansar, contemporary with Mulla Walsi, died a.h. 1018, on fol. 43b. 56. Taki-al-din Aushadi, author of the "Ta'rikh" of the Khwajahs and the "Ta'rikh" of the Persians, ib. 57. Mirza Muhammad Sha'id of Kumn, with the takhallus Tanch, one of Shah 'Abbas II's court physicians, ib. 58. Mirza Muhammad Tahir of 'Abbasabad, lived at the end of the Safavi dynasty, and was for some time wazir of Yazd, on fol. 44b. 59. Khwaju Husain Thani of Mashhad, went to India in the beginning of Akbar's reign, and gained 'Abdallah's friendship, ib. 60. Mir Muhammad 'Abd al-Hadi of Allahabad in Hindustan, died a.h. 1151, on fol. 45b. 61. 'Abd-al-rahim Jalali, under Sultan Sanjar, died in the second half of the sixth century of the Hijrah, on fol. 46b. 62. Khwaju Jamali-al-din 'Abd-al-khair of Isfahan, the father of the famous "Ta'rikh" of the Kamal-al-din Ismail, on fol. 49b. 63. Moulana Narsabkhan Jalali-al-din Jamali, born a.h. 817, died 898, on fol. 51b. 64. Jamali-al-din Muhammad ibn Nasir, a panegyrist of Malik Kubbal-din Alahak, king of Dihli (reigned from a.h. 620 to 624), on fol. 62b. 65. Sayyid Jalal-al-din of Yazd, in the reign of Muhammad Muazzaf Padisah of Shiraz, ib. 66. Moulana Jalali, under Sultan Husain Mirza, on fol. 62b. 67. Mulla Jalal of Dihli, younger contemporary of Jami', died a.h. 942, ib. 68. Moulana Jami of Hamadan, went to India under Akbar, ib. 69. Mir Jamali-al-din Kazaruni, on fol. 63b. 70. Mirza 'Abd-Allah Jami of Isfahan, went in his youth to India, and served Muhammad
Farrukh Siyar (A.H. 1125-1131), afterwards he entered Nādirshāh's service, ib. 71. Khwājah Shams-aldīn Muḥammad Ḥāfiz of Shirīz (his death is fixed here in A.H. 782), on fol. 63ª.
72. Sayyid Mu'īn-aldīn Ḥasan Ṣafarī of Samarkand (comp. Butkūnā, No. 7), on fol. 67ª. 73. Khwājah Ḥasan of Dihilī, the Sādī of India, died in A.H. 738, on fol. 68ª.
75. Shāfiq-aldīn Ḥāfīrīt, the spiritual guide of Muḥammad Ṭūhī, the author of the oldest tadhkirāt, Ḥudūd-aldīn (or, as Sprenger, Catalog., p. 1 sq., called it, Ḥudūd-aldīn), ib. 76. Sharaf-aldīn Ḥasan ibn ʿAlāwī Ḍafī, panegyrist of Sulṭān Bahārānshāh of Ghaznā (A.H. 512-547), who became afraid of the poet's popularity, and drove him to Hijāz; at Sulṭān Masʿūd bin Malikshāh's request he afterwards returned, ib. 77. Ḥasan ibn ʿAlī Shībābī, panegyrist of Arslānshāh, on fol. 69ª.
78. Ḥakīm Ḥasanīt (better Ḥamzātāl), a poet of the Tahirīs, afterwards at the court of Ūkūb-aldīn Lāhī (comp. Ṭēbī, ʿRūḏāgī's Vorläufer und Zeitgenossen), ib. 79. Sayyid ʿAbd-aldīn Ṣafrānī, a companion of Sulṭān Ghiyāsh-aldīn Ghārī (A.H. 558-599), ib. 80. Ḍāsimbēg Hālātī, under Shāh Tahmāsp, ib. 81. Ḥakīm Ḥādīk, son of Ḥakīm ʿAbd-aldīn, brother of Ḥakīmī ʿAbd-aldīn ʿAzīzī of Gīlān, went to India under Shāh Jāhān, on fol. 69ª.
82. Ḥakīm Ḥasan ibn Ṣafrānī, under Shāh Tahmāsp, on fol. 70ª. 83. Ḥaẓībī Jānīd of Nātanța (a place in the district of Ḥisābī), under Shāh ʿAbbās, ib. 84. Ḥakīm ʿAlī Ḥādī-kān Ḥādī of Kuhrāsān, under Shāh Iṣmāʿīl Saʿfawī (A.H. 988-930), on fol. 75ª.
85. Shāfiq Muḥammad ʿAlī Ḥaẓīn of Isfahān, died in A.H. 1180, on fol. 71ª.
86. Ḥakīm ʿAlī Shāhī of Ḥāzīm of Isfahān, governor of Harāt under Shāh ʿAbbās (Sprenger reads ʿAbd-aldīn, but here no such person is found), on fol. 75ª.
87. Shāfiq ʿAbd-aldīn b. ʿAbd-aldīn Kīhānī, auch under the Sāmānīs, ib. 90. Ḥakīm ʿAbd-aldīn Ṣafarī, also under the Sāmānīs, no doubt identical with Ḥabīb Khursūravī, whom Firdawsī quotes (comp. Dr. Etēdē's two papers on Firdawsī's lyrical poems in Sitzungsberichte der bayr. Akademie, phil-hist. Classe, 1872, p. 300; 1873, p. 654 sq.), ib. 91. Ḥakīm ʿAbd-aldīn Ṣafarī, the great freethinker, ib. 94. Ḥakīm ʿAbd-aldīn Ṣafarī, contemporary with Shāh ʿAbbās, panegyrist of Suḥrawardī, on fol. 95ª.
92. Ḥakīm ʿAbd-aldīn Ṣafarī, also under the Sāmānīs, no doubt identical with Abū Taḥīr Khursūravī, whom Firdawsī quotes (comp. Dr. Etēdē's two papers), ib. 93. Ḥakīm ʿAbd-aldīn Ṣafarī, the great freethinker, ib. 94. Ḥakīm ʿAbd-aldīn Ṣafarī, contemporary with Shāh ʿAbbās, on fol. 96ª. 95. Ḥakīm ʿAbd-aldīn Ṣafarī, daughter of Sulṭān Kūth-aldīn, of the family of Barāk Ḥājīb and the Kārkhātī Sūfīs of Kirmānī, on fol. 97ª.
A.H. 973, *ib.* 124. Sadi-aldin Awar (the one-eyed), the poetical rival of Athir-aldin Akhsikati, on fol. 121(ab).
*Qirmatul Thun* on fol. 131(ab). 137. Mirza Zahir 'Ali Sakhi Lari, went to India, and was poisoned A.H. 1146, on fol. 134(ab). 138. Sharaf-aldin of Shufarvah (a borough in the district of Isfahain), was nearly related to the great poet Kamal Isma'il, on fol. 135(ab). 139. Sharaf-aldin Mansur, one of the older poets, *ib.* 140. Sharaf-aldin of Tiss, also an old poet, *ib.* 141. Shahs-aldin of Bukhara, *ib.* 142. Imam Shahibi, *ib.* 143. Maulana Sharaf of Shiraz, wrote in Persian and Arabic, was the author of the 
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of Rai, panegyrist of Kíwám-almulk Tughrái, on fol. 228r. 219. Núr-áldín Muḥammad Karará of Gilán, brother of Ḥamíd-áldín Aḥbá'-al-fáth, who is lauded by Ūrúf, ib. 220. Kamáil-áldín Ismá'íl of Isfahán, who is called Khalíl-almá'ání (creator of spiritual thoughts), put to death A.H. 628, on fol. 229r. 221. Šaikh Kamál Khújándí, a famous ghazal-writer, died at Tabriz, A.H. 785 (i), on fol. 237b. 222. Mauláná Muḥammad ibn 'Abdál-lláh Káhtíb of Nishápúr, panegyrist of Timúr and his descendants, died A.H. 868, on fol. 259b. 223. ʻAbdú-lláh Kalím of Hamadán, called Khalíl-almá'ání the second; he went to India under Jahangír, and was nominated king of poets under Shah Jháhán, on whose exploits he wrote his Shah-náma (or Shahinsháhnáma; see A. Sprenger, Catal., pp. 453, 454); another of his mathnáwis describes the charms of Shah Jháhán-abád; he died A.H. 1061, on fol. 241b. 224. Mauláná Ḥasan Káshí, under Sultán Muḥammad Khudábanda (died, according to Ūrúf, A.H. 710), on fol. 244r. 225. Káhl Záfár of Hamadán, under Sultán Muḥammad, on fol. 244b. 226. Káfrárak of Ghazna, one of Tughánsúh's court-poets, ib. 227. Ḥádí-áldín Karúmí of Sarákand, panegyrist of the Kúrát Múšánsá, especially of Sháh-áldín (who died A.H. 676), ib. 228. Ḥádí-áldín Májíd-áldín Aḥbá'-ísá Káší 'án, one of the oldest poets and panegyrist of the Sánámí and first Khažáhádí Súltáns (edited and translated into German by Dr. Ethé in "Lieder des Késíl", Sitzungsberichte der bayr. Akad. der Wissenschaften, phil.-histor. Classe, 1874), on fol. 245r. 229. Maulána Kalámí, lived under Sháh Ḥábás; ib. 230. Ustád Kamál-áldín Ḥamúdí of Bukhárá, with the takhallús Kámúl, under Sháh Sanjár, ib. 231. Kamál-áldín Ziyád of Isfahán, ib. 232. Mirzá Mahdikánt Kaukáb, author of the "Tárikh-i Jahnákhánsháh Nádlí" was appointed A.H. 1160 companion of Mustáfákhán Yádhlí on his journey to Rúm, but he had not yet left Bukhárá, when this famous man was killed and he himself obliged to return, ib. 233. Kamál-áldín Zaujání, wrote mathnáwis in homage of Khvíwáh Sháh-áldín and Khvíwáh Nasír-ál-dín of Tús, on fol. 251a. 234. Mauláná Najm-ál-dín Muḥammad Kásim Káhá Kábúlí, died at Láhúr A.H. 983, on fol. 251b. 235. Malik Súdí Kámíl of Khálkháí near Ardabil, ib. 236. Ḥádí Lámlí of Júrfán, called Bah-ul-Ámdání (the sea of sublime thoughts), lived under the Saţájí and was panegyrist of the famous wázir Nízám-ál-dín, on fol. 252a. 237. Mauláná Lútál-áldín of Nishápúr, panegyrist of Timúr and his son Mirán-šáh Gúrúgn, A.H. 786, on fol. 253a. 238. Mauláná Lisáání of Shiráz, A.H. 941 in Súkhánábí near Tabríz, ib. 239. Ḥádí Lu-lúlí, on fol. 253b. 240. Ḥádí Gáh-álláh Muḫțízí, patronised by Sultán Malik-sháh the Salújík, became king of poets at Sanjár's court, usually quoted as the third royal poet, at the side of Rúdag and Ūnúr, on fol. 254r. 241. Májíd-áldín Muḥammad al-báhibí of Nasí (پنDocuments
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Index of the 23 poets quoted in the Khatimah as friends and contemporaries of the author, concluded by an account of the author himself:


This copy was finished at Lucknow, on Friday, the 11th of Rajab, A.H. 1210 = January 21, A.D. 1796. Prefixed to the whole work is a short index, giving only the numbers of the single Hâdîqas and chapters; and to each Hâdîqah a special table of contents.

Ff. 438, ll. 23; Nasta'îk; many glosses and additions on the margin; there are also marked in red ink the names of the poets. Between ff. 393 and 394 two tables, showing both hemispheres. Some other astronomical figures on different pages. Blocks on ff. 97b and 98a; size, 12½ in. by 8½ in. [Elliot 181.]

**392**

**Nikât-al-shu'â'ara (نکات الشعراء).**


This tadhkira contains very short biographies and poetical specimens of 102 Hindustâni poets, the first of which is Amir Khusrâu, the last the author himself with the takhallus Mir.

**Beginning.**

[Dated the 12th of Jumâdâ al-awwal, A.H. 1211 = November 13, A.D. 1796.]

Ff. 66, ll. 15; careless Nasta'îk; size, 8½ in. by 5½ in. [Elliot 394.]

**393**

**Tadhkira-i-Ishkî (تذکرہ عمری).**

A Persian dictionary of Rûkht poets, containing 439 short biographies, alphabetically arranged, with small extracts, by Mîyân Rahmat-âlî Ishkî of Patna, the son of Mufîrîn, compiled about A.H. 1215 = A.D. 1800-1801. For further details refer to A. Sprenger, Catal., p. 183, and Garcin de Tassy, Histoire de la Littérature Hindouë et Hindoust., ii. p. 47. This work begins, without a preface, with Sirâj-aldin 'Alîkhan Arzâ, who occupies the place of his father Mirzâ Muhammad Muhîsin, the elder brother of Nawwâb Safdarjung. A. Sprenger, in his Catalogue, p. 146, seems to have misunderstood the preface, because he says that Aḥmad 'Alîkhan dedicated his work to Safdarjung, who died A.H. 1167, A.D. 1753-1754. We cannot find anything confirming this statement. See a full list of authorities in Sprenger, loc. cit.

**Beginning of the preface on fol. 12b:**

Kawâlîf al-bâf: Fasahat Minâhâyân, wâli ma'ânî, ba'aght tawâ'amul al- shu'âra.

On f. 1b-10b there is a complete index (فاهرستان آسمانی). The dictionary itself begins on fol. 13b, and contains biographies and poetical extracts of the following poets in alphabetical order:
1. Abū Sa‘īd bin Abī-alkhair, died A.H. 440, on fol. 13b. 2. Shaikh 'Abdallāh Muḥammad bin Ḥanīf, died A.H. 391, on fol. 14a. 3. Shaikh-alsalām Āḥmad Nāmaḵā Jāmī, with the Kūnayh Abū Nāsir, the name Āḥmad ibn al-Husain and the epithet Zandu-fil, born A.H. 441, died A.H. 536 (chronogram: ˊََٖٖٖٖٔٛٗٛٗٛٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗٗ..
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311. 285. 259. 269. 265. 275. Mir
292. 250. 309. Shah
Suhrawardi's, Nur-allah
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283. Bahadur Allah's, himself,
261. Wali
294. Mulla
258. 'Abd-albaki
254. Ghulam Mustafá Insan, ib. 255. Shaikh Hafiz-al-din in Dihli, ib. 256. Ishákkhán, called Mu'taman-aldaulah, mentioned by Khan Árizá, ib. 257. Mirzá Mahdii Iláhi, mentioned by Hazín, ib. 258. Mir Ma'sum Áshl, the son of Mir Sayyid 'Ali Jábíri Mihrí, on fol. 53a. 259. Hákím Ábú Tálib, ib. 260. Khishánánd Ikhláís in Dihli, ib. 261. 262. Mir Harwán-khán Afghán, was prefect of the archives (دوارة ددر) of Timúrsháh, ib. 263. Sayyid Inshá-állakhán, with the takhallus Inshá, the son of Músá-állakhán, grandson of Sháh Núr-ál-din Najji, a clever physician, contemporary with Mir Muhammad Hasan Kátíl (who died at Lucknow, a.h. 1233), ib. 264. Abú Búayád-bin Mu'ázzafár, the brother of Sháh Shuja', on fol. 52a. 265. Khwájah Amírkhán, with the takhallus Aimir, one of Khwájah 'Abd-ál-láh Ahrár's descendants, also contemporary with Kátíl, ib. 266. Sháh 'Ali Akbar, under Sháh 'Alam, on fol. 54a. 267. Áftáb, i.e. Sháh 'Alam himself, on fol. 54a margin. 268. Mirzá Mu'ámmad Aminkhán, with the takhallus Amin, the father of Nawáb Asad-aldaulah Rustam-állakhán Mirzá Muhammad Takkhán Bahádur Firján, born at Nishápúr, went to India in early youth and lived at the same time as the preceding ones, on fol. 54a. 269. Bahádur Hishmatjáng, with the takhallus Ihtishám, under Sháh 'Alam, on fol. 55a. 270. Bahádur Sám-sámjáng, with the takhallus As'ad, now 18 years old, on fol. 55a. 271. Ḥadrát Búayád-Bístámí, who is
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427. Taki of Nishapur, a friend of
of Turbat, ib.
Mulla, Naziri, ib.
428. Tarkhani, that is, Mulla Nur-

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had most friendly relations with the emperor Huniayun,
429. Tajalli of Simnan, on fol. 7o a
430. Muib.

aldin Safidani,

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hammad

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431. Taki-aldin

of Shushtar, lived under Akbar, mentioned by Bada'uni,
432. Maulana Tajalli of Shiraz, went to India
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Tausani, under Akbar, was contemporary with Bada'uni
434. Mir Taki of Shahand Taki Auhadi, on fol. 7o b
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435. Turaba, of Isfahan, contemrastan, on fol. 7i
porary with Tahir Nasrabadi, who quotes him in his
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436. Takiya, of Isfahan, a seller of rice
437. Hafiz Muhammad Jamal, with the

ib.

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takhallus Talash, a j>upil of 'Abd-alkadir Bidil, ib.
439. Mirza

Muhammad Muhsin

Ta'thir of Isfahan, contemporary

with 'Ali Hazin, who quotes him in his ^_> ._A»-JI iSxS,
ib.
440. Tasalli of Shiraz, whose name was Ibrahim,
on fol. 7i b
441. Mirza Ta'iba, contemporary with 'Ali
442. Mir Haidar Tajrid, ib.
443. Mirza
Hazin, ib.
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Tanha, the son of Muhammad Hakim Bakir, was one
of Shah 'Abbas II's physicians, ib. 444. Hakim Muhammad Taki of Shiraz, contemporary with 'Ali Hazin, on
fol. 7 2^.
445. Salarn-allah Taslim, whose forefathers
were merchants; he was a native of Kusur and spent
his life in the service of Nawwab Asaf-aldaulah Yahyakhan Bahadur, ib. 446. Mulla Muhammad Taki Ta'zim
of Mazandaran, lived at Isfahan, contemporary with
"Ali Haziu, on fol. 73*.
447. Mirza, 'Ajam Kuli Turkman his family belonged to Shiraz, but he was born
in India, ib.
448. Mulla Tasnif of Khwansar, ib.
449. Mir Taki-aldin Muhammad, ib. 450. Muhammad
Hashim Taslim of Shiraz, went to India under Aurang451. Mir Ma'sum Tasalli of Astarabad, ib.
zib, ib.
452. Tajalli Lahiji, ib.
453. Taufik of Yazd, ib. 454.
'Abd-allatifkhan Tanha, one of Aurangzib's officials, ib.
455. Majd-aldin Muhammad Ta'thir of Nasa, an older
456. Ta'iba of Tafrush, on
poet, quoted by 'Aufi, ib.
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457. Mir Sadik Ta'ib, ib. 458. Shah Eida
73b.
Taslim of Isfahan, ib. 459. Hafiz Tajalli of Isfahan, ib.
460. Fakhrai Ta'ib of Tafrush, ib.
461. Malik Sultan
Tamkin, the brother-in-law of Mirza Darab Jiiya, in
Mirza Fath 'Alibeg Taskin, a younger brother of Mirza
465. Shaikh Muham.

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Taufik, was born and spent his whole life in Kashmir, ib. 466. Aka Taki bin Aka Malik, on fol. 74*. 467>
Mirza Muhammad 'Ali Tamanna, lived at Shahjahanabad in Farrukhsiyar's reign, ib. 468. Mulla Rahmatallah Tamkin, the grandson of Mulla Muhammad Amin,
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469. Mulla Tajalli of Bukhara, ib.
470. Maulana
Taj iri of Bukhara, lived in 'Abdallahkhan's reign, ib.

471. Thanikhan of Harat, one of the older Amirs of
ib.
472. Khwajah Husain Thana'i of Mashhad,
went to India under Akbar, ib. 473. Maulana Thauri,

Akbar,

on

474. Shah 'Abbas II, ib.
475. Maulana
Thabati, on fol. 75". 476. Thabit (not to be confounded
with Mir Afdal Thabit), ib. 477. Mir Tafakhur Husain
fol.

74b.

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478. Sayyid Muhammad Thakib, a pupil
Thakib, ib.
of Mir Tahir 'alawi, ib.
479. Sayyid Jalil-alljadr Mir
Muhammad Afdal Thabit, whose grandfather had come
from his native town, Badakhshan, to India; he was a

contemporary of Ali Hazin; most of Muhammadshah's
Amirs were his disciples, ib. 480. Mir Muhammad
'Azim Thabat, the son of the preceding, born at Allaha481.
bad, flourished in Shahjahanabad, on fol. 75b.
Shaikh Ayat-allah Thana, came from Shahjahanabad to
Lucknow and entered the service of the late Nawwab
Shuja-aldaulah, contemporary with Ali Hazin, on fol.
a
482. Jamal-aldin Muhammad bin Nasir Kutbi,
76
.

quoted by 'Aufi,

ib.

483. Maulana Jamal-aldin

Abd-

^ - , 11
alrazzak of Isfahan, the father of the
tj\±
Kamal-aldin Isma'il, ib.
484. Sayyid-alajall Mir Abu
Ja'far 'Umar bin Ishak of Lahilr, quoted by Aufi, on
fol.

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a.

485. Abd-alwasi' aljabali, flourished in Sultan
486. Hakim Abu-almahamid'Umar

Sanjar's reign, ib.

aljauhari, originally of Bukhara, went to 'Irak
settled in Isfahan; he was a pupil of Adib Sabir

and
and

contemporary with Khakani and Athir-aldin Akhsikati,
on fol. 77 b
487. Shaikh Jamal-aldin, contemporary
with Farid Shakarganj, on fol. 78 a
488. Jamal-aldin
.

.

ib.
489. Maulana Jalal
^Wi.11 (j^-, (near Kazwin),
Ja'far of Farahan (near Kumm), follower of Sa'di, wrote

of

an imitation to Nizami's Makhzan-alasrar, ib. 490.
Sayyid Alinasab Jalal, the son of 'Adud, who was wazir
in Muhammad Muzaffar's reign, on fol. 78 b
491. Abu492.
almahamid Jalal-aldin Muhammad, on fol. 79/1
493. Maulana
Maulana Jamali of Jarbadkan, ib.
Jamali of Dihli, a pupil of Shaikh Sama-aldin, who was
a disciple of Shaikh Kutb-aldin Bakhtiyar Kaki ; the
he was a contemis one of his works
^J.Vx]\
494. Maulana Jalal Tabib of
porary of Jarni, ib.
495.
Shiraz, hived under Shah Shuja', on fol. 70A
.

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Maulana

;

Juniini, lived in Harat,

was united

in friend-

bin Amir
496. Maulana Jalali, a court poet of
Sultan Husain Baikara, quoted in the Majalis-al'ushshak,
ib.
497. 'Abd-alrahman Jami, died A.h. 898, ib. 498.
499. Sultan
Sultan Jalal-aldin Akbar, on fol. 87b.
ship with

Amir Ghiyath-aldin Sultan Husain

Firiizshah, ib.

Ibrahim Mirza, Jahi, one of the Safawi princes, ib.
501. Cakar
500. Shaikh Jalal of Harat, on fol. 88 a
502. Mir
'Alikhan, one of Jahangir's officers, ib.
Sayyid 'Ali Musawwir Juda'i, went to India under Akbar,
503. Padishah Kuli Jadhbi,
quoted by Bada'uni, ib.
504. Maulana Jismi, also
lived at the same time, ib.
505. Jamali of Jarbadat the same time, on fol. 88 b
.

.

kan,

ib.

506. Jalali of Ardastan,

ib.

507. Maulana

508. Mirza Kiwam-aldin Muhammad Ja'far^ called Asafkhan, the son of Mirza,
Badi'-alzaman Aka, went in his youth from 'Irak to
India, and entered Akbar's service by the intercession

Cakari of Shiraz,

ib.

of his uncle Mirza Ghiyath-aldin 'Ali Asafkhan, ib. 509.
510.
Jamili of Kalpi, at the same time, on fol. 89b.
Jalala,,ib.
514. Ja'far of Harat,
Maulana Ja'far of Tabriz, ib.
to India in Akbar's reign, ib. 515. Shaikh Husain
Sufi of Dihli, with the takhallus Cishti, a pupil of

went

Shaikh Salim Cishti, ib. 516. Maulana Jarubi, was Abdallah Ansari's Jariibkash or sweeper, ib. 517. Jauhari

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Muhammad Khâtâ, contemporary with Âkâ Muhammad 'Ashîk, ib. 741. Lâh Sâjîb Râm, with the takhallus Khâmîsh (Khamush, Khâmish, or Khâmush), born at Dhib, was still alive when the author wrote, ib. 712. Maulânâ Muhammad Khâmîsh of Kashân, ib. 743. Khurâk, ib. 744. Banda Ahmad 'Ali, with the takhallus Khâdîm, ib. 745. Manâki Mustâfâ 'Ali, with the takhallus Khushâlî, a pupil of Maulâ Bâder Ashîr 'Ali of Sandilâh, ib. 746. Khûrshid Râjî Khushâljiând, under Sultan Muhammad Safiâwi, ib. 747. Âbû Mansûr Muhammad bin Muhammad bin Ahmad Dakhâni of Tus, the Sâmânide poet, on fol. 133a. 748. Dîkhâtûdâlî, i.e., Âbû Âlîma'î of Râfî, an old poet, quoted by 'Auî, ib. 749. Scî-âlînîn Mas'Iîd Dâlîyatîr, also quoted by 'Auî, ib. 750. Kâdî Ruku-âlîn Dâvâdâlî, with the takhallus Da'wâ, contemporary with Kamâl-âlîn Ismâ'îlîn and Ahmad-âlîn Aumni, ib. 751. Shâb Dâî of Shirâz, on fol. 133b. 752. Darwish of Dhibâk (a quarter in the town of Kazân), a contemporary of Jâmî, against whom he composed a satire, ib. 753. Divânâ-î-iskh, the nickname of a young man in Ta'ki Auâhâdi's time, on fol. 134a. 754. Maulânâ Darwish of Sarakhs, ib. 755. Dukhtar-i-Khashghârî, the singer of Taughânshsh Abû-âlimmawâyyad, ib. 756. Dâî of Khurâsân, ib. 757. Dâî of Shirâz, ib. 758. Mir Dauri of Ghûr, whose name was Sultan Bâyazîd, ib. 759. Maulânâ Dauîrî, the brother of Hibîlî, on fol. 134b. 760. Hakim 'Ain-âlûm, also called Maulânâ Dau'î, was sent by Akkar as ambassador to Râjâh 'Âli Khân, ib. 761. Dâkhî of Isfahân, came from Irâk during Akbar's reign, ib. 762. Mulla Darî of Kumân, ib. 763. Maulânâ Dust Muhammad, under Sultan Bâkîrâ, on fol. 135a. 764. Dâî of Anju'dân, ib. 765. Dâî of Isfahân, the son of Maulânâ Damirî, ib. 766. Mulla Dâî of Hamadân, ib. 767. Mir Râdî Dânîsh of Mashhâd, went to India under Shahjâhanâbâd, ib. 768. Darwish Muhammad Khişâkhâhân, was in the service of Amirkhân-i-Turkân, on fol. 136a. 769. Bişâzâb Dîstâk (a Turkish word, corresponding to the Arabic Pers. Kaidî), ib. 770. Kâdî Dauwârî of Kashân, ib. 771. Darwish Husain of Khurâsân, lived at Shirâz; Mulla 'Auî was educated by him, ib. 772. Dânhî of Nishâpur, went to India under Akkar; according to Bâdî'înîn, Dânâh is a village near Nishâpur, where the poet lived a longer time, ib. 773. Jawâhir Lâî, with the takhallus Da'ib, a young poet, who was not yet 17 years old when the author wrote, on fol. 136b. 774. Mirzâ Dâ'dâî of Mashhad, was called as vezîr to Isfahân by Sultan Husain Safawi, ib. 775. Daurî, ib. 776. Mustâfâkhân Daurî, on fol. 137a. 777. Daulatkhân Kâshâl, one of Akbar's Amirs (Kâshâl is a tribe of the Turkmânis), ib. 778. Dirâshin Husain Daurî, ib. 779. Mir Zain-âlîbîdîn, with the takhallus Dânîsh, the son of Nawwâb Aşafkhân Jâfar, quoted by Ta'ki Auâhâdi, ib. 780. Khwâjâh Mir Dard, the son of Khwâjâh Muhammad Nasîr, who was the pupil of Shaikh Sad-âlîn Guishân, ib. 781. Mirzâ Hâshîm, with the takhallus Dîh, of Artîmân (near Hamadân), contemporary with Muhammad 'Ali Hazîn, ib. 782. Hasanbeg Daurî, ib. 783. Mirzâ Rafi' Dastûr, went to India and entered the service of Nawwâb Aşafkhân Shâhjâhanâbâd, ib. 784. Mulla Fakhr-âlîn Dânâ of Kashmir, lived at Shâhjâhanâbâd, on fol. 137b. 785.
کاتالوگ نسخه‌های پارسی

1149. باب-الکاسم سالیک، کا لاندار، ازب. 1101. میرزا محمدزاده شاهک ساختار م شامل، دربی 3، میرزا شاهزاده میشکاتی در کاشنیه، ازب. 1104. میرزا شاهزاده احمد ملاله سالیک، ازب. 1105. نواب سالیک سالیک، با بحث نهایی سالیک، پسر فرزند از باب، که به کتاب‌نگار سالیک، تولد 1109. میرزا محمدزاده احمد ملاله سالیک، ازب. 1110. نواب سالیک سالیک، با بحث نهایی سالیک، پسر فرزند از باب، که به کتاب‌نگار سالیک، تولد 1114. میرزا شاهزاده داماد، ازب. 1115. نواب سالیک سالیک، با بحث نهایی سالیک، پسر فرزند از باب، که به کتاب‌نگار سالیک.
Biography.

Miyan after 1208. Rajasthan, a poet, was a stammerer and used to pronounce instead of "بَلبل", ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkmim, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل");

Ardabiler, 1186. 1204. He was afterwards 1215. a poet in Java, and in the 1225. Persian language, under the 1242. Shah Tahmasp, and died 1251. in Isfahan.

Hulutu, 1186. 1203. He was also a favourite 1229. of Jahan Shahnawaz, the son of the 1233. favourite Shauki, who flourished at the 1241. court of Akbar, and died 1246. in 1243. India.

1206. Badakhshan, 1228. 1197. 1245. 1231. Jahan's brother, was a poet, and died 1222. in 1251. India.

Maulana Shaikhi Damiri, 1184. 1200. was a poet, and died 1206. in India.

Maulana Badii al-Din, 1184. 1200. was a poet, and died 1206. in India.

Takhtali, 1184. 1200. was a poet, and died 1206. in India.

Maulana Shams al-Din Muhammad, 1186. 1202. was a poet, and died 1206. in India.

Shauki, who mentions him in his tadhkirah, ib. 1183. Shaikh of Ardabil, ib. 1184. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib. 1185. Shakhi Ruba'ii of Mashhad, a great ruba'i writer, ib. 1186. Muslim Shuja of Kashan, wrote satires on the ruler of that district, Ibrahim Khan Turkman, and fled in consequence of that to Isfahan, where he died A.D. 987 (chronogram, "بَلبل"; the poet was a stammerer and used to pronounce instead of "بَلبل") ib.
written the following chronogram on his master's death:

\[ \text{أنا } 
\begin{align*}
\text{ب الله } \\
\text{ب من } \\
\text{دمع } \\
\text{شجاع } \\
\text{ورحمة } \\
\text{الله } \\
\text{م kontakt } \\
\text{الله } \\
\text{شجاع } \\
\text{ورحمة } \\
\text{الله } \\
\end{align*}
\]

\begin{align*}
\text{ب الله } \\
\text{ب من } \\
\text{دمع } \\
\text{شجاع } \\
\text{ورحمة } \\
\text{الله } \\
\text{شجاع } \\
\text{ورحمة } \\
\text{الله } \\
\end{align*}
\]

Another Mullâ Shâhidî, on fol. 228⁰. 1290. Mullâ Shâhîb-al-dîn al-Khujandî, one of the chiefs of Isfahân, greatly praised by 'Afitî, ib. 1291. Shâhîb-al-dîn Sharafl
BIOGRAPHY.


1. Bahar va Haraz: Dastur va Farz va Niaz va Motahhas.
2. Sadr dar Naam Laila va Majnoon. 


كركي و خیرانکه

died at Shiraz and was buried by the side of Hafiz, ib. 1442. Tahir of Bukhurah, went to Harat when Babar was still a prince, on fol. 250. 1443. Tahir of Ahiwar, in Sulatan Raisunak's time, ib. 1444. Amir Husain Jalair, with the talkhuss Tufaili, one of Sulatan Husain Mirza's Amirs, ib. 1445. Maulana Tahiri, lived at the same time, is mentioned by Taki Anadhi, ib. 1446. Babah Tahir of Isfahan, went to India under Akbar, ib. 1447. Mirza Hasan of Tirmidih, with the talkhuss Tulih, one of Akbar's Amirs, ib. 1448. Tahir Anadhi, went to India under Jahangir, and rose to the rank of king of poets at the emperor's court through the assistance of the governor of Gujarat, 'Abdalhakhun Uzeb; he went to Fatipur A. H. 1029, on fol. 250. 1449. Tufaili, son of Mullah Darwsh of Fatipur, nephew of Mullah Salihi; in his tenth year he read already the commentary on the Nishp, later on he entered Jahangir's service, on fol. 252. 1450. Maulana Tarif of Sawa, went to India under Akbar, died during a pilgrimage to Makkah, ib. 1451. Tahri of Yazd, went at the same time to India, and lived as bookseller in Akbarabad, ib. 1452. Maulana Tahir of Nain, ib. 1453. Shah Tahir Kashaani Dakhani, lived at Akbarabad, on fol. 253. 1454. Maulana Tussi, in Babar's time, ib. 1455. Mirza Tahir Dakhani, not identical with the poet just mentioned, on fol. 253. 1456. Maulana Taufi of Tabriz, ib. 1457. Tahib Gilani, on fol. 254. 1458. Tahir of Harat, ib. 1459. Muhammad Tahir 'Attar of Mashhad, ib. 1460. Kamal-aldin Husain Tabhi of Sijsistan, ib. 1461. Tahirbeg of Arbastan, ib. 1462. Tabki of Kazwin, a baker, ib. 1463. Maulana Tabbi Kazwini, a pupil of Hakim Shifhi, ib. 1464. Tahir of Kandahar, ib. 1465. Muhammad 'Ali, with the talkhuss Tahir, of Jardakkan, 1466. Maulana Tahir Mumawi, ib. 1467. Maulana Tabi of Simin, ib. 1468. Mir Tarsi of Shiraz, ib. 1469. Hakim Abu Tahir of Tabriz, one of Shah 'Abbasi's physicians, was put to death by the Shah's order for having been friendly with the Turks during their occupation of Tabriz, on fol. 254. 1470. Mullah Tughra of Mashhad, went to India under Shahjahan, ib. 1471. Shah Tahmasp, son of Shah Ismail Safawi, who ascended the throne A. H. 930, ib. 1472. Hakim Tufaili Lahiji, ib. 1473. Muhammad Ibrahim of Kashmir, with the talkhuss Tulii, in Jahangir's time, on fol. 255. 1474. Shah Tabib, ib. 1475. Tufaili of Mashhad, ib. 1476. Mirza Tahir of Isfahan, ib. 1477. Nawazishkhun Rumi, with the talkhuss Tahli, ib. 1478. Mir 'Abd-Allah Tahiri (or, according to the index, Tahiri), a pupil of Mir Sayyid Muhammad Tahkib, ib. 1479. Muhammad Tahir Husaini Tabakani, went to India under Jahangir, ib. 1480. Muhammad Muhsein Tahli Gilani, lived in Isfahan, is quoted by Shaikh 'Ali Hazin, ib. 1481. Mirza Nizam-aldin Tahri, lived in Dhihi, ib. 1482. Muhammad Tahir, with the talkhuss Tahkot, of Kashmir, ib. 1483. Muhammad Mirza Tahir Tausarkani, his father was court historian (واکع نوس) of Shah 'Abbasi, ib. 1484. Mirza Tahib of Tafrush, went with the Persian ambassador to India (when, is not stated), ib. 1485. Tahib Turbari, the poet of Amin, on fol. 255. 1486. Haji Tabibi, a Sufi, ib. 1487. Tahbi of Khvansar, ib. 1488. Mirza 'Abdul-baki, with the talkhuss Tahlib, born in Isfahan as son of Mirza Rahim, the chief physician; he himself became chief physician of Nadirshah, and accompanied him to India, ib. 1489. Mirza Tahib of Mazendaran, had many poetical contests with the poets of Isfahan; at the end of his life he went to Najaf and devoted himself entirely to the praise of 'Ali, ib. 1490. Mullah Tahlib, on fol. 256. 1491. Hadrat Sultan Muhammad Safawi, with the talkhuss Tulii, left Irann in A. H. 1200, went to
Maskāt and thence into India, during Shāh ʿĀlām's reign; he is the author of the tadhkīrāt al-ʿādīs al-ʿālamī (
537), ib. 1492. Zahir-aldīn Abūalāl Shīfūrwalī, famous in legal
science, in the knowledge of the Ḥadīth, and in the interprētation of the Kurān, praised by ʿAuṣ, on fol. 256b. 1493. Sayyīd alajjāl Zahir-aldīn of Sarākhīs, was muṣnīshi and secretary to Sultan Shāhīd, ib. 1494.
Zahir-aldīn Wali of Naṣā (الس), ib. 1495. Amir Zahir-aldīn al-samānīrī al-iṣṣījān, praised by ʿAuṣ, whose
contemporary he was; sent as envoy from Sīstān to Ghūr, he was very courteously received by Fakhr-aldīn Mūbaraḵshāh, in whose honour he composed a famous kīfīṭ, ib. 1496. Zahir-aldīn Jārbdāḵānī, quoted by Taḵī Aḥhādī, ib. 1497. Zahir-aldīn Muḥammad bin ʿAlī Kāṭīb Ṣamarḵāndī, excellent in the art of Ḥaṣā, on fol. 257a. 1498. Fāṭih-šāh Kūṭīshāhī, with the
takhallūs Zill-ālī, one of the Kūṭīshāhs of the Dakhān, ib. 1499. Zahir-aldīn Tāhir ibn Muḥammad Fārīyābī, the famous rival of Anwārī; he died at Tabriz
and was buried by the side of Khājīḵānī and Muḥammad-aldīn Ballāḵānī, ib. 1500. Mūlaḵān Mūḥammad-šāh Ṣarīfī, went to India under Akbar, on fol. 258a. 1501. Zahirār al-
Nahāwānī, on fol. 259a. 1502. Zahrār of Lāhījān, a bāker, ib. 1503. Mūlaḵān Nūr-aldīn Zahrūrī, born in Tarshīz, went afterwards to the Dakhān; he was pupil and son-in-law of Mālaḵ Mālik Kūmmī; his greatest fame he acquired in Bijāpurī, ib. 1504. Mūlaḵān Zahrī of Tabriz, on fol. 261b. 1505. Abu-al-mūzāżārī, with the takhallūs Ṣafār, of Kāshām, ib. 1506. Ustād ʿUṣnūrī, the king of poets in Sultan Muhāmmād of Ghazāna's court, author of a diwān and of the following (entirely lost) mathnawīs:
uko lā ma wāmi ʿadārā ʿadārā līwā ʿadīb bārā
ṣerā ḥīṭ, ib. 1507. Ḥakīm Abū-al-fāzīz Ḥaṣājī of Marw,
ʿUṣnūrī's pupil, and likewise a panegyrist of Sultan Muhāmmād, on fol. 263a. 1508. Abu-al-nāmūzkī, ib. 1509.
Ustād Shīhāb-aldīn ʿAbd-āl al-wālī of Bukhārā, in Sultan San-
jar's time; he wrote a poem on the story of Joseph, which can be written in two different metres; Rashīd-aldīn Wāṭwāṭ often quoted verses in his narratives of the
Ṣūr
; ʿAuṣ also praises him much, ib. 1510. Muḥ-
hammad ʿAṣār of Tabriz, author of the mathnawī
mohor al-
murtārī, quoted in Jāmī's Bahāštānī, on fol. 264b. 1511. ʿAṣār of Rāī, in Sultan Muhāmmād's time, ib. 1512. Afdāl-al-ajjāmāmī Dīkhān ʿAlī Shātrasanī of Bukhārā, praised by ʿAuṣ; he was the greatest Kūfi-ḥuwīr before Ibn Yāmīn, ib. 1513. MaṭGHār-al-ajjāmāmī Khwāja Ṣamīr, was in Sultan Ṣānārīs-aldīn's reign the auditor of the imperial accounts of Hindūstān, on fol. 264b. 1514. Amir Abū-alaḥsān ʿAlī ibn Ḥyās al-ajjāmāmī al-
huwīrī, a great Amir and contemporary of Dāki-ki (Ethā's 'Vorlōfner und Zeitgenossen Rūḏāgīs' in 'Mogenerndische Forschungen', Leipzig, 1875, p. 62), ib. 1515. ʿUmarārā, likewise a poet of the Sāmānīdīs (see the same essay, p. 63), ib. 1516. Ṣūr-aldīn Ghaz-
zwānī, with the takhallūs Ṣūrī, panegyrist of Ṣūr-aldīn Dhalāmī; according to the Hāಕ Iklim he had also the takhallūs of Shahrīyārī (comp. on the confusion prevailing with regard to the two poets Ṣūrī, and the proper solution of this vexing question, A. Sprenger, Catal., p. 439, and ʿUṣnūrī, ib. 557 sq.), ib. 1517. Abīalālī ʿAbd-āl Ṣulṭānī ʿAbd al-
ṭīt, a Sūrī Shāhiḵ who got his investiture from Junūdī Banī Ḥudā, on fol. 265b. 1518. Ṣūr-aldīn Ghaz-
zwānī, with the takhallūs Ṣūrī, panegyrist of Ṣūr-aldīn Dhalāmī; according to the Hāf Iklim he had also the takhallūs of Shahrīyārī (comp. on the confusion prevailing with regard to the two poets Ṣūrī, and the proper solution of this vexing question, A. Sprenger, Catal., p. 439, and ʿUṣnūrī, ib. 557 sq.), ib. 1517. ʿAbīalālī ʿAbd-āl Ṣulṭānī ʿAbd al-
ṭīt, a Sūrī Shāhiḵ who got his investiture from Junūdī Banī Ḥudā, on fol. 265b. 1518. Ṣūr-aldīn Ghaz-
zwānī, with the takhallūs Ṣūrī, panegyrist of Ṣūr-aldīn Dhalāmī; according to the Hāf Iklim he had also the takhallūs of Shahrīyārī (comp. on the confusion prevailing with regard to the two poets Ṣūrī, and the proper solution of this vexing question, A. Sprenger, Catal., p. 439, and ʿUṣnūrī, ib. 557 sq.), ib. 1517. ʿAbīalālī ʿAbd-āl Ṣulṭānī ʿAbd al-
ṭīt, a Sūrī Shāhiḵ who got his investiture from Junūdī Banī Ḥudā, on fol. 265b. 1518.
etc., on fol. 276b. 1539. Khwajah 'Abd-alkadhir of Nain (in the district of Isfahan), contemporary with Sa'di, on fol. 272a. 1540. Khwajah 'Izz-alkadhir Shirvani, according to Tahk Anhadu a contemporary of Khakani, ib. 1541. 'Ali ibn al-Husain albakhrarzi, ib. 1542. 'Izz-alkadhir Karaji of Kazvin, ib. 1543. 'Aziz-alkadhir Farid of Khurasan, ib. 1544. Khwajah 'Ali, the weaver, of Bukhara, ib. 1545. Khwajah 'Isma'il of Bukhara, famous by his khatas, tarjii, ghazals, and kasidas, especially those in honour of Sultan Khalil bin Mirhanshah; he died a.n. 840 (tarikh: هرکس کد ئندیم گفت تختتتت), ib. 1546. Shaikh 'Aziz-alkadhir Maimud Kashi, mentioned in Jami's Nafahat-almus, on fol. 273a. 1547. 'Ala-alkadhir Urjandu, mentioned in 'Aufl's tadkirah, ib. 1548. 'Imad-alkadhir, known as 'Imadluh (عُمْلَ الْحُرَم), was attached to Khwajah Shams-alkadhir Muhamnab, and a great chess-player, ib. 1549. Maulanu 'Arifi, author of the mathnavi's ود مكه کو جاکان and دهد رامه, the latter dedicated to the wazir Khwajah Pir Ahmad bin Isbik, ib. 1550. Maulanu 'Ala-alkadhir of Dildi, a pupil of Shaikh Nizam-alkadhir Anuji, ib. 1551. Shah Isma'il Sha'fiwi II, with the takhallus Adili, ib. 1552. Maulanu 'Arif of Astaraabad, on fol. 273b. 1553. Shaikh 'Ala-alkadhir Sinnumu, son of Ahmad bin Muhammad of Bayana; he descended from the old kings of Simnan, and was attached to the person of Arghun Khan; later on he went to Bagdad and became a pupil of 'Abd-alkadhir of Asfari, on account of his heterodox ideas; the Mufti Maulanu Nizam-alkadhir of Harat charged him with infidelity; he died 77 years, 2 months, and 4 days old, on the 23rd of Rajab, a.n. 736, ib. 1554. 'Ulbai Shirvani, mentioned in the Haft Iklum, on fol. 274a. 1555. Makkadum Sayyid 'Ala-alkadhir of Oudh, originally of Khurasan, ib. 1556. 'Arif, a poet of Sultan Husain Mirza, ib. 1557. Ismati, ib. 1558. Ismati, brother of Maulanu Khaki, ib. 1559. Tahmasp Kuli Turk, with the takhallus 'Arshi, of Yazd, ib. 1560. Baha 'Alisahab, mentioned in the Haft Iklum, ib. 1561. Muhammad 'Askari Mirza, son of the emperor Bbhar and younger brother of Humayun, fled, after many altercations with his brother and imprisonment, to the holy cities of Hijaz, and died there a.n. 922 (tarikh: اعتکسی یادداشت دیاپ دل), on fol. 274b. 1562. 'Abdalbaki of Nahawand, went to India under Akbar and entered the service of the Nawwab 'Abdal-abraham the Khakhkhani, ib. 1563. Mir 'Abdal-baki of Kazvin, ib. 1564. 'Abdal-baki of Gunabad, ib. 1565. Amir 'Abdal-baki, ib. 1566. Shaikh Baysaizad, with the takhallus 'Arif, of Bukhara, was a protege of 'Abdal-bakhrz Khan Uzbek, by whose orders his poems were collected in a diwan, ib. 1567. Shah 'Abdal-ului of Yazd, mentioned in the Haft Iklum, on fol. 275a. 1568. Maulanu 'Ashiki Sanjari, mentioned in the same book, ib. 1569. Maulanu 'Ashiki of Khurasan, ib. 1570. Maulanu 'Ashiki, a Hindu, ib. 1571. Maulanu 'Ashiki, may be identical with one of the three preceding poets, ib. 1572. Maulanu 'Ashiki of Shirzab, ib. 1573. 'Isphik Keshani, ib. 1574. Kaisim Ali, son of a grocer in Akbarabad, was a special maudru of the emperor Akbar, and is mentioned several times by 'Abdal-akhir Badad'uni; in his later years he turned a Sufi, ib. 1575. 'Iffati of Asfarain, in Shaikh Ardhiur's service, ib. 1576. Mir 'Imad-alkadhir Shirzab, ib. 1577. Maulanu 'Abbdi of Khurasan, on fol. 275b. 1578. Maulanu 'Abbdi of Badakhshian, much praised in the Haft Iklum, wrote an elegy on the death of Mirza Tribhim, son of Mirza Sulaiman, ib. 1579. Maulanu 'Aliim of Kabil, born in a village near Kabil, mentioned in the Haft Iklum and in Badad'uni's history, hid first Bahat and afterwards Rabhi as takhallus, ib. 1580. Saysid Muhammad, with the takhallus 'Iyani (according to the index on fol. 6b, 'Iftabi) of Najaf, went to India and entered Akbar's service; he was imprisoned for ten years in the fortress of Gwailo for having written a libel against Fathullah, till he was released at last through the intercession of prince Salim and others, ib. 1581. Hasanbeg 'Iftab, one of the Taklu tribe, went to India at the same time, on fol. 276a. 1582. Mir Saysid 'Ali of Hamadan, died a.n. 776; he is mentioned in the Haft Iklum, ib. 1583. Shaikh 'Abd-al-arih ofJamhpur, with the takhallus 'Iftab, lived in Akbar's time; 'Ali Anhadu mentions him, ib. 1584. Khwajah Muhammad Rahim, with the takhallus 'Ali, went from Shirzab to India in Akbar's time; Badad'uni saw him, ib. 1585. 'Ali Kalandar of Khurasan, on fol. 276b. 1586. 'Ali Karkhak, ib. 1587. 'Ali Gunbadab, ib. 1588. Maulanu 'Abbdi, in Shah Tahmasb's time, perhaps identical with Maulani 'Arshi, who lived at the same time and also used at first 'Abbdi as takhallus (see No. 1559), ib. 1589. 'AbbdaLalkhak bin Maahmad Sultan, padishah of the whole of Turan, see Khan Arzis tadkirah, ib. 1590. Maulanu 'Ali of (or Kn) of Astaraabad, mentioned in the Haft Iklum, ib. 1591. Maulana 'Imini, lived in Sultan Husain Mirza's time, ib. 1592. Kadi 'Ataallah (مراجع) (أعمال) (رقم 11111), ib. 1593. Kadi 'AbbdaLahab, mentioned in the Haft Iklum, on fol. 277a. 1594. Shaikh 'Ali Kal (٩٧), ib. 1595. 'Abdal-akhir Khuri, see the Haft Iklum, ib. 1596. Kadi 'Isa of Sawa, contemporary with Fighini and Sultan Ya'qub, after whose death he was charged with infidelity by Sufi Khalil, the Sultan's commander-in-chief, who hated the Kadi, ib. 1597. 'Abbdi of Gunabad, a protege of Mirza Jaii 'Ashfai, see above, No. 499; he wrote a mathnavi, ib. 1598. 'AbbdaLbeg, wrote a mathnavi, ib. 1599. 'Abbdi of Shbkar, ib. 1600. 'Ali, went to India in the reign of Akbar, whose service he entered, ib. 1601. Jamali-alkadzir, with the takhallus 'Urfi (his real name was Saysid Muhammad), went to India under Akbar, served there as a contemporary of 'AbbdaLafi and Fadi; he proposed to write a khamsah in imitation of Nizami's, but completed only three mathnavis, ib. 1602. Inayat, the Katiib of Shirzab, became librarian in Akbar's library, on fol. 281a. 1603. Ali of Khurasan, ib. 1604. Mull 'AbbdaL-walihahab of Gilan, ib. 1605. Mull 'Ali of Khurasan, ib. 1606. Mulli 'AbbdaL-alvahhahab, with the takhallus Inayat of Isfahan, on fol. 281b. 1607. Amir 'Alihahab Khuri, mentioned in the Haft Iklum, ib. 1608. Muhammad 'Aliin of Sarmarkand, ib. 1609. Mir 'Urfi of Tass, also mentioned in the Haft Iklum, ib. 1610. Mir 'Ali Najiar of Isfahan, went to India under Akbar, ib. 1611. Amir Inayat-ahlab, ib. 1612. Mir 'Aziz-ahlab, ib. 1613. Mir 'Aziz Kazvini
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dervish, of Yazd, ib. 1672. 'Arif of Lahur, author of a mathnawi (or) "بوم و رو". ib. 1673. 'Akā' Ažimā, ib. 1674. Mir 'Alā'ibād, ib. 1675. N'imātkhān 'Āli, with his real name: Mirzā Muhammad, offspring of a family of physicians in Shirāz, grew up in India and rose to a high rank in Aurangzib's service; there are extracts given here, both from his diwan and from a mathnawi of his, ib. 1676. 'Abd-al-kādir of Sijistān, on fol. 285b. 1677. 'Abd-al-kādir of Tūn, ib. 1678. Maulānā 'Aridī of Isfahān, ib. 1679. 'Āsi, a dervish, ib. 1680. Another 'Āsi, ib. 1681. 'Abd-al-'azīzkhan, pādhishāh of Sarnakrd, ib. 1682. 'Abdal-halikhan Üzbeg, Shāh of Tūrān, who had brought the greater part of Khrāsān under his sway, ib. 1683. Shāh 'Abdās the Great, son of Sultan Muḥammad Khudābāndāna Safawī, on fol. 286a. 1684. Mir 'Abd-al-husās, ib. 1685. Mir 'Abd-al-samād 'Ātāī Kāshī, ib. 1686. 'Abbāsī, a poet in Shāh 'Abbās's service, in whose honour he assumed this takhallus; he went to India in Shāhjahan's reign, ib. 1687. Shāh 'Abbās al-samād Jalāl 'Āmilī, a nephew of Shāh Bahā-ālīn Muhammad Jalāl 'Āmilī; the Shaikh dedicated his treatise on grammar, styled "رساله صمدتی" to him, ib. 1688. Mir 'Abd-al-husās Jāhānshāhī, ib. 1689. 'Alī Kulībeg Turkmān, the son of Sultan Khalkīf, one of Jahāngīr's Amirs, ib. 1690. Muhammad Muḥ'mān Izāy of Fīrūzābād near Shirāz, ib. 1691. Khwājah Bākīr Tzat of Shirāz, ib. 1692. 'Abd-al-rahīm 'Ābil, originally of Tūrān, lived in Dihlī, ib. 1693. Mir 'Aisī of Yazd, the pupil of Maulānā Wāsī, went to India, ib. 1694. Mirzā 'Abdāalāh, the wazir of Lāhijān, ib. 1695. Mir 'Abd-al-hakk of Kūman, ib. 1696. Mir 'Azīz Kāshī, mentioned by Takī Aḥāda, on fol. 286b. 1697. 'Azīz of Kazwīn, ib. 1698. Mirzā 'Abd Manāf of Kūman, ib. 1699. Kādirāī 'Irān, ib. 1700. Mir 'Ain 'Āli, ib. 1701. 'Abbās Kūlīkhan bin Ḥasanīn Shāmlū; both, father and son, were Beglerbegs of Harat; Nāẓīm of Harat wrote his Vustaf and Zalikha at the request of 'Abbās, ib. 1702. 'Alī Pāshā, the father of Isḥākīn Ḥusain Pāshā, ib. 1703. 'Ali Rīdāī, the Kātb of Tabriz, a fine Nastaʿlīk-writer, gained the patronage of Shāh 'Abbās through Mir 'Imād, ib. 1704. Mir 'Azmī of Mashhad, ib. 1705. Mullā 'Āmil of Balkh, went to India, ib. 1706. 'Ali Ja'far Imāmī, was schoolmaster in Isfahān, ib. 1707. 'Āmil, different from No. 1705, ib. 1708. 'Abdī Ramīnī, ib. 1709. Maulānā 'Abdal-al-bālīkhan, ib. 1710. 'Isākikhān, of Turkish extraction, was for some time Mīhrākshī of Aḥkar, wrote ghazals, kashfās, and a mathnawi similar to that of Khanjārīb (see No. 677), ib. 1711. Bākīr, with the takhallus 'Īzat, may be identical with No. 1691, on fol. 287a. 1712. Mir 'Abd-al-hakīm 'Abdī ibn Shāhīn Muḥammad 'Āli, who had the takhallus Tābī, one of the Shaikhs of Ushturkān, in the district of Isfahān, ib. 1713. Muḥammad Rīdī Tabrizī, with the takhallus 'Unwān, ib. 1714. 'Ākā 'Ali, son of Khwājah 'Abd-al-samād
Gilâni, known as Samandar, ib. 1715. Sayyid 'Abd- al-Jâdi Balgrâmi, the grandfather of Mir Ghulâm 'Ali Ārzā; he wrote a famous târikh on the capture of the fortress of Sattârabh by Auranţâz in A.H. 1114, ib. 1716. Shâhiq 'Abd-al-wâhid Balgrâmi, in Akbar's time, a author of a commentary on the "Arif-i Tahârkhân and a Sufic treatise, on fol. 287b. 1717. Mir 'Ali Rîdî, of Tûb Sârkan, went to India, ib. 1718. Mir 'Abdallah, the son of Mullâ Isfârât, ib. 1719. Mir 'Irân, was bookseller in Isfâhân, ib. 1720. Khwâjâh 'Abdallah Trfân, son of Khwâjâh Makkî, ib. 1721. Darwish 'Arîf, ib. 1722. Mullâ 'Ali of Shirâz, ib. 1723. Mâlânâ Shâh Muhammed Shahrâzî, with the takhallus 'Arîf, much praised in 'Ali Hazîn's Tâdhirkat-almu'âsîrin, ib. 1724. 'Abûs-khan (here spelt عوض) governor of Lâr, mentioned by 'Ali Hazîn, ib. 1725. Mirzâ 'Ali- khân, a disciple of Muhammed Husain Khwânsârî, ib. 1726. Hakim Muhammad Rîdî 'Îshrat of Yazd, on fol. 288. 1727. Muhammad Rîdî 'Îshrat may be identical with the preceding poet, ib. 1728. Sayyid Muhammed Tâhir Khâshâî, with the takhallus 'Alawi, went to India, ib. 1729. Khwâjâh Muhammed Nâsir 'Andalîb (the nightingale), ib. 1730. Mir 'Abd-al-rahmân of Kumm, ib. 1731. Mullâ 'Ali of Isfâhân, son of Hâji Zain-alfâdîn Bâmâ, mentioned by 'Ali Hazîn, ib. 1732. Mirzâ Mahdî 'Ali of Mashhad, ib. 1733. Mir 'Askâri of Kumm, an architect, on fol. 288b. 1734. 'Alînî of Shîrz, ib. 1735. Mir 'Abd-ullusâin 'Arîf Kushânî, ib. 1736. Hasan 'Ali Shîrzâi, with the takhallus 'Arîf, was two years in prison by order of Jahângîr, ib. 1737. Sayyid Murtadâtâ 'Abî 'Alînî, with the takhallus 'Ilm, ib. 1738. Mirzâ Muhammad Yusuf of Tabriz, with the takhallus 'Azîz, ib. 1739. 'Îzat al-goldsmith (درز), ib. 1740. 'Alînî of Dârâjîbir (in the index داراجيبر), ib. 1741. Mir Najâh-aldîn 'Ali, ib. 1742. 'Ali Kâshânî, ib. 1743. Shâhiq Nâsir 'Ali of Sûbhîn, contemporary with Mirzâ Bûrûz, author of a diwan and a mathnawi, died in Dihlî a.H. 1128, ib. 1744. 'Ali 'Azîm, eldest son of Nâsir 'Ali, lived in Shâh- jahanâbâd, and died towards the end ofMuhammed shâh's reign, on fol. 290a. 1745. 'Urâjî, son of an Indian Amir, was in the service of Jahângîr, ib. 1746. Shâhiq 'Abd-al-azîz, with the takhallus 'Izzat, son of the Shâhiq 'Abd-al-razîq in Akbarâbâd, who was also his teacher; he came, through the intervention of Himmâtkhân, son of Islâmkhân Badakhshânî, into 'Âlamgîr's service, but died in the prime of youth, ib. 1747. Mirzâ Abu-al-mâli, with the takhallus 'Ali, received under Fârukhshâyir the title of Wizârtâkhân, on fol. 291â. 1748. Mu'tamad-al-mulâk Nawâwî 'Abwâkânî, with his real name: Mirzâ Muhammed Hâshîm, son of Mirzâ Muhammed Hâdi Shahrâzî, and pupil of Mâlânâ Luft-âllah Shahrâzî, Mullânâ Shâh Muhammed, and others; in A.H. 1111 he came by water to the Dakhân and entered 'Âlamgîr's service; he rose to the dignity of Shâhshâhüzî under Muhammedshâh, was taken back to Iran by Nâdirshân, but, after some years, got permission to return to India, ib. 1749. Ahmad 'Alihkânî, with the takhallus 'Izzat, the nephew of Nawâwî Sadâkhân Bahâdur Dhû-âllahârjûng, ib. 1750. Mullâ 'Abd- alhây of Isfâhân, ib. 1751. Mir Mu'min 'Arîf, ib. 1752. Mirzâ Muhammed 'Ali, with the takhallus 'Arîf, was born in India, whither his father, a native of Tâlakân, had moved; as a youth he went with his father to Iran and studied there; in Muhammedshâh's reign he returned to India, ib. 1753. Hâji 'Abîd of Isfâhân, a contemporary of Akâ Muhammad Khâvyâst (the tailor) 'Ashikh; he died shortly before the compilation of this tadhkirah, ib. 1754. Ishâkibeg Udrî, brother of Hâji Luft Abîbeg Âdâr, the author of the Atashi-kada, on fol. 291â. 1755. Akâ Muhammad Khâvyâst, with the takhallus 'Arîf of Isfâhân, called the 'second Safi', ib. 1756. Mullânâ Muhammad Abûs (again مصمت), of Jaunpur, famous by a târikh on the martyrdom of Hasan and Husain, on fol. 292a. 1757. Hunâwrâkhân, with the takhallus 'Aklî, ib. 1758. Abâl-âzzâf of Jaunpur, on fol. 292b. 1759. 'Azizkhan, ib. 1760. Muhammad Himmat, with the takhallus 'Ashikh, of Kashmir, ib. 1761. Shâhiq 'Aţâ-âllah, with the takhallus 'Âtâ, of the same country, ib. 1762. 'Aţiz of Kashmir, ib. 1763. Muhammad Shâfi 'Âlim, of the same country, ib. 1764. Mir 'Aţn, also a Kashmirian poet, ib. 1765. Shâh Ibrâhîm 'Izzat, of the same country, ib. 1766. 'Îshrat, ib. 1767. Iskî, ib. 1768. Shâhiq 'Aţâ-âllâh, with the takhallus 'Âtâ, lived in Amrukh, and was a pupil of Mirzâ Bûrûz, ib. 1769. Shâhiq 'Izzat, lived in Dihlî, a place near Lucknow, ib. 1770. Sayyid Luft-âllâh, with the takhallus 'Aşî, in 'Âlamgîr's time, on fol. 293â. 1771. Mirzâ Ja'far 'Ashîk, wrote a satire on Mirzâ Abu Turâb Ghubâr (see below, No. 1829), ib. 1772. Muhammed Hâshîm, with the takhallus 'Aţiz, ib. 1773. Mirzâ Abu-al-mâli, with the takhallus 'Âlî, a descendant of Farîd-âldîn 'Aţâr, to whom he traced his origin through many generations; he was born in Nishâpûr, and entered at an early age the service of Shâh Husain Mashhâdî, who was from his mother's side a descendant of Shâhâ-sâdîn-âl-âmilî; afterwards he went to Isfâhân and studied under Akâ Muhammad Bidâbâdî, and at last he became in Karbalâ a pupil of Mullâ Muhammad Bâkîr Bahbahânî. Later on he went to India, and lived in familiar intercourse with Amir Ghulâm 'Ali 'Aziz Balgrâmî and Mullâ Khâr-âldîn Bâparî, the author of the مظفر التدوير at Aurangâbâd in the Dakhân; the last part of his life he spent in Akbarâbâd, where he enjoyed a yearly income of 10,000 rupees through the favour of the Amir-âlummarâ Nawâwî-âldâlûlî Mirzâ Shâfi'khan Bahâdûr and Nawâwî-âlummarâ Mirzâ Zain-âl-âbîdînkhân Bahâdûr Masûrjâng, and died there A.H. 1214, when he was just on the point of visiting Karbalâ, ib. 1774. Khwâjâh Ghiyâth-âldîn of Tabriz, mentioned in the Haft Iklâm, on fol. 293â. 1775. Ghâzâlî of Marw, one of the old poets, ib. 1776. Ghâzâlî Jang Ghûrî, mentioned in the Haft Iklâm, ib. 1777. Mullânâ Ghâzâlî of Harât, whose poems are often confounded with those of the preceding poet, ib. 1778. Ghûrî of Kâbul, ib. 1779. Shâh Wirdîkhan-beg Dhû-âl-kâdr, with the takhallus Ghûrî, in Turkish he has the flattering epithet ذوالدکتر إلاي فخر. 1780. Shâh Gharîb Mirzâ Gharîbî, son of Sulîmân Husain, ib. 1781. Ghâzî Kândar of Isfâhân, ib. 1782. Mullânâ Ghiûbârî of Harât, on fol. 294â. 1783. Mullânâ Gharîbî of Tammoxanîa, ib. 1784. Gharîbî of Khurâsân, went to India under Humâyûn; his poems are often confounded with those of Shâh Gharîb Mirzâ
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1819.

All his contemporaries, including Muhammad Ali, were enticed by his cleverness and his command of the arts of poetry and politics. His birthplace is unknown, but he is sometimes referred to as a descendant of the Tahir family, a prominent dynasty in the region.

1821.

'Mir 'Abd-Allah Bahlolwâd, one of the most famous poets of his time, was born in 1803. He was a contemporary of Tahir Shah, known for his poetry and his political prowess.

1808.

'Tahir Shah, the emperor of the Mughal Empire, was known for his love of poetry and his patronage of poets. He was succeeded by his son, Fath Ali, who continued his father's legacy.

1812.

Fath Ali, the emperor of the Mughal Empire, was known for his love of poetry and his patronage of poets. He was succeeded by his son, Fath Ali, who continued his father's legacy.

1824.

Abü 'l-Hasan al-Sam, the poet, was known for his love of poetry and his patronage of poets. He was succeeded by his son, Fath Ali, who continued his father's legacy.

1798.

'Shah Nāwī, known as the 'father of Persian poetry,' was a court poet and a prolific writer. He was a contemporary of Fath Ali, the emperor of the Mughal Empire.

1803.

Sultan Muhammad bin 'Abdul-Aziz, the ruler of Egypt, was a great patron of the arts and a lover of poetry. He was succeeded by his son, Muhammad Nasir al-Din, who continued his father's legacy.

1805.

'Sultan Muhammad bin 'Abdul-Aziz, the ruler of Egypt, was a great patron of the arts and a lover of poetry. He was succeeded by his son, Muhammad Nasir al-Din, who continued his father's legacy.

1806.

Kāshī, the poet, was known for his love of poetry and his patronage of poets. He was a contemporary of Fath Ali, the emperor of the Mughal Empire.

1807.

Ghulam Muhammad, known as the 'father of Persian poetry,' was a court poet and a prolific writer. He was a contemporary of Fath Ali, the emperor of the Mughal Empire.

1808.

'Alī Bahlolwâd, one of the most famous poets of his time, was born in 1803. He was a contemporary of Tahir Shah, known for his poetry and his political prowess.

1813.

'Alī Bahlolwâd, one of the most famous poets of his time, was born in 1803. He was a contemporary of Tahir Shah, known for his poetry and his political prowess.

1818.

'Shah Nāwī, known as the 'father of Persian poetry,' was a court poet and a prolific writer. He was a contemporary of Fath Ali, the emperor of the Mughal Empire.

1824.

Abü 'l-Hasan al-Sam, the poet, was known for his love of poetry and his patronage of poets. He was a contemporary of Fath Ali, the emperor of the Mughal Empire.

1838.

Abü 'l-Hasan al-Sam, the poet, was known for his love of poetry and his patronage of poets. He was a contemporary of Fath Ali, the emperor of the Mughal Empire.

1843.

Abü 'l-Hasan al-Sam, the poet, was known for his love of poetry and his patronage of poets. He was a contemporary of Fath Ali, the emperor of the Mughal Empire.
assumed the takhallus Nawâ'; he was the great patron of poets and learned men, and died, according to the chronogram (A.h. 906), ib. 1855. Fakhr-aldin Isfahání, on fol. 304b. 1836. Sheikh Abâ' al-wâlid (in the index 'Abî al-wâlid) Fârîghî, praised by Mir 'Alishir; he was in the service of Humâyûn, and lived till the time of Akbar, ib. 1857. Mirzâ Abî-alfâlî, with the takhallus Fathî of Gûnâbâd, ib. 1858. Maulânâ Fathî of Tabriz, ib. 1859. Mullâ Fathî of Ardashân, ib. 1860. Maulânâ Fathî of Murghân (with Andujân), ib. 1861. Abî Turâbbeg, with the takhallus Firda'î, of Anjûdan, in Shâh 'Abbâs's time, ib. 1862. Sheikh Fârid-aldin Shâkargâñ, one of the saints of India and son of Fârîghî of Kâbul; he was the spiritual guide and patron of Nizâm-âl-dîn Auliya, on fol. 306b. 1863. Maulânâ Farâ'î-aldîn Shâshtâr, lived in India in Akbar's time and wandered through the whole of Hindustân, ib. 1864. Calâhîbeg Tabrizi, with the takhallus Fârîghî, known as the 'great scholar of Tabriz.' (عّلماة تبریزی)

he studied in Shiraz under Mullâ Mirzâ Jân, went to India in Akbar's time, and wrote a refutation of the prophets of which this he was struck by a horrid illness and went down to hell, ib. 1865. Mullânâ Fâdîshân Tabrizi, with the takhallus Fârîghî, on fol. 307b. 1866. Abî 'Arâbî, with the takhallus Fânâ'î, mentioned by Mullânâ Naşr (Naşrâbâdî), ib. 1867. Mullânâ Fakhri, an Indian poet, ib. 1868. Fârdî, ib. 1869. Bâbâ Fîghânî of Shiraz, the favourite of Sultan Ya'qûb; all the great masters of the time, as Wâshî, Nâzîrî of Nishâpûr, Damîrî of Isfahân, Hûsain Thânî, 'Urî of Shiraz, Shîrâ'î of Isfahân, Rukn-âl-dîn Masîr Kâshânî, Mullânâ Mâ基督徒, and others, down to Mirzâ Sâ'îb, were imitators of his poetical style, ib. 1870. Fard-aldîn of Sijsjân, mentioned by 'A'ûfî, on fol. 313b. 1871. Mullânâ 'Ashgar Fânâ'î, went to India under Akbar and is mentioned by Bâdâ'ûnî, ib. 1872. Khwâjâ Gîyâth-âl-dîn of Shiraz, with the takhallus Firda'î, went to India under Jahângir, and was a great poet in the Persian language.

used his old takhallus again; he returned afterwards to India and died there, ib. 1937. Farrighi of Mar'ash, ib. 1938. Sharifi Farrighi, ib. 1939. Farrighi of Sabzvar, on fol. 319b. 1940. Farrighi Kashi, ib. 1941. Ibrahim Farrighi of Isfahan, ib. 1942. Farrighi of Isfahan, ib. 1943. Another Farrighi, ib. 1944. Mirza Sharaf Farrughii of Transoxiana, went to India, ib. 1945. Farrighi A'ttar (the druggist), ib. 1946. Farrighi of Kashmir, died nit. 1950. ib. 1947. Mir Muhammad Farsi, ib. 1948. Mir Farrid of Gilan, went to India, ib. 1949. Maulana'Ali Fadi, ib. 1950. Mir Farrid of Natanza, went to India in Jahangir's time and was appointed secret news-writer for Gujarat, ib. 1951. Figari of Samarkand, lived in 'Abdallah Khan Uz beg's time, on fol. 39b. 1952. Mir Haider'Ali Faid of Isfahan, ib. 1953. Fa'izi, ib. 1954. Sayyid Hasan Faizi of Shirwan, ib. 1955. Maulana Faizi of Tuzart, went to India under Akbar and sang poems in his praise; Shaikh Faizi, the great poet, mentions him in laudatory terms, ib. 1956. Shaikh Faizi Fayyadi, son of Shaikh Mubarak, who was a descendant of Shaikh Hamid-aldin Naguri; this king of poets at Akbar's court was the brother of the famous historiographer and prime minister Shaikh Abii-alfaqi; he wrote, besides his lyrical poems, the mathnavi, and a commentary on the Kur'an, without diacritical points, entitled دل و دمیر سواحل الأيلام, and died nit. 1204, ib. 1957. Hakim Fighfar Lahjji, with his original name: Mir Muhammad Husain, went to India under Jahangir and acted as physician in ordinary to prince Parviz; his first takhallus in Iran was Rasmali, which he changed into Fighfar after having gone to India, on fol. 324a. 1958. Fighfar Rammal (the soothsayer) of Kirmam, on fol. 324b. 1959. Maulana Fegi, in Akbar's reign, ib. 1960. Mir Farrid of Mashhad, ib. 1961. Maulana Faizi of KhalKhali (in Aharbajjan, between Kazwin and Gilan), nephew of Maulana Shaikh Ahmad Khal Khali, ib. 1962. Mir Faizi-llah Musawi, on fol. 325b. 1963. Figari of Kashmir, in Akbar's time, on fol. 1964. Shaikh Ahmad Faizi of KhalKhali, ib. 1965. Muhammad Mukiim Faizi, son of Mullah Kaiidi, nephew of Maulana Nasiri, panegyrist and companion of Bahadur Zafarjang, better known as Mirza Jangbe Shih Shuja'atii, made afterwards a pilgrimage to the holy cities of Hijaz, ib. 1966. Mullah Fakhril Lahijanii, on fol. 323b. 1967. Zamani Zarkash (the goldwire-drawer), with the takhallus Fegi, of Isfahan, ib. 1968. Maulana Abdalrazziq, with the takhallus Fayyad, originally of Lahijan, but known as Kummi, a pupil of Maulana Sadr aldin Sharii, ib. 1969. Mirza Muhammad 'Ali Fadii, on fol. 327a. 1970. Mirza Abii-alfaqi of Sabzvar, with the takhallus Fegi, ib. 1971. Mir Raii Fadii of Gilan, mentioned in 'Ali Hazin's tadhkirah, ib. 1972. Shaikh Fadil Abii-Khakan Abbasii, uncle of the author of the Iqaha al-sa'd, 'Ali Kulkhanii Wali, one of Sultan Mawla Saiwafi's Amirs, ib. 1973. Maulana'Ali Faid, ib. 1974. Mira Saify-aldin Mansur, with the takhallus Fegi, son of Mira Saiwafi-aldin Mansur Dashtaki Farsi, went to India under Shahjahan and was afterwards one of Aurangzeb's officials, ib. 1975. Bastaam Mira Saiwafi, with the takhallus Fegi has appeared already in No. 840, since his takhallus became only afterwards known to the author of this work), ib. 1976. Muhammadbeg Furisat, went from Iran to India, on fol. 327b. 1977. Mira'Abdallah Fani, ib. 1978. Fakhril of Harat, ib. 1979. Shaikh Multus Fani, originally of Kashmir, pupil of Mulla Sard Khismiri and teacher of 'Abd al Gani and 'Ali Asham Salim; he was greatly honoured by Shahjahhan's Amir, and an intimate friend of prince Dar' Singh; his investiture as a dervish he received from Shaikh Multus, an Allahabad, the so-called second Imam Arabi; for some time he was wazir of Allahabad under Shahjahhan, but lost the emperor's favour on account of some panegories by him on Muhammadkhan, the ruler of Balkh, which were found in the latter's library after the conquest of Balkh by prince Muridalbash; he went to Kashmir and died nit. 1081, ib. 1980. Mira Muizz-aldin Muhammad Masawir Fitrati, son of Mira Fakhril Kummi; he is known as Mashadi, because he took his abode in Mashad on account of his mother being a daughter of Mir Muhammad Zamir Mashhadi; in Ahamgir's time he went to India and was raised to a high place of dignity; he has three takhalluses, Fitrati, Muizz, and Masawir; he died in the Dakhlan nit. 1106, according to the chronogram, on fol. 328a. 1981. Farrigha Furisati, with his original name: Muhammad Ibrahimim, brother of Mulla Izbetti; he went to India under Shahjahhan and entered the service of Nawab Zafrakan, the governor of Kashmir, he is probably identical with Ibrahim Farrighi of Isfahan, in No. 1994, on fol. 328b. 1982. Aka Muhammad Ibrahimim, with the takhallus Fadil, son of Aka Husain Taji and pupil, both in sciences and poetry, of Haji Salim of Kashmir; his contemporary, Miyan Naseri'Ali (who exchanged poetry with Mira Muizz-aldin Fitrati in No. 1986), praised him very much, ib. 1983. Mullal Faridin of Shirz, on fol. 329a. 1984. Fanati Caghati, in Akbar's service; details of his life, especially of his travels, pilgrimages, etc., are found in Badani, ib. 1985. Fuzuni of Yazd, may be identical with Aflakan Fuzuni, in No. 1933; he was in Akbar's service, and is mentioned by Badani, ib. 1986. Firuz of Kaldil, son of a slave of Mira Muhammad Hakim, was in Hamyuni's and Akbar's service, ib. 1987. Farsi, a clever penman and painter, son of Khwaja'Abdul-alsamud Musawir (the painter), mentioned by Badani, on fol. 329b. 1988. Aminali Faidik of Isfahan, ib. 1989. Mullal Fadil Kashi, ib. 1990. Mullal Bakir Faid of Mazendaran, mentioned in 'Ali Hazin's tadhkirah, ib. 1991. Mullal Nasir Faid of Ahbar (a place two farsangs from Isfahan), who had received his takhallus from Mira Saiiha; the selections, given here, are taken from 'Ali Hazin's tadhkirah, ib. 1992. Mir Sayyid Ahmad Faid of Lahour, one of the grandsons (نَجَاح, an Arabic plural to the Persian نجاح, نَجَاح) of Jalal-aldin Mulladdith, and brother to Jalal-aldin Siyadat, on fol. 330a. 1993. Mir Shams-aldin Fakhr 'Abdul-sa'di Diliwali, had at first the takhallus Mutfin, author of two treatises on the art of poetry, viz. راسال راسلا در عروض و قلمان در صناعه شعر; the great friendship shown to him by Nawab Niz'am-almulk induced him to go to the Dakhlan; after the death of his patron he returned to Diliwali, the residence of his family, and after his father's
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Padshah's's time to Shâhjahânabad, entered the emperor's service, and died in the beginning of Muhammadshâh's reign, ib. 2080. Amirbeg Kasâb, on fol. 343. 2001. Mir Kiwâm-aldin, the prefect of Isfâhân, ib. 2002. Wazirâkhân Kâdir, son of Muhammad Tahir Wazir, Kâdir, went to India under Aurangzâb, was in Bahâdurshâh's service, and lived afterwards as a hermit in Akbarâbâd, ib. 2093. Sayyid-aljâlî Kiwâmaldin alhusânî aîl-kâzîmîni, mentioned in 'Ali Hazîn's tadhkîrât of contemporary poets, ib. 2094. Kaumî, lived in Bangâlâh, ib. 2095. Shaikh 'Abî-akâdîrî, son of Shaikh Aîlîyâ, was born and lived in India, in intimate terms with prince Muhammad Akbar, ib. 2096. Kâwâjâh Abî-âlkâsîm of Mahâna, with the takhallus Kâsim, on fol. 344. 2097. Shâh Kâbîl, with his real name: Muhammad Panâh, a pupil of Mirzâ Buâîlî, lived as dervish in Shâhjahânabad during Muhammadshâh's reign, ib. 2098. Kânî'î Khühshânî, ib. 2099. Kânî'î Kâzîmî, ib. 2100. Maulâna Kâbulî of Yazd, ib. 2101. Külîkhân Kâsânî, ib. 2102. Akî Kiwâm-aldin of Mazandaran, ib. 2103. Mirzâ Kâhandar, on whom Mulla Tâhir Ghânî in Kashmir composed a famous rubâî, ib. 2104. Kânî'î of Kashmir, a pupil of Shaikh Muhammad Mu'mân Bînâ, on fol. 344. 2015. Ka'fâh-dârkhânî, ib. 2106. Mirzâ Kâsim Kâshi, may be identical with Kâsimi Kâshi in No. 393. 2017. Mirzâ Muhammad Hasân, with the takhallus Kâtîlî, a converted Khâtri, very clever in ghazals, ta'rikhs, and in Persian, Arabic, and Turkish Inshâ; the author of this tadhkîrât was at the time of its composition acquainted with Kâtîlî for full thirty years, ib. 2108. Amir Kâ'fâs bin Shams-alma'âlî Kûbîs, greatly praised by Auî, on fol. 353. 2109. Amir Kamâl-aldin 'Âmid, known as Kamâlî of Bûkhârâ, one of the companions of Sultan Sanjîr, mentioned by Auî, ib. 2110. Kamâl-aldin Zabâd alîshânî, praised by Auî, on fol. 354. 2011. Hakîm Kâsîlî of Marw, wrote kâtîsâs in honour of Muhammad, the Imam, and Sultan Muhammad; his birth is placed here in A. H. 391 instead of 341. as 'Auî and others state; comp. Rieu ii. p. 868, ill. p. 1095, and Dr. Eich's edition of his poems in 'Sitzungsberichte der Münchener Akademie,' 1874, p. 133 sq., ib. 2112. Kûtâbî of Marw, one of the old poets, on fol. 354. 2013. Kâtî Zafâr of Hamadân, author of a kâtîsâh in honour of Malikshâh's pages, ib. 2114. Hakîm Kûshî, in Sultan Sanjîr's time, on fol. 355. 2115. Kûlbâri Tabârî, an old poet, mentioned by Auî, ib. 2116. Sadâlîn Sharâf-alhumân Kâfî of Bûkhârâ, in Tughru'l's reign, ib. 2117. Nâsr Shams, known as Kâfitrâk of Ghaçna, a great satirist, mentioned by Auî, on fol. 355. 2118. Bahâ-âlîn alkarîmî al-Samâkândî, took his abode in Khurâsân and went for a time to Sijsân; Malik Shams-aldin showed him much favour; he is also mentioned by Auî, ib. 2119. Maulâna Kamâl-aldin Ismâ'ilî, the son of Maulâna Jamâl-aldin 'Abî-alalrrazzîk of Isfâhân; his honorary title was: he was put to death by the troops of Uktâr Kâ'ân, on fol. 356. 2120. Auî-âlîn-aldin of Gurgân, with the takhallus Gurgânî, on fol. 359. 2121. Maulâna Muhammad Kâbirî of Nishâpur, was born near Tarshîh, but went young to Nishâpur, where he learnt calligraphy from Maulâna Simî, and assumed consequently the takhallus
of Kātibī; his teacher afterwards became jealous of and hostile to him, and Kātibī betook himself to Harāt, from whence, not finding favour with Sulṭān Bāsām-ku, he repaired to Gīlān, where prince Amīr Shāikh Ḫurāshān bestowed great favour upon him; he died at Astarābād, a.h. 839; his mathnawīs are مجمع دریا و بار پهلویان, etc., ib. 2122. Kamāl-aldīn of Zanjān, panegyrist of the Sāḥib diwan Khwājā Shams-aldīn and of the Ḥakīma-ahlukamā Khwājā Naṣīr-aldīn, on fol. 362b. 2123. Shaikh Kamāl Ḫuṣainī, contemporary with Ḥāfīz; in his younger days he made the pilgrimage to Makkah and went then to Ḫusainbājān and settled at Tabrīz, from whence he was carried off as prisoner by Ṭuṭkamshāh to Sarāī in Kīpčāk, and remained there for four years, assembling the principal men as pupils around him; he afterwards returned to Tabrīz and enjoyed the favour of Mirānshāh, the son of Timūr, ib. 2124. Bābā Kamāl Jumāīdī, on fol. 363a. 2125. Maulānā Ḥasan Ḥaft, who only sang in honour of the Imams, especially of 'Alī, and never composed songs in praise of kings and princes; he visited and afterwards ‘Alī’s tomb, ib. 2126. Ḥasanbeg Kirāmī Shamlī was a high official under Ḥaḍābhīr, on fol. 363b. 2127. Malik Kamāl, known as Kūtāpāī, on fol. 363c. 2128. Kamāl-aldīn Mistārī, ib. 2129. Maulānā Mir ‘Alī, with the takhallūs Kātibī, a master of calligraphy, under Sulṭān Ḥusain Mirzā; he is not identical with Mir ‘Alī Tabrīzī, who flourished under Timūr, ib. 2130. Maulānā Kamāl Ḥāfīz-ud-Dīn of Shirāz; his biography is found in Daulatshāb, ib. 2131. Mirzā Mahmūd Kāfīrī of Shirāz, a good Muslim in spite of his takhallūs, on fol. 363d. 2132. Mir Kamāl-aldīn Kāfīrī, praised by the author of the Haft Iklīm, ib. 2133. Mir Kamāl-aldīn Saqārī, also mentioned in the Haft Iklīm, ib. 2134. Kamānūr Mirzā, a younger brother of the emperor Humāyūn, with whom he had many hard fights; at last he was blinded, and went to Makkah; comp. the Akbarnāma, ib. 2135. Kāsim Kāhī, with the epithet Miyānḵālī, of Kāshān, went to India under Humāyūn; his tomb is near the principal gate of Akbārahābād, and is still visited by the people of that town: according to Bādā’īnī he was very clever in the interpretation of the Kurān, in astronomy, music, etc., but he indulged in the society of licentious men and women; he wrote a mathnawī, كمال أفغان in imitation of Sā’dīs Bātān, and several other poems of a similar kind, ib. 2136. Mullā Gulkhanī of Tafrush, was in love with Muḥammad Mu‘īn Mirzā, the son of Sulṭān Ḥusain Mirzā; after this prince had been killed by his father, Mullā Gulkhanī wrote satires against the Sulṭān, and had to flee from Harāt; he is mentioned in the Haft Iklīm, on fol. 363f. 2137. Kamāl of Taḥshīn, author of a mathnawī. محمد جعفری. 2138. Mir Ḥusain Kufī of Turbat, was in India during Akbar’s reign, and was a friend of the author of the Haft Iklīm, ib. 2139. Shaikh Kajāj (or according to A. Sprenger, Catal., p. 18, No. 84, Kajaji) of Tabrīz, under Sulṭān Ḫosain, was the spiritual guide of all the great men of that district, ib. 2140. Maulānā Kāmī of Sābzvār, a good ghazal-writer, may be identical with the author of a tadhkīrah, Mir ‘Alāʾ al-‘Alawī Kāmī of Sābzvār, who lived under Akbar; he is also often confounded with Kāmī Lāhjī, who follows immediately: his name occurs in the Haft Iklīm, on fol. 365a. 2141. Kāmī Lāhjī, ib. 2142. Kūlābī (not Kāmī, as A. Sprenger reads, Catal., p. 63), with the honorary title of Aḥlalkhān, went from the Dakhmeh to India and returned, without the emperor Akbar’s permission, to his native country, where he died, ib. 2143. Kāmī of Kūmah, had just come to India, when Bādā’īnī compiled his famous history, i.e. a.a. 1004, ib. 2144. Maulānā Kāmī of Ḩūṣainī, brother of Maulānā Sālim, see No. 1005, ib. 2145. Kāmī of Khwāf, ib. 2146. Maulānā Kāmī Lāri, with his real name: Muṣṭil-aldīn, spent some time with Mirzā Ḥusain Arghūn in Taṭḥīb, ib. 2147. Maulānā Kāshī of Yazd, on fol. 365b. 2148. Mir Kīlīk, ib. 2149. Amīr Khwājājī Kāmī of Transoxania, one of the Naukars of Humāyūn, on whose death he wrote an elegy, ib. 2150. Kāmī, of Cēghatāi extraction, spent a great part of his life in Sind, and had poetical contests with Muḥāfi Niyāzī; according to Bādā’īnī he lived for some time in Agra, ib. 2151. Kāfībād Kāmī Kūltūrī, according to Mir ‘Alī Shīr un-mīravlīl as a musician, ib. 2152. Kūbābdīg Kāfībād, born in Kāzwīn, went to India under Jaḥāghīr’s reign, ib. 2153. Kāfī Nāmūshīn, a Jew who came from Sūjīstān to Saḥwār and was there converted to Ḫūsmān; afterwards he went to India, ib. 2154. Kāfī of Shirāz, wrote satires on the people of Lār, ib. 2155. Sayyīd Kamāl Kādūrī (Kawkālī), lived in Balkh, according to Mir ‘Alī Shīr, and had travelled through the greater part of the inhabited earth (one of his ķasīdas contains 2000 stanzas), ib. 2156. Maulānā Malik Sā’īd Kāmīlī, a Šāfī, who went from his native place Khalkhāl to Shirāz and settled there, on fol. 366a. 2157. Maulānā Kārāmī Yazdānjī, ib. 2158. Shāhkarmān of Khwānsār, ib. 2159. Maulānā Kākā of Kāzwīn, ib. 2160. Maulānā Gulsānī of Shirāz, went to India under Jaḥāghīr, ib. 2161. Mir Karimof Khwāf, on fol. 366b. 2162. Maulānā Kamāli of Saḥwār, flourished under Shāh ‘Abbās, for whom he wrote a panegyric; he died a.h. 1020, ib. 2163. Ḫwāja Kāfī, with his real name: Muḥammad Šābir, originally of Bukhārā, ib. 2164. Maulānā Kīṣā Kāshī, with his real name: Muḥammad Ĺāmīn, and the nickname Gurbā (cat), because he went into houses without being called for, on fol. 367a. 2165. Kīwām-aldīn ‘Abdalālā Kāmī of Shirāz, went to India under Akbar and is mentioned by Taṭī Anbādī, ib. 2166. Kūlābī Kāfī of Ardabīl, ib. 2167. Kāṃšilāb Begān, wrote an elegy on the death of Fāḏī (which elegy is ascribed by others to Salīm Begān, with the takhallūs Mukhlīṣ), see No. 2375. 2168. Gulkhanī Begān, one of the Timūrid princes, see the same No. 2375, ib. 2169. Iṣmat-Kīlīk Gulkhanī Begān, ib. 2170. Maulānā Kalīb ‘Alī, went to India under Akbar, ib. 2171. Kalīb Aftābī, ib. 2172. Kalīb of Tabrīz, ib. 2173. Kalīb ‘Alī of Shirāz, ib. 2174. Dāūd Muḥammad Kābi Gūshšwānī, ib. 2175. Kalīb Bāhrālī (in the index Kalīb Begān Turk), went to India under Jaḥāghīr, ib. 2176. Kalīb Begān Dūb-Ṣafākār, a great archer, went to India at the same time, ib. 2177. Maulānā Kāshīf of Badakhshān, went to India under Akbar, ib. 2178. Muḥammad Sharīf Kāmīl Kāshī, Taṭī Anbādī’s nephew, ib. 2179. Shaikh Iṣmat-ālāh
Kâmil, lived at Murâdâbâd, on fol. 367b. 2180. Kiswati of Yazd, ib. 2181. Maulana Kâmil of Naftanâ, ib. 2182. Mir 'Akîl Kauhâri of Hamadân, wrote a mathnawi in imitation of Nizâmi's 'Abâr, ib. 2183. Hakim Kâzîm of Tûn, went to India in the time of Sultan Jalâl-âlîn Sam, ib. 2184. Kâzîmî of Tabrîz, ib. 2185. Kâzîm of Kûnum, ib. 2186. Mirzâ Kâzîm, son of Khwâjah Amînî, who flourished under Akbar, ib. 2187. âkâ 'Isâmâlî Kâshîf, ib. 2188. Maulana Kûrimâ of Tabrîz, ib. 2189. Tâlib Kâlim of Hamadân, went young to India, in the reign of Jahângir, and succeeded Hâji Muhammadkhân Kudâi as king of poets in the court of Shahjâhan; he died in Kashmir, a.h. 1601 (according to Mullâ Tâhir Ghânî's chronogram, ib. 2190. Kûrimâ of Nishâpûr, the son of Mullâ Kâdî, the nephew of Mullâ Nâzîrî, on fol. 371b. 2191. Kângû (the taqallûs) of Kashmir, in 'Âlamgîr's time, ib. 2192. Mirzâ Khâfi Khâlkhâl, ib. 2193. Kâkhusrsukhân, one of the renowned Amirs of Shâh Sulaimân Safawi, ib. 2194. Sharîfî Kâshîf, son of Shamsî of Shirâz, and younger brother to Mushîf of Shirâz; wrote three mathnawis, viz. 'abîdût bâsar 'âbâs namâ, 'abîdût, and 'abîdût in work in imitation of Sâ'dî's Gûsfîtan, entitled 'abîdût, ib. 2195. Shâh Gulshân (called 'abîdût, lived at Dihî; his first teacher was Hâji 'Ikrâm, the grandson of Shâhîkh 'Abd-ânâzîz of Dihî; afterwards he took as spiritual guide Shâh Gul, grandson of Shâhî Ahmad of Sirhind; one of his pupils was Khwâjah Nâzîrî, the father of Khwâjah Mir Dard, ib. 2196. Gulshân of Jaunpûr, lived for the greater part of his life in Dihî, on fol. 371b. 2197. Mirzâ Kâmûrûn Gûyû, the brother of Mirzâ Dârabî Jîyû (see No. 553), on fol. 373b. 2198. Mirzâ Kûrimâ, son of Mirzâ 'Abd-ânâghînîbêg Kûbîl (see No. 2089), ib. 2199. Kâmûlîn din Husûn of Fârs, mentioned in 'Ali Hazineh's tadkhîrâh, author of the biographies of Mullâs and notables, ib. 2200. Mirzâ 'Abd-ânâghînî Kûrimâ, son of Amânâtkhân 'Âlamgîrî, ib. 2201. Mirzâ Kûsîm Kûshî, ib. 2202. Shâh Shamsân-dîn Gûdâb, ib. 2203. A poet with the tâkhûlûs Kantur, ib. 2204. Kâmûstân Kûrimâ, ib. 2205. Mirzâ Sharîf, with the tâkhûlûs Kâmûnân (anonymously), ib. 2206. Hakim Rahmat-ânâ Kûshê of Kûshârân, on fol. 372b. 2207. Mirzâbêg Kûnîn, ib. 2208. Kûrâm 'Allîbîgh, with the tâkhûlûs Kûrâm, wrote a kashîda in praise of Bahâdurshâh, ib. 2209. Gûsâr-tâkhî, ib. 2210. Mullâ 'Abd-ânârîm, ib. 2211. Maulânâ Lutf-ânâl-fûsh of Nishâpûr, began to flourish in Timûr's time, and wrote kashidas in praise of prince Mirzâshâh; he is mentioned by Daulatshâh, Wâlih, and by Âdûrî in his Jâwâhar al-asrar, ib. 2212. Hakim Lûmî of Gûrgân, mentioned by 'Aufî; he lived under the Saljûqs, and had, according to Nizâmi 'âraiû, poetical contests with Murîzû, on fol. 373b. 2213. Maulânâ Lutfî, mentioned in Mir 'Ali Shir's Jâlîs, ib. 2214. Mir Lûwâd, a great drinker, mentioned in the same Jâlîs, ib. 2215. Mullâ Muhîd 'Ali, with the tâkhûlûs Ladhdhâti, originally of Kashmir, flourished in Akbarbâd; he is mentioned in Mir 'Alî-ânâshâhî's Fâlîs al-ânâshâhî on fol. 373b. 2216. Maulânâ 'Allîfî of Jaunpûr, lived in Akbarbâd during Akbar's reign; Taîlî Aûbâdî met him and mentions him in his Kûmil, ib. 2217. Maulânà Lutf-ânâl-fûsh, different from No. 2213, ib. 2218. Liwâî Kûrûzân of Shâh-zâr, in Akbar's service; he was cruached to death by the fall of a wall in Lâhûr, a.h. 979; the chronogram, given a few lines further down, viz. 'abîdût bâsar 'âbâs namâ, must consequently contain some clerical error, ib. 2219. Lutfî Mirzî Lutfîbî (in the index it is simply Lûfbî), son of Shâh Kûlî Badakhshî, mentioned by Badû'nî, ib. 2220. Lutfî of Astâribâd, in the service of the Khânzâmânîhân, mentioned by the same, ib. 2221. Latîf-ânîl-dîn Marâghî Sujâ, one of the old poets, ib. 2222. Lâlî Khâtûn of Kûrimâ, a clever lady, ib. 2223. Husainî Kûrimî of Hamadân, went to India under Akbar, mentioned in Nizâmi's Fâlîs al-ânâshâhî, ib. 2224. Maulânà Latîf Rûmî, ib. 2225. Mullâ Mûn-ânîl-dîn of Astâribâd, mentioned in the Haft İkhâm, ib. 2226. Another Lûfî, on fol. 374b. 2227. Kûdî Lutf-ânal-fûsh of Bukhârâ, under 'Abd-ânâzîzkhân, ib. 2228. Mullâ Lutfî, ib. 2229. Maulânà Liwâî of Shâh-zâr, with the epithets Bâyîbûsîn fâsh(270,694),(987,716) and 'abîdût bâsar 'âbâs namâ, ib. 2230. Kûshârân Lûwâd, on fol. 374b. 2231. Lûmî Kûshân, in Jahângîr's time, ib. 2232. Mullâ Lutfî, in Jahângîr's service, ib. 2233. Maulânà Lutfî of Shâh-zâr, went to India, ib. 2234. Maulânà Lûfî of Lâhûr, ib. 2235. Maulânà Lûfî, sung kashidas in the family of Muhammad, ib. 2236. Shâhî Lûtîl-ânâk Lûtînâtî of Lâhûr, on fol. 375b. 2237. Lûfîi Lûtîhî, ib. 2238. Lûmî, ib. 2239. Another Lûmî, may perhaps be identical with the preceding one; a hemistich of his is quoted in one of Sâ'îb's ghazals, ib. 2240. Lutfî 'Ali-khân, one of the Amir's of Shâh Sulaimân Safawi, and uncle of 'Ali Kûlîkhân Wâlih (the author of the former work), ib. 2241. Lutfî of Isfâhân, ib. 2242. Mullâ Lûrîn, brother of Mullâ Nûtîk (see No. 3828), ib. 2243. 'Abd-ânâzîzkhân Lûtî of Isfâhân, lived in Muhammad-shâh's reign in Shâhjâhânabad, and was so poor that people made a laughing-stock of him, ib. 2244. Hakim Lûfî-ânâl-fûsh, ib. 2245. Lûfî, an Indian poet, ib. 2246. Shâhî Lûtâl of Lucknow, died a few years before the composition of this tadhkhirâh, ib. 2247. Amir al-sharâ'a 'Abdallah Muhammad bin 'Abd-al-malik al-Murîzî al-nishâpûri, king of poets at Malikshâh's court, rose to such high honours as only two poets before him had reached, viz. Rûdâgh under the Sâmânîs, and 'Unsûri under the Ghazâwîdîs; he was killed by a stray arrow from Sultan Sa'id Sanjar's bow, ib. 2248. 'Abûnâ Muktârî of Ghazânî, flourished under Sultan Ibrahim bin Manûdûn bin Masûd bin Ma'hmûd bin Sabuktâgin, and died a.h. 534 (must be so read here instead of 534 c), on fol. 376b. 2249. Masûd bin Sa'id bin Mûhûrân, originally of Hamadân, lived in Lâhûr, as, for instance, Âbû-al-faraj asserts, who was a native of Kûn near Lâhûr; he was imprisoned by Sultan Ibrahim,
and remained in prison for thirty years; according to 'Aufi he wrote three diwāns, one in Arabic, one in his kašidas is that in praise of Sa'd al-Daulah Muhammad bin Maṣūd, on fol. 376b. 2250. Khwāja Majd-āldaīn Ḥamgar Pārsī Yazdī, one of the friends and companions of Khwāja Bāla-āldaīn Juwainī; under the Aṭābeg Sa’d bin Abībakr he was the king of the poets of Pārs and Trāk, on fol. 377a. 2251. Kašī Majd-āldaīn almasawi, was according to 'Aufi Kādī of Miḥnā near Nāsā, on fol. 377b. 2252. Minūchirī Shastgulā, under Sultan Muhammad of Ghazna, pupil of Abūl Ḥarārī Sījī and contemporary with 'Usūrī, quoted by 'Aufī, ib. 2253. Mujir-āldaīn Bālaḵānī, pupil of Khāḵānī, was raised to the rank of a king of poets by Atabeg Īldagī, flourished at the same time as Zahir-āldaīn Fāyābī, Sharaḥ-āldaīn Shufrūrāwī, Jamāl-āldaīn 'Abd- alrazaqī, and Kamāl-āldaīn Isma‘īl; the latter two answered Bālaḵānī’s satire on Iṣfahān with satirical verses directed against himself, on fol. 378a. 2254. Maulānā Rūkūn-āldaīn Maṣ‘ūd bin Muhammad Imāmzāda, mentioned by 'Aufī, author of an incomplete Maqāla on fol. 378b. 2255. Majd-āldaīn bin Dīyā-āldaīn ’Audān Sarakhshī, the uncle of Mulla Muhammad ‘Auali, ib. 2256. Hujāt-āldaīn Muhammad bin Ahmad Ghazālī Shāffī, lived, after the performance of the pilgrimage, for some time in Damask, where he wrote his Jāwār al-rūm and his Hādibay al-umr and returned then to his native town Tūs; Khwāja Nizām-almaulk offered him a professorship in the Madrasa al-Daṭīd at Bagdad; he died A.H. 505, 54 years old (jahān bīn wāqīa), comp. Gosche, Ueber Ghazzāli’s Leben und Werke, Berlin, 1859; Gautier, Ad-Durra al-fa-khira, Geneve, 1878, etc., ib. 2257. Shaikh-alshāhīd Majd-alshāhīd Wa-āldaīn Kuṭb-alshāhīd alashrāf Abū-almawwayyad of Bagdad (a village in Khwārizm), mentioned in Jāmī’s Nafahät-al-shams; he was drowned in the Tigris by order of Sultan Muhammad Khwārizmshah, having been accused before him of having married his (the Sultan’s) mother, on fol. 379a. 2258. Sultan Muhammad Khwārizmshah, on fol. 379b. 2259. Amīr Fakhr-alshāhīd wa-āldaīn Amīr Maṣ‘ūd ibn Abū Bahram alkhīrīnā, a maqṣūr in the dāw of the sword and the pen, praised by 'Aufī, ib. 2260. Shaikh Muhammad Shabstāri, the author of the jābi, ib. 2261. Muhammad ibn Bādī almasawi, under the Khwārizmshahs, mentioned by 'Aufī, ib. 2262. Maulānā Majd-āldaīn ‘Auali, not identical with the author of the Lubī-āldaīb, ib. 2263. Mu’in-almaulk, friend and companion of Shāh Sanjar, ib. 2264. Sultan Jalāl-āldaīn Malikshah bin Alp Arslān; the rubā‘i quoted here is taken from Tākī Aḥaddī’s tadkhirāt, on fol. 380a. 2265. Ḥadrat-i-Maulawī Ma‘wawī Maulānā Jalāl-āldaīn Râmi, with his real name: Muhammad bin Muhammad bin Hasan albalakhī albakri; his father, Bahā-āldaīn, was a grandson of ‘Alī-āldaīn Muhammad, the uncle of Sultan Muhammad Khwārizmshah; he wrote his famous Maqāla at the suggestion of his nephew and son-in-law (so‘). Husam-āldaīn Calabī; in his lyrical poems he uses as takhallus sometimes Râmi, sometimes Jalāl, and very often Shams (after his spiritual guide, Shams-āldaīn Tabrizī), ib. 2266. Ḥakim Rafī‘-āldaīn Marzubān Shīrāzī, is said by some to have been contemporary with Haṭṭalāh ( hardships), in fol. 381a. 2267. Majd-āldaīn Muhammad albalshīrī almasawi, contemporary with ‘Auali, on fol. 381b. 2268. Sayyid Muhammad Ghaznavī, the elder brother of Sayyid Hasan Ghaznavī, ib. 2269. Maulānā Maẓhar, known as Gujarātī, ib. 2270. Shams-āldaīn Muhammad of Balkh, contemporary with ‘Auali, ib. 2271. Pīā Miḥsātī, the mistress of Sultan Sanjar, ib. 2272. Maulānā Mu‘īn-āldaīn of Harāt, called according to Daualtshāh the second Khāḵānī, lived in the reign of king Mu‘izz-āldaīn Hasan Kurdt, and wrote panegyrics in praise of the Kurdt rulers, ib. 2273. Najm-āldaīn Maḥmūd bin Rūkūn-āldaīn bin ‘Abdallāh alhausi, with the epithet Sāhib-alalayh (companionship), on fol. 382a. 2274. Malik Maḥmūd of Tabriz, son of Malik Mu‘īn-āldaīn, ib. 2275. Maulānā Mu‘īn-āldaīn of Juwainī, pupil of Sa‘d-alshāhīd wa-āldaīn Juwainī and Maulānā Fakhr-alshāhīd Khalīlī of Asfarān, and author of the Tāfkarānī, an imitation of Sādi’s Gulistān, ib. 2276. Khwājā Aḥā-balmausar of Tūs, was in Sultan Shāhrūkh’s time in the service of prince ‘Alī-āldaīb; after the Sultan’s death his health was broken by the ill-treatment he received from the grand wazir, Amir Muhammad Khudāddīd, and he died, on fol. 382b. 2277. Ghayth-āldaīn Mansūr of Harāt, a great Insāh-writer, lived in India with Rustam Mīrzā Safwān, on fol. 383a. 2278. Mansūr, lived in Akbar’s time, is mentioned in the Naqāf-al-samāthīrī, ib. 2279. Moṣāf-āldaīn (read Moṣāf-āldaīn, Qaus-Begī, as above, col. 358, l. 4.), ib. 2280. Khwājā Mu‘īn-āldaīn Chiṭī al-sajjā, the great Su‘īf Shaikh (who died A.H. 633), ib. 2281. Mu‘īn-āldaīn Moṣḥīd, ib. 2282. Mullā Mu‘īn-āldaīn son of Mu‘āshārīn al-Maṭīlī, ib. 2283. Maulānā Malik Sa‘dī, ib. 2284. Maulānā Māni, under Shāh Isma‘īl Safwān, ib. 2285. Muhammad bin Umar bin Maṣ‘ūd of Samarkand, on fol. 383b. 2286. Maulānā Mu‘īn-āldaīn of Samarkand, according to others of Bukhārā, ib. 2287. Darwīsh Maṣṣūd Tigrār (the arrow-maker) of Bukhārā, on fol. 384a. 2288. Mu‘ūsī Jāmī, was through his mother related to Sultan Sanjar, ib. 2289. Mu‘āshārīn of Yazd, ib. 2290. Amir Mu‘īn-āldaīn Asfārān of Shirāz, ib. 2291. Maulānā Mu‘īn-āldaīn of Harāt, the author of the ḥazrāt, the maqāla and the Maqāla at the suggestion of Mu‘ūsī, and a commentary on the Kuran which exclaims in fine thoughts and marvellous matters; he was also a good Insāh-writer, ib. 2292. Mu‘īn-āldaīn Mu‘īn (according to the index, Mu‘īn-āldaīn) Maṣjīdī, ib. 2293. Mu‘īn Farāhī (according to the index, Karāhī), ib. 2294. Mu‘īn-āldaīn Mu‘ūsī of Shirāz, ib. 2295. Khwājā Mu‘īn-āldaīn of Shirāz, may be identical with No. 2290a, ib. 2296. Mirāk Mu‘īn of Sazwār, lived in the Dakhān, ib. 2297. Shāikh Mu‘īn-āldaīn Muhammad Aḥsādi al-dākhāšāl-ulsasānī albalbānī, an offspring of Shāikh Abū ‘Ali Daḵkāk and father of Tākī Aḥaddī, the author of the tadkhirāt; his majlis in Kazwin was often frequented by Shāh Tahmāsp; from Kazwin he went to Shirāz and afterwards to India; he died in the Dakhān A.H. 797, ib. 2298. Mullā Mu‘ūsī, in Akbar’s time, on fol. 385b. 2299. Khwājā Shaikh Muhammad of Shirāz, quoted in the Haft Iklīm, ib. 2300. Maulānā Muslimī (or
Biography.

Mulla Muhammad bảo, quoted in the same, ib. 2301. Muhammad Kaka, one of Mirza Kâmrân's Kâkas or foster-brothers, ib. 2302. Maulànâ Mârî, ib. 2303. Muhammad Kaka (may be identical with No. 2301); he once asked Ibrahim Mirza Jáh for a horse, ib. 2304. Muhammad Mu'min Mirza ibn Bâdi'-alzamân ibn Sultan Husain Mirza, was, when only 14 years old, taken prisoner by his uncle, Mirza Mu'âzzer, and sent as captive to his grandfather; another uncle, Abâ-âla'san Mirza, put him to death, ib. 2305. Muhammad Husain Mirza, the brother of the preceding prince, ib. 2306. Khwâjah Mas'ûd of Bakk (Bakk is a place near Bakhârâ), was a sovereign pâdishâh of Bakhârâ, but exchanged royalty for the cowl of the derâvî, and became in Dîlî a pupil of Nasîr-al-dîn Cîrâgh of Dîlî, one of the spiritual successors of Nasîr-al-dîn Auliya; his works are: 

"Dower amâm (that is the diswân)," etc.; he died in Dîlî and is buried by the side of Khwâjah Kutb-ādîn Bakkâtiyâr Kâkî; Tâki Auhâdi mentions him in his ta'rikh, ib. 2307. Mir Makkâl, one of Sultan Husain Ba'kârâ's poets, on fol. 385a. 2308. Kâdî Mughîth alnasawi, under Sultan Jakil-ādîn, ib. 2309. Sultan Mûizz-al-dîn Ghûrî, on fol. 385b. 2310. Khwâjah Mu'âyyad, a descendant of Sultan Abû Sa'id, ib. 2311. Maulànâ Muhammad of Khurasân, pupil of the following poet, ib. 2312. Maulànâ Muhammad ibn Bâdâbâdi (or Bâdâbâdi), according to A. Sprenger, Catal., p. 84, it is Bâdâbâdi, one of the successors of Shaikh Zain-ādîn, wrote a commentary on the "Malama Jawâl-e 'Amâm al-nâmâ;" ib. 2313. Maâlulnâ Mubâhârâk, ib. 2314. Ahmad Jámî, with the takhallus Malawî, ib. 2315. Mir Muhammad Mu'min Simkhâl, was in the service of Ibrahim Kutbshâh in the Dakhân, ib. 2316. Mir Mu'min of Sahâwar, contemporary with Tâki Auhâdi, ib. 2317. Mir Muhammad Mu'min of Astarâbâd, whose poems are often confounded with those of Simkhâl in No. 2315, ib. 2318. Maúlanâ Mu'min Husain of Yazd, a great rubâ'i-writer, died A.H. 1076 (according to Maúlanâ Husain Kâsh Shakhshî's târikh); ib. 2319. Mu'min bin Âkâ Haji of Isfâhân, who travelled to India in the company of Tâki Auhâdi and entered Jahângîr's service; he went afterwards to the Trâk, but returned to India, on fol. 386b. 2320. Mu'min of Abûrâkhâ, the youngest son of the poet 'Abdî, mentioned by Tâki Auhâdi, ib. 2321. Mullâ Mu'min of Astarâbâd, not identical with No. 2317, ib. 2322. Muhammad Mu'min of Dâmâghân, ib. 2323. Mu'min of Gânimad, went to India, performed several times the pilgrimage, and returned to India, ib. 2324. Muhammad Mo'minbeg Tûrkânî, ib. 2325. Salimah Begâm, daughter of Gulrukh Begâm, the emperor Humâyûn's child; her father was Mirzâ Nûr-al-dîn Muhammad, son of a Khwâjah of the Nakhshband order, and she used as takhallus Mu'âzîn, ib. 2326. Mihrî, a clever woman of the Jalâir tribe; Tâki Auhâdi praises her among the poetsesses of his time; according to Fakhri's tadkhirat-alnisâ she flourished in Shâhrûkhî's reign, and was a relation as well as friend of Gauharshât Begâm, at whose request she addressed a satirical rubâ'i to her decrepid husband, Khâmî 'Abdul'âlzîz, ib. 2327. Shaikh Maghrîbi, with the epithets...
ib. 2359. Maulana Muhammad Haji, a friend of Taki Auhadi’s, on fol. 399a. 2360. Maqri Kaisimkhan of Badakhshan, according to Baduzi one of the renowned Amirs of the emperor Humeyada; he wrote a mathnavi in imitation of a Dyas and a Sen; he died at Agra A.D. 1799, ib. 2361. Mirza’ Ali Khan, son of Muhtaram, who was one of Bazar’s Amirs; he was killed by the fall of his horse in Kashmir, A.D. 1796, ib. 2362. Mahmud Barlas, of a Turkish family in Iran, on fol. 400v. 2363. Miran Siyah of Kazvin, a Siwi, pupil of Baha’ Alshah Abdal; one of his rubais is ascribed in the Haft Iklim to Miram Siyah of Ghur, ib. 2364. Miran Siyah, mentioned by Sam Mirza; it is doubtful whether these three poets are three distinct personages, or only one, ib. 2365. Mir Muhammad of Mashhad, ib. 2366. Another Miftisi, ib. 2367. Hasanbeg Mukimi, of the Khatri tribe, a relation of the Nawab Ghufranpanah Muhammad Bairankhan, lived in company of the Nawab Khakhkanian, ib. 2368. Maulana Mukimi, on fol. 401a. 2369. Muhammad Sabak (سیب), according to the index it is Sharif, ib. 2370. Mullal Majiast of Khurisan, ib. 2371. Maulana Maktabi of Shiraz, the author of Takhassus and Mufkhi, ib. 2372. Amir Mas’ud of Kabul, on fol. 401b. 2373. Muhammad Maruf, a Siwi, ib. 2374. Mushfiki of Bukhara, went to India under Akbar, ib. 2375. Muhammad Ridai Mushfiki of Kumm, on fol. 402a. 2376. Mullal Mushfiki, son of Muhammad Khari of Kashmar and contemporary with Taki Auhadi, lived in Akbarabad, ib. 2377. Shaikh Sunbali, with the takhallus Mushfiki, lived in Akbar’s time; is mentioned by Taki Auhadi, ib. 2378. Amir Sultan Mas’ud of Sabzwar, ib. 2379. Min udirkhan, traces his pedigree to the ‘Abbasiide Khilifs, ib. 2380. Khwajah Muhammad, ib. 2381. Musaibab of Tabriz, ib. 2382. Musababshah (text, Musayyabkhan), one of Shih ‘Abbasi’s Amirs, ib. 2383. Mustafa khaneh, son of the preceding Amir, was killed in his youth by order of Shih ‘Abbasi; Taki Auhadi mentions him, ib. 2384. Mullal Mahdari of Hamadan, on fol. 402b. 2385. Mahburi of Nishapour, the teacher of Mullal Nasiri, ib. 2386. Mullal Mahdari of Khwarsar, ib. 2387. Mullal Mu’uni, went to India, is mentioned by Taki Auhadi, ib. 2388. Maulana Mashfi of Rashit, was, according to Tahir Nasabadi, in the service of Imama Kulikhan, the governor of Fars, and much addicted to opium; Taki Auhadi relates in his Iskandar that he saw this poet in India, ib. 2389. Pahlawau Muhammad Mahdi, a good musician and wrestler, ib. 2390. Maulana Mahdi of Aristabard, ib. 2391. Mirza Mahdi Tabatabaia, ib. 2392. Mirza Mahdi of Kumm, ib. 2393. Mahdi of Rai, ib. 2394. Maulana Manzari of Samarkand, went to India under Akbar and entered the service of Nawab Bairankhan; he conceived the idea of a great epic poem, called Majd-almulk, and finished some portion of it, especially that which deals with the war of Sikandar Suri, and extols the bravery of Muhammad Husainkhan, ib. 2395. Mushaw, went to India under Akbar (probably identical with Musawi Mushahd in Hadisatun, see A. Sprnger, Catal., p. 64), ib. 2396. Khadi Mirzada, on fol. 403a. 2397. Mir Aba Turab Mahrum, the younger son of Kadi
Mahl, a clever poetess, sister of Muhammad 'Ali Jalair, with the takhallus Nithari, contemporary with Badir al-zamhan Mirza ibn Shahrurkh, ib. 2431. Mudann of Badakhshan, was for some time in the service of Mirza Aziz Kuka, ib. 2432. Ustad 'Ali Kuli, with the takhallus Mahir, of Damaaghan; he went to Ardabil and became there a pupil of Haji Ibrahim; afterwards he settled in Tabriz, and excelled in drawing and calligraphy, ib. 2433. Muhammad Yusuf, an Indian poet, was in calligraphy a pupil of Ashraf Khan Akbari, and died in the prime of life, a. h. 980, during the siege of the fortress of Gujarat (Sarut), ib. 2434. Maulana Muhammad Sufi of Mazandaran, spent a great portion of his life in Kashan; having left that country at the request of Jahangir, he died in Sirhind, on fol. 407b.


2458. Muhammad Janbeg of Daghistan, ib. 2459. Khwaja Mu'azzam, Akbar's uncle, one of Shaikh Jams sons, killed a. h. 971, ib. 2460. Mir Shah Husain, with the takhallus Mumirim, of Coghatari extraction, ib. 2461. Aka Muhammad of Knum, ib. 2462. Maulana Muhammad Muskak, lived in Mashhad, and replied to the letters of the Uzbek Ulamis, which answers (كتابات علماء أزابل) are presented in the book مكانيات (Makainat), ib. 2463. Sayyid Ashraf Mu'ayyad, went to India, contemporary with Ta'ai Auhasi, ib. 2464. Khwajah Mahmud, in Shah Tahmasp's reign, ib. 2465. Mullal Mahmud of Balkh, ib. 2466. Mir Mahmud of Gilan, went to India under Akbar, and travelled, according to Ta'ai Auhasi, through the whole Indian empire on foot, ib. 2467. Kadi Mahmud of Kazwin, ib. 2468. Malikshah bin Malikshah, a Hindu, ib. 2469. Mahmudbeg Halavâl, ib. 2470. Mashnid of Isfahan, lived in his native town as mali (soothsayer) under Shah 'Abbas, ib. 2471. Mahmud of Rui, ib. 2472. Mirza Rafi Mahmud, ib. 2473. Mir Muhammad Mas'um of Kashan, son of Mir Haidar Rafi Munammai (see No. 818), and one of three brothers, all of whom went to India, on fol. 408b.

2474. Maulana Mazhari of Kashmir, one of Akbar's poets; he went afterwards to Iran, and entered Shah 'Abbas's service, as is stated in the تاخير علماء (Takhrir al-'ulama'), on fol. 409b. 2475. Khwajah Mardi of Sineen, identical with the Khwajah Husain Mardi in No. 2428; he went to India in Humayan's time, ib. 2476. Mir Muhtaram, known as Mir Hadi Khisalakhwan (the story-teller), lived in India under Akbar, and was in the Nawab Khanshanah's service, on fol. 409b. 2477. Maulana Muljib 'Ali, in the same time, ib. 2478. Baha Muhibb Madih-i-Shirazi (the panegyrist of Shiraz), ib. 2479. Haji Muljib 'Ali of Harat, ib. 2480. Maulana Muhammad Mustafai, one of the Indian poets, ib. 2481. Zaminah, with the takhallus Masbog, ib. 2482. Ma'ali Sirkani, praised by Sæib, on fol. 410b. 2483. Muhammad Hashim of Mashhad, with the takhallus Mardi, ib. 2484. Mauziin, son of Shaikh Pir of Agra, excelled in riddles, letter-writing, and chess-playing, ib. 2485. Malik Mu'arraf (according to the index, Mu'urf) of Isha'lan, ib. 2486. Khwajah Malik of Isha'lan, may be identical with the preceding poet, ib. 2487. Malik Taifur of Anjudan, the younger brother of Maulana Da'i of Anjudan, much praised by Ta'ai Auhasi, on fol. 410b. 2488. Malik 'Attur, ib. 2489. Muminbeg (according to the index, Malikbeg), mentioned in the book المجموع, ib. 2490. Fadd 'Alibeg, with the takhallus Mamzat, ib. 2491. Maulana Mir Majlisi, ib. 2492. Mirjami, ib. 2493. Muhammad of Shiraz, ib. 2494. Muhammad of Dilil, ib. 2495. Muhammad Mahbubati Shamal, a Sufi, mentioned by Ta'ai Auhasi, ib. 2496. Muhammad Mahbubati, not identical with No. 2492, ib. 2497. Muhammad beg (according to the index, Malikbeg), mentioned in the book المجموع, ib. 2498. Fadd 'Alibeg, with the takhallus Mamzat, ib. 2499. Mullal Mas'ud of Isha'lan, also called Mullal Mas'ud Niki, because he was the son-in-law of Mullal Nikl of Isha'lan; he died a. h. 1020, ib. 2500. Another Mas'ud, ib. 2501. Naim-al-din Mas'ud of Harat, in Humayun's reign, ib. 2502. Mas'ud, mentioned in the book المجموع, ib. 2503. Again a Mas'ud, ib. 2504. Sayyid Muhammad Pardad (the junior) of Balkh, ib. 2505. Maulana Sayyid Maksadi of Sawa, ib. 2506. Maulana Ma'rif of Baghelad, ib. 2507. Maulana Mahlami of Tabriz, was first in the service of Fir Budakkan, the governor of Tabriz, fled afterwards to Shiraz, and became attached to Imam Kulekhan, the Beglerbeg of Fars; he died in Shiraz, a. h. 1048 (according to Mullal Muhim Jafari Shirazi's tarikih, 1279), and is mentioned in Tahir Nastrabadi's (sic) taddkhirah; Ta'ai Auhasi was acquainted with him, on fol. 411b. 2508. Mir Khurid (Khurid?) of Sabzwar, with the takhallus Mafih, ib. 2509. Muhammad Isma'ili, with the takhallus Mansif, originally of Shiraz, spent the greater part of his life in Taharan, and is therefore usually styled Taharan; his father's name was Shamshah; those of his three brothers, Mujd, Mu'kima, Sharifat; all four were poets, went
together to India in Shâhjahân's reign, and returned afterwards to their native country, ib. 2510. Muâimin of Shiráz, brother of the preceding poet, on fol. 412b.

2511. Masih of Shiráz, ib. 2512. Mullâ Mukhlîsî, ib. 2513. Mullânâ Mîhnâtî Hîshârî, was first in the madrasah of Dîhil, afterwards, by Akhâr's order, Kâdi of Sirhind; from the emperor he also received the takhallus 'Ashî, ib. 2514. Salmâ Begm Sultân, with the takhallus Makhîfî, mentioned in Mullânâ Ghurrateh's Ma'rûs Jâhan; she belonged to the Timûrid family, and was married to the emperor Akbar, ib. 2515. Mukhîmîn Lâthiîfî, a clever lady of Yazd, on fol. 412b. 2516. Bâhî Husein Matla'î, was principal of the madrasah in Kazîm, ib. 2517. Mir Asad-âlîh of Isfâhân, with the takhallus Maulî, was governor of Mashhad in Shâh Tahmâşp's reign; he is mentioned by Takî Auhâdi, ib. 2518. Mullânâ Murshüdi of Zawûrâ, ib. 2519. Musrûdî Yazbajurî, was first in the service of Ghâzîkhân of Tattah, and afterwards in that of the Nawwâb Khânkhânân, ib. 2520. Musta'fâ Mirzâ, son of Shâh Tahmâsî Safawî, and brother of Shâh Ismâ'il II, who killed him, on fol. 413b. 2521. Muhammad Sultân Turkmân, younger brother of Muhammad Amîn Sultân Turkmân, and nearly related to the Safawî family; Takî Auhâdi was personally acquainted with him, ib. 2522. Mudamî of Hamadân, mentioned by Badâ'înî, he was known in India as Haidarî, and wrote kashîds in praise of Mir Muhammad Khân Kâlan, one of Akbar's Amirs, ib. 2523. Mushîdî Kulîkhânî, ib. 2524. Mullâ Mukârim of Kazîm, mentioned in the Haft Ilkâm, ib. 2525. Mullânâ Maktâbî, ib. 2526. Mullânâ Muhammad Amîn, with the takhallus Mushtaghî, son of Mullânâ Sârâfî of Kashmîr; Takî Auhâdi saw him in Mândî in the Dakhân, when he was 70 years old; he had ten sons, ib. 2527. Mir Mushtarti of Farshân, on fol. 414b. 2528. Mushtarti of Mashhad, ib. 2529. Marsrâbî of Kâvânsar, ib. 2530. Another Marsrâbî, ib. 2531. Mirzâ Marsrâbî Taklû, went to India under Akbar, ib. 2532. Another Mullânâ Marsrâbî, ib. 2533. Ghiyâthâî Munsîfî, mentioned in the Haft Ilkâm, ib. 2534. Mullânâ Murâd of Kazîm, was a Mafrâbî of Kazîm, pupil of Furû'î 'Abîr of Kazîm, according to the same, ib. 2535. Mafrâbî of Kazîm, pupil of Furû'î 'Abîr of Kazîm, according to Takî Auhâdi; he was an excellent musician; entered the service of Shâh 'Abbâs, wrote splendid works, but had his ears cut off in consequence of gross dishonesty, ib. 2536. Mulham, son of a Brahman, of Kokan in the Dakhân, was converted to Islam by a vision in a dream, ib. 2537. Mir Mus'tafâ, ib. 2538. Mîsa'Idî Rîdî, the painter (میسان) of Hamadân, on fol. 414b. 2539. Mirzâ Mirak, mentioned in Sâm Mirzâ's Tuhfut-al Sâmî, ib. 2540. Mirak of Tattah ib. 2541. Mullâ Mirak Jân of Sisâtân, according to others of Balkh, died A.H. 1016, ib. 2542. Mû'îm of Sâzâwâr, spent some time in India under Akbar, and returned afterwards to his native country, ib. 2543. Kâdi Mirak Khâlîlî of Kazîm, ib. 2544. Khâlîfah Mirak, ib. 2545. Mulla Hasan, a Ghubâr-writer, with the takhallus Musjihîb, ib. 2546. Mullâ Musjihîb of Nâîn, ib. 2547. Muzaffar Husain of Kâshân, a Sîfî, mentioned by Sâbîh, ib. 2548. Mûsûm, son of Kâdi Abû-alma'âli Ziyaratgâhî, died, according to Bâdâ'înî, in Lâhâr from the effect of hemorrhoids, on fol. 414b. 2549. Shâikh Muhammad Tijârî of Dîhil, ib. 2550. Muzaffar Kâshî, ib. 2551. Sayyid Hukm Mu'izzî, ib. 2552. Mâî-i-Kâlî, one of the emperor Jahângîr's macebearers, of the old Hindî tribe of Kâlî, a favourite of Nûr Jahân Begm, ib. 2553. Mullânâ 'Ali Mârînî, ib. 2554. Khwâjâh Murâd of Kâbul, mentioned in the Haft Ilkâm, ib. 2555. Mir Muhammad Mukim of Astarâbâd, likewise mentioned in the Haft Ilkâm, ib. 2556. Mir Kâdi Tahârâni, mentioned in the same, on fol. 415a. 2557. Mir Mu'izz-âlîn Muhammad of Kâshân, ib. 2558. Mir Mu'izz Kâshî, went to India under Akbar, ib. 2559. Mullânâ Mûhîî Bâfîkî, contemporary with Takî Auhâdi, ib. 2560. Mu'izzîrâfî of Gûnâbâd, at the same time, ib. 2561. Another Malehî, at the same time, ib. 2562. Mu'izzîlîng, may be identical with Mu'izzî of Harât (No. 2496), ib. 2563. Amir Sayyid Muhammad, ib. 2564. Khwâjâh Malî of Kâzarûn, a descendant of Khwâjâh 'Abdalhâl Bâftâni (see No. 1725), mentioned by Takî Auhâdi, ib. 2565. Mawlîbegg Turkmân, ib. 2566. Murâdî Kulîkhânî Shâmûlî, one of the Safawî Amirs, mentioned by Tahîr Nasrûbâdi, ib. 2567. Murâdî Kulîkhânî Sultân, may be identical with the preceding poet, ib. 2568. Murâdî Taklû, son of Kizîlbašh Amir, was under Shâh 'Abbâs governor of Bâdâwallâh, where he died, ib. 2569. Mullânâ Âbû-al-bârankât, with the takhallus Mulâmî of Lâhur, son of Mullâ 'Abd-ul-majid of Mûlân, was born in Lâhur, and was a famous Inshâ-writer; he is besides the author of a mathnawi, ib. 2570. Siû Mûshtâk, a pupil of Shâh Ahrûn of Lâhur, on fol. 415b. 2571. Shâikh Mu'minî of Lâhur, was attached to the service of Alû Nasr Nasrî-lât-Muhammad Sultân Shujâ'; when the latter, after his defeats in Bangâl, became a dervish, and was no more heard of, he also withdrew from the world, ib. 2572. Muhammîd 'Ali Mâhîr, son of a Hindî, and converted while young to Muhammadanism by Mirzâ Ja'far Mu'mâ'îî, under whose guidance he was brought up and instructed; after Mirzâ Ja'far's death he associated with Mullâ Shâfiî Dânishmandkânî, went to India and received the hono- rable title of Dânishmandkânî, in Aurangzîb's reign, ib. 2573. Shâikh Sa'd-âlîh Mâshiî of Pînîpat, translated the story of Rûm and Sîtâ from Sanskrit into Persian verse, on fol. 416b. 2574. Mullânâ Muhammâm of Tînû, ib. 2575. Mirzâ Tâmîr (î) Kûrî, of Transoxiana, ib. 2576. Mu'minî Hakkâhî of Shîrûz, went to India, ib. 2577. Mullâ Mu'fîd of Balkh, went to India in the beginning of Aurangzîb's reign, and died in Multân, A.H. 1091 (ta'rîkh: مائع می‌سنج رمز مرد، تاریخ: Ma'âtay Mâsînî ۱۰۹۱), ib. 2578. Mirzâ Mu- hammad of Tabriz, with the takhallus Majdîhûb, author of several mathnawis, the best known of which, شامرهان نهات دلهای, a. H. 1066, on fol. 416b. 2579. Muhammad Jânhbeg of Dâghîstân, was in the service of Shâh 'Abbâs II, on fol. 417a. 2580. Mullâ Mir of Turbat, ib. 2581. Mirzâ Murâdîn Bîn Rustâm Mirzâ Bîn Bâhrâm Mirzâ Bîn Shâh Ismîrî Safawî, one of Jahângîr's Amirs, ib. 2582. Muhammad Mu'izz-âlîn Multasham, one of the great men of Khurûs, ib. 2583. Mirzâ Muhammad, with the takhallus Mûhîîh of Kâshân, lived in Sultân Husein Mirzâ Safawî's time, ib.
BIOGRAPHY.

2584. Mir Madhūsh, brother of Jalāl-ud-dīn Siyādat of Lāhūr (see No. 1033), on fol. 418b. 2585. Sayyid Mūzāmah Kākūn, ib. 2586. Sāliḥ Mūlūm (or according to the index, Sāliḥjān Mūlūh), ib. 2587. Akhūnd Muhammad Bākīr, used first as takhallus Mū'īn, ib. 2588. Naṣrānī Mūštāk, in Isfahān, ib. 2589. Mirāk, may be identified with one of the Mirāks above (No. 2539 sq.), on fol. 418b. 2590. Mālī Muḥammād Ḥiṣārī, ib. 2591. Mālī of Kāzwīn, ib. 2592. Mālī of Tabriz, ib. 2593. Mużaffarī, mentioned by Sāḥīḫīn; he sent a gazel of his to Khwājah Mu'in-ūl-Māni Shāh Gāzī in Auranqābād, ib. 2591. Muḥammad Husainībeg, with the takhallus Mū'iš, of Tabriz, went to India at the end of Shāhjāhān's reign, entered the service of Ja'farīkhān, the governor of Kashmir, and accompanied him to Kashmir, where he died; the author of this taḥdīkhīrān saw his dīwān at Āgra, ib. 2595. Mīrzā Jān, ib. 2596. Mużaffār Husain Mirzā, son of Şanjār Mirzā, related by father's side to Nīmāt-ullāh Wali and by mother's side to Shāh Ḥāsmāsp, ib. 2597. Miḥrān Mūṣafīn of Isfahān, Shāh Sulaimān Sa'fawī's librarian, on fol. 419a. 2598. Another Mirzā Mīrūmān, ib. 2599. A third Mirzā Mūsafīn, of Tābi'ān, ib. 2600. Mīrzā Khūṭūl-Mānī, one of 'Alāmīr's officials, died a.h. 1168 (ta'rikh: 450), ib. 2601. Mir 'Aṭā, with the takhallus Mūnmāt, of Tābi'ān, ib. 2602. Ma'nā Lāhiṣī, the uncle of Shāh Muhammad 'Ali Hazīn, ib. 2603. Masjīdī Mā'ūn, a pupil of Ālā Ḥusain Khwānsārī, ib. 2604. Mir Abū-aslāfīd Mast Mā'ūn, a pupil of Mīrzā Bīdāl, ib. 2605. Mīrzā Mukhdīm Shārīfī, ib. 2606. Mūllā Mūfrūd of Hamādān, ib. 2607. Mīr Māshārāb, son of Mir Husain the glass-blower ('ṣībīna), who lived in Shāh 'Abbās's reign, ib. 2608. Mūshādīd Kūlībeg ibn 'Abbās Kūlīkhān, on fol. 419b. 2609. Mustādā Kūlībeg, in the service of Shāh Sulaimān Sa'fawī, ib. 2610. Mūllā Māsīn of Bukhārī, ib. 2611. Bārkwaterdābīg (bdl. 1570) of Nāmīn, with the takhallus Mūnsīr, ib. 2612. Mīrān Mānsūr, the Shāhī-al-Isľām of Dāmghān, ib. 2613. Mīrzā Mānsūr of Harāt, ib. 2614. Māzhār, mentioned by Sāīb, on fol. 420a. 2615. Mun'im Khān Khánsārī, with his original name, Mun'imbeg, son of Šulqānībeg, the Kutūwāl (prefect or chief magistrate) of Akbarābād, received his higher education from Shāhī Khān-ūllāh, became one of 'Ālāmīr's officials, and rose to the rank of a wazīr of Bahār, was honoured by the title of Khān Khánsārī, and applied himself at last to the study of Sūfīsm, on which he wrote several treatises, under Shaikh Muhammādi, ib. 2616. Mīrzā Māṣūm of Tabriz, went several times to India, ib. 2617. Mūshāber (according to the index, Māzhār, like No. 2614), ib. 2618. Mir Sayyid 'Ali, with the takhallus Mīhrī, son of Sayyid Musābīd Jābirī-Āmilī, author of a mathnawi, was king of poets in Sūltān Ḥusain Sa'fawī's reign, ib.; he also used sometimes Sayyid as takhallus, ib. 2619. Mūfrūdī of Ardābil, ib. 2620. Mūllā Mūnīsī of Bukhārī, ib. 2621. Mūnīsī of Shūshār, ib. 2622. Wālī Muḥammad-Māh, with the takhallus Māsūr, of the Shāhī tribe, and one of Sūltān Ḥusain Sa'fawī's Amīrs, ib. 2623. Kāḏī Maḏī- alīn of Dīzūfī (رژول) near Shūshār, mentioned by 'Āli Hazīn in his...
Munajjm, of Kashmir, famous by his knowledge of the astrolobe, under Alamgir, ib. 2671. Madīm, a Hindū in Kashmir, ib. 2672. Murtādā Kulīkhān Mawūlī, pupil of Mir Muhammad Tāhir 'Alawi; he was a prince of the Timūrid family, and lived for a long time in Kashmir, ib. 2673. Kāsimkhān Mukhīsh of Kashmir, in Muhammad Farrukhsīyār’s reign, ib. 2674. Mirzā Shāh Husain Mumāsh of Kashmir, ib. 2675. Mirzā Rūh-allah Muntakhab, the pupil of Mirzā Dārāb Jāyā of Kashmir, on fol. 433r. 2676. Mullā Muhammad ʿĀlim, with the takhallus ʿAllāṣmat, of Kashmir, ib. 2677. Mirzā Muḥtāram, son of Mirzā ʿAbd al-ʿAlamīnib ʿAbbās; he was born at Shahjahānābād, and educated by his father, ib. 2678. Ḥāji Sharīf Māshūr, ib. 2679. Shāh Muhammad ʿEmām Muḥtār of Kashmir, lived in Shahjahānābād, under Muhammadshāh, ib. 2680. Madīsh Khān Mūsər of Isfahān, lived as hermit in Kashmir, contemporary with ʿAbd al-ʿAlim Muntakhab and Dārāb Jāyā (see No. 2675), on fol. 433b. 2681. Mir Ahmad Mukhy, on fol. 424b. 2682. Muhammad Muṣṭafah, with the takhallus Muḥāṣib; his poetical manner resembles that of Jalāl Asīr, ib. 2683. Rāj Anand Rām, with the takhallus Mūkhīs, a Ḥakīm, was pupil of Nawwāb ʿAḥmad-al-ʿAlamīnib Kamar-al-Durrānīn Mubāhārūd, etc., in Muhammadshāh’s reign, pupil of Mirzā Bīdīl, and contemporary with Khān ʿArūs; his house in Shahjahānābād was frequented by many poets and learned men; comp. A. Sprunger, Cat., pp. 159 and 262, ib. 2684. Sayyid Tākī, with the takhallus Mir, the nephew of Sirāj-ʿAlīn, ʿAlīkhān ʿArūs, originally of Arabshāhād, was brought up and nourished in Dihlī, and settled in later years in Lucknow; he excelled both in Persian and Rūkḥā poetry, and was still alive when this tadhkihr was written; comp. about him, A. Sprunger, Cat., p. 175, on fol. 424b. 2685. Mir Sayyid Ali Muṣṭafā of Isfahān, the teacher of Aḵā Muḥammad Ṭāṣbīḥ (see No. 1760), of Aḵā Husain Raḥīf Ṣafiẓafar, of Mirzā ʿAbīn, etc.; he died thirty years before the compilation of this tadhkihr, that is, about A. H. 1188, on fol. 425b. 2686. Shāh Ḥabīb al-Dīn ʿAbd al-Nasīr Mīrza, of Arab descent, born in Isfahān, and a friend of Mir Najāt; in Muhammadshāh’s reign he went to Dihlī and had poetical contests with Mir Afdal Thabīt (who died A. H. 1151); from Dihlī he proceeded to Lucknow and entered the service of Nawwāb Būrhnān-al-Mulk; he settled and married there under Būrhnān-Mulk’s successor, Nawwāb Aḥmad-almusāfīr Khān, and had five sons, on fol. 426a. 2687. Bhāvī Śingh, with the takhallus Mashrab, from a Rajpūt family, lived in Dihlī, and was pupil of Mirzā Afdal Thabīt; for some time he was a mukarrār of Shajjā- al-dālahūn; the author of this tadhkihr made his personal acquaintance, ib. 2688. Mirzā Ināyat-al-Allāh, with the takhallus Masrab, may be identical with Mir Mashrab (see No. 2667), on fol. 433b. 2689. Muhammad ʿAli Muṭī, a true Sayyid, one of Shāh ʿAfa’s sons, ib. 2690. Mirzā Majd al-Shaḥshār, went to India in Muhammadshāh’s reign and entered the service of Nawwāb Ṣafdarjung; he was a great jester and satirist, and had frequent satirical contests with Jāfar Zarkīb of Isfahān, ib. 2691. Lāmī Nārāyān, with the takhallus Mūhāṣib, a pupil of the author of the Bahār-ī-ʿAjūm, Tekʿand Bahār, and a friend of Khān ʿArūs; he was for some time in the service of Shāh Madān Sāhib, and afterwards in that of Jawāhīr ʿAlīkhān, the secretary of Būh Bēgān Sāḥib; he died, about 70 years old, nine or ten years before the date of this tadhkihr, with the takhallus Muṣṭafah, was killed about thirty years before the composition of this tadhkihr, on fol. 428r. 2692. Mirzā ʿAbd al-ḥakīm of Bāhūr, with the takhallus Mafūn, was killed about thirty years before the composition of this tadhkihr, on fol. 428r. 2693. Mirzā Jān Maḥār, son of Mirzā Jān, who was himself a grandson of Aṣāf al-alāmah Nawwāb Asadkhān Bahādur ʿAlāgūrshāhī; he was born at Akbarshāhī A. H. 1111, and died by an assassin’s hand A. H. 1195, at Shahjahānābād; he was a good Rūkḥā poet, too, ib. 2694. Mir ʿAsāf Maṭrān, chief excise officer of Ajmīr, on fol. 428b. 2695. Mirzā Mafūn, ib. 2696. Tāj Ḥasan Māhīn, lived in Dihlī, ib. 2697. Mir Khūzāf-al-ʿAlīn, with the takhallus Minān, of Dihlī, a descendant of Jalāl bin ʿAbd of Yezd, who was wazir of Sultan Muhammad Mūzaffār (see No. 49o); he was for a long time a favourite of Nawwāb Nizām ʿAlīkhān Bahādur, the governor of the Dakhan, and spent the later years of his life in Lucknow, ib. 2698. Nawwāb Amir-al-alāmah Mirzā Zain-al-ʿAbidin Khān Bahādur Maṭrān, with the takhallus Mirzā, the eldest son of Mirzā Jaʿfar and brother to Mirzā Šafi; he was still alive in Lucknow in A. H. 1217, when this portion of the book was written, ib. 2699. Mirzā Muhammad Fākhr of Dihlī, with the takhallus Makīn, was alive in Lucknow in A. H. 1217, on fol. 436b. 2700. Muhammad ʿAbd of Sāmān, still alive in Lucknow, ib. 2701. Muhammad ʿAbd of Tābīns, with the takhallus Muḥāṣib, ib. 2702. Majīd of Tabriz, on fol. 433b. 2703. Mīnūmahshāh of Kashmir, one of Mūhammadshāh’s mukarrārs, ib. 2704. Shāhīk ʿAbd al-ʿAlī of Kābūl, was killed in a fight against Cingizkhan’s troops, ib. 2705. Shāhīk ʿAbdul-al-ʿAlī, pupil of the preceding Shāhīk, went to Rūm at the time of Cingizkhan’s invasion and met there Jalāl- ʿAlīnī Rūmī; he died A. H. 654, and left among other works a work on the sciences and a Memorandum of the (see fol. 433b. 2706. Najīb-al-alāmah Zarḵū (the golbe-katcher), a Saft of Abaḵakhan’s time, on fol. 434b. 2707. Najīb-al-ʿAlī of Kirmān, ib. 2708. Hakim Najīb-al-alāmah Maḥmūd ibn Ilyās, ib. 2709. Najīb-al-alāmah Simūn, ib. 2710. Shāh Nūmat-al-ʿAlīnī Wul, styled here the Elias of the sea of knowledge and the Moses of the mountain of truth; he was patronised by and intimate with Shāhīk ʿAbd-al-ʿAlī Gīānī and Abū ʿAbdallāh al-ʿAllāhī, ib. 2711. Hājīkūr Nāṣīr bin Khusrāw of Isfahān (the legendary account of his life is taken from the Hast Iklīm), on fol. 433b. 2712. Najīb-al-alāmah ʿArādī of Samarqand, on fol. 434b. 2713. Muḥammad Nāṣīr ʿAlī of Sultān ʿAlī-alalāmah, on fol. 434b. 2714. Najīb-al-alāmah Abū Bakr ʿAlīzād, the calligraphist (hāzim), ib. 2715. Muḥammad Nāṣīr of Jaffa; besides the Khamsah a diwan of 20,000 haunts is here ascribed to him, ib. 2716. Shāhīk Nūmat-al-ʿAlīnī Aḥūyī, son of the Kādi of Dālītān and pupil of Shāhīk Ṣafīr (or Ṣafīr-al-ʿAlīnī) Shakharganj in Dihlī; he died more than 70 years old, A. H. 725, on fol. 435b. 2717. Muḥammad Nāṣīr-al-alāmah ʿArādī-al-alāmah, on fol. 436b. 2718. Khwāhāj Nāṣīr-al-alāmah Šāhīk Nāṣīr-al-ʿAlīnī Tūsī, with his
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Niazám-aldín, a pupil of Khwājah Kūth-almillah, wa ʿalī ḩūshī in Dīlī, and wrote kaṣidas in honour of Sulṭān Shams-aldīn Aftādī, i.b. 2732. Maulānā Nādirī of Samarkand, a protégé of Humāyūn, in whose company he went to India; he died A.H. 666 (not 966, as is stated in the text, since the chronogram of his death runs thus: 8070 يمك نسي بیت عنوان), i.e. i went away = must be deducted, from 967, the numerical value of (بیت عنوان), i.b. 2733. Maulānā Nizārī of Kūstānī, contemporary with Sādī, author of lyrical poems and of the مغ哄رام در آدل (مغ哄رام در آدل, a collection of poems), on fol. 43b. 2734. Maulānā Nāzīmī, one of the poets of Khwārāsān in Sulṭān Shams-aldīn’s time, on fol. 43b. 2735. Kāī Ḫūṭamī Nākī of Kaẓāzīn, with the takhallus Nāzīm, mentioned in the Taʾrikh-i-Guzārā, i.b. 2736. Maulānā Nādīrī of Tabrīz, went to India in Akbar’s time, i.b. 2737. Mirzā Nizām Dast-i-Ghaīb of Shirāz, on fol. 43b. 2738. Mullā Muḥammad Ḥusain Nāzīrī of Mīshāpūr, went to India, and was, through the kind intercession of Nawwāb ʿAbd-ʿal-Ḥaǧīr Khāḥkhānān, received in Akbar’s service, in whose honour he wrote most of his panegyrical poems; he died in Aḥmādābād in Gujrat, A.H. 1021 (chronogram, Ṣayyid), on fol. 43b. 2739. Maulānā Nakī of Turbat, wrote satires on Nawwāb Būrānkhān, is mentioned by Bādāʿūnī, on fol. 44a. 2740. Khwājah ʿAbdībēg Nakī, one of the secretaries of Shāh Ṭabāmad Sāfawi and author of several mathnawis, on fol. 44b. 2741. Amir Nakī of Nāshāpūr, one of Sulṭān Ḥusain’s poets, went to India in Humāyūn’s reign, and died A.H. 973 in Ujjain (عجین) in Māwā, i.b. 2742. Mullā Nakī of Shirāz, on fol. 44b. 2743. Nakī of Rāy, in Shāh Ṭabāmad’s reign, i.b. 2744. Nakī of Gīlān, went to India in Akbar’s time and died there, i.b. 2745. Maulānā ʿAlī Ahmad Muḥrān (the seal-engraver) of Dīlī, with the takhallus Nishānī, son of Maulānā Ḥusain Nākshī of Dīlī, and teacher of prince Salīm, flourished under Akbar and Jahāngīr, i.b. 2746. Maulānā Nakshī of Dīlī, father of the preceding poet, on fol. 44b. 2747. Nizāmī of Būkhārā, under Humāyūn, an expert in poetry, riddles, chronograms, etc., mentioned by Bādāʿūnī, i.b. 2748. Tāki ʿAṣīr (the oil-presser), with the takhallus Nizāmī, of Isfahān, went to India under Akbar, on fol. 448b. 2749. Shams-aldīn Nizāmī, i.b. 2750. Mullā ʿAlī Nizāmī of Astarābād, went to India under Akbar, i.b. 2751. Nizāmī of Kūstānī, i.b. 2752. Nizāmī of Badakhshān, i.b. 2753. Amīr ʿUṣūf Nizāmī, son of an Amīr of Hurāt, i.b. 2754. Mir Ṣaḥīm Ṣawfī, with the takhallus Nāmī, son of Mir Sayyid Ṣafāʾī, in Akbar’s service and mentioned by Bādāʿūnī; once, when being sent as envoy to Shāh Abīsā, he made the acquaintance of Ḥakīm Shīrāzī, Mullānā ShāhīdīFakhrī and Tāki-aldīn Aḥvādī; he is the author of a diwān and a mathnawī in the metre of بیت عنوان, i.b. 2755. Maulānā Mir Muḥammad ShāhīdīNavārī, nephew of Mir Kūshī Karbālāʾī, was in Akbar’s service, on fol. 455a. 2756. Maulānā Shams-aldīn Maulānā Shams-aldīn Navārī of Sābzawār, i.b. 2757. Bābā Sulṭān Navārī of Kūnūn, i.b. 2758. Maulānā Aṣīr Navārī of Sābzawār, i.b. 2759. Maulānā Nizām-aldīn of Jārbaḵšān, i.b. 2760. Nizāmī of Tabrīz, mentioned in the Haft Iklīm, i.b. 2761. Nīdārī of Tūn, on fol. 458b. 2762. Nizām-aldīn Aʿrāj (the cribble), i.b. 2763. Nizām-aldīn Ṣaḥīm of Isfahān, contemporary with Kamāl Ismāʿīl and Ḵᵛāǰī Aḥmād Aḥmādī, i.b. 2764. Nājī of Shīrāz, i.b. 2765. Maulānā Nārāzī of Akbar, in Sulṭān Ḥusain Būrānkhān’s time, had poetical contests with Ḥilālī, i.b. 2766. Maulānā Nājī, son of Maulānā Ḥusain of Kāshān, who advised the people of Kāshān, during the siege of that town by Wālī Jānbeḵ, son of Muḥammad-khān Turkmān, to say in the ensuing fight a certain prayer, which would put their enemies to flight; they followed his advice and were killed, 700 altogether; thereafter his son Nājī sent a severe censure in verse to his worthy father, i.b. 2767. Kādī Nār-aldīn Muḥammad of Isfahān, a pupil of Khwājah Tārikh of Isfahān; Tāki Aḥvādī knew him personally, i.b. 2768. Maulānā Nīkī of Isfahān, died 100 years old, A.H. 1000 (his pupil Tāki Aḥvādī’s chronogram on his death, مکا نیکی جهانی رفت نیکی جهانی, is incorrect, and wrong in metre, since there is one syllable wanting, and the numerical value amounts to 992 only; we would suggest making up the wanting eight by the insertion of بیت عنوان before the second مکا نیکی جهانی), on fol. 454a. 2769. Bābā Naṣīr of Gilan, i.b. 2770. Mir Naṣīr Nūrābākshī, on fol. 452b. 2771. Naṣīrī, the scribe of Shīrāz, i.b. 2772. Sayyid Naṣīmī of Shīrāz, educated by Sayyid Naʿīmī, was crucified in Halab A.H. 837, i.b. 2773. Maulānā Naṣīmī of Astarābād, mentioned in the Haft Iklīm, on fol. 453b. 2774. Naṣīmī of Harāt, very clever in riddles, i.b. 2775. Shāhḵī ʿAlī Nāshī of Kamaraḵ (near Isfahān), i.b. 2776. Maulānā Ṣaṭīrī of Astarābād, went to India under Akbar and died at Bānārs, on fol. 453b. 2777. Maulānā Šāhīdī Nāmī of Akbar; Tāki Aḥvādī saw him, i.b. 2778. Maulānā Aḥḍāl Nāmī of Taḥrān, a pupil of Maulānā Muḥammad, mentioned in the Haft Iklīm, on fol. 454a. 2779. Maulānā Muḥammad Rād Nānī, lived at Khabūshān (in Kuršān); in Akbar’s reign he went to India and entered the service of prince Dāniyāl; he is the author of the famous mathnawī سرین دادار کرود, and died at Būrānḵān (in the Dakhan), A.H. 1019, i.b. 2780. Naṣīrī of Isfahān, contemporary with Damīrī of Isfahān, on fol. 457b. 2781. Maulānā Nizām of C e
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Mahdi Wathik of Isfahan, ib. 2981. Mullâ Wathik of Nishâpûr, went to India, and died on the return journey to his native town, ib. 2982. Miyan Muhammad Ikhlâs Wâni, was at an early age acquainted with Shahîkh Muhammad Salîm Darwîsh, and became a devotee; the anger of his father, who made a murderous attempt upon him, forced him to flee; through the assistance of Maulâ Marâwîthâlallah, the son of Mullâ 'Abd-âlâhikîyî of Siyâlîk, he obtained 'Alâmîn's favour, on fol. 495a. 2983. Wâlî of Astarâbâd, ib. 2984. Mirzâ Imâm Kûlî, the brother of Khalîkhân Baktî-yârî, who founded the city of Khalîlahâbâd, ib. 2985. Mirzâ Muhammad Râfî Wâlî of Kâzîmîn, the author of the 'Ibrahîm fîlî, ib. 2986. Mullâ Wâlî of Kâhâbîl-Khulâf, on fol. 496a. 2987. Mullâ Wâsîb of Kândâhâr, was in Lâhijân with Muhammad Kûlî Salîm before Mirzâ 'Abdâllâh Wâzir, on fol. 496b. 2988. Mullânuân Muhammad Amir Wâkârî, a great Inshâ'-writer, ib. 2989. Aâkâ Zamân, with the takhallûs Wâlidî; both his grandfather, Pâshâvân Kâsun, in 'Shâb' Abbas' time, and his father were prefects of Isfahan, but he himself renounced worldly affairs and became a dervish, ib. 2990. Mirzâ Mûbrâr-âlâhî Wâdî, of an old princely family of India, with the honorary title of Irâdatkhanî, the same by which his grandfather was known already; his mother was the daughter of Mirzâ Jâfar of Kâzîmîn, known as 'Âsafkhanî; Wâlidî died in old age, during the reign of Muhammad Farrukhsîyâr, ib. 2991. Mirzâ Shâh Taijî Wâlî of Isfahan, on fol. 497a. 2992. Mullânuân Râjîb 'Ali Wâhid of Tabriz, under Shâh 'Abbâs II; he died at Isfahan, a.h. 1086, ib. 2993. Muhammad 'Ali Wâhid of Kûmm, ib. 2994. Wijâlân of Tabriz, ib. 2995. Kâzîmzâdâ Wijâlân, ib. 2996. Muhammad Mâsun Wijânî, known as 'Âlâmasakhânî, son of Muhammad Zamân Râsîkhî (see No. 886); he was the friend and companion of Nawwâb Saîf-âl-dawlah 'Abd-âl-samadkhan Ibrâhîm, the governor of Lâhôr and Multûn, ib. 2997. Mullâ Hasân, with the takhallûs Wârsâta (others call him 'Imâm Kûlî), went to India; he wrote a satire against Muhammad Kûlî Salîm, ib. 2998. Nawwâb Hânî 'Akhârîn Wârsîn, went with Nawwâb 'Abd-âl-samadkhan to Kashmir, and returned afterwards, on fol. 497b. 2999. Mir Jamâl-âl-dawlah Wâshât, who, being a relative of Mir Jumâl Shahbâstânî, went to India, but soon returned, ib. 3000. Shaikh 'Abd-âl-wâhid Wâshât, a descendant of 'Imâm Muhammad Ghâzîî, flourished in Thânîsâr, ib. 3001. Muhammadnâsbeh Wâshât of Kashmir, in 'Alâmîrî's service, ib. 3002. Mirzâ Yûsuf Wálîî, the brother of Mirzâ Tâhir Wâlî, on fol. 498a. 3003. Darwîsh Wâlîî of Harât, a pupil of Mullânuân Fâshî Asha'iri of Harât; he went to India, under Shâhajân, and met with Mirzâ 'Abd-âl-kâdîr Bâshî, who mentions him in his Mirzâ 'Hasân, of Kashmir, ib. 3004. Khwâjah Nâzârâlî, of Kashmir, ib. 3005. Mullâ Muhammad Amin, with the takhallûs Wâsil, originally of Lâhijân in Gilân, ib. 3006. Nâsîf Kûlîbî, with the takhallûs Wâlîî; his father was a native of Rasht, his mother had obtained her freedom from Shâh 'Abbas' daughter, ib. 3007. Mirzâ Afdâl of Bûhrâ, with the takhallûs Wâlîî, ib. 3008. Mirzâ 'Hasan, with the takhallûs
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Balkh, with the takhallus Huqqati, on fol. 508a. 3038. Khwajah Hashim, son of Khwajah 'Isma'il of Bakhara, and grandson of Khwajah Muhammad Pārśa, in 'Ubaid-Allah's time, mentioned in the Haft Ilkm, ib. 3039. Amir Hāshimi, known as Shahjahāngir, one of Kāsim-ul-anwār's sons, pupil of Jāmī, and mentioned by Taqi Anhā; he is the author of the mathnawi مظفر الإمارت and of a khaansa in imitation of Niẓāmī's, ib. 3040. Hāshimi Farāhī, mentioned in the Haft Ilkm, ib. 3041. Mawlānā Sa'd-ī-Jahān Hāshimi, of Isfahān, on fol. 508b. 3042. Hāshimi, a gold-beater, ib. 3043. Hāshimi Dār-al-mazari, ib. 3044. Amir Hāshimi Kāshī, during the reigns of Shāh Ismā'īl and Shāh Tāhmasp, had poetical contests with Kālāmī and Sālāmī, ib. 3045. Mawlānā Hāshimi, identical with Muhammad Hāshimi, who was patronised by Bārūrmkhān (see No. 332); he was a nephew of Mawlānā Shāh Muhammad Usūlī, and used at first sometimes Bismili, sometimes Amānī as takhallus; but later he fixed upon Hāshimi; he died at Lāhūr, A.H. 970, ib. 3046. Hamdāmī, with the epithet Khūfām, son of Hamdāmī, who was one of Humayūn's Amirs, ib. 3047. Khwajah Hijrī, mentioned by Bādānī, ib. 3048. Khwajah Ḥārūn, son of Khwajah Shams-āl-dīn, the prime minister, on fol. 509a. 3049. Amir Humāyūn (according to Taqi Anhā, of Samarqand; according to Sā'īd, in his Piyas of Asfarāīn), ib. 3050. Hamdāmī Kūkā, the kūkā or foster-brother of Mirāz Kāmrān, Bābā's son, on fol. 509b. 3051. Khwajah Muhammad Yāsun Ḥijrī of Rāvī, was in Tāhmasp's time vezir of Isfahān, and died A.H. 984 (chronogram: گردنکی مِک زمَلاَر؛ زرَا در و دنیا افشار، ib.); his son went to India, became prime minister, and got the honorary title of Itimād-ul-aalāmah; most of the Amirs of Shāhjiān's, 'Alāngir's, and Bāhādurshāh's reign belong to his offspring, ib. 3052. Hijrī of Kūkā, a swordmaker, on fol. 510a. 3053. Hijrī of Rāvī, may be identical with No. 3051, ib. 3054. Hāshī of Hamadān, ib. 3055. Hāshī of Shirāz, ib. 3056. Mawlānā Hawā'ī, the brother of Mawlānā Mashriki of Mashhad (comp. Rıtc, p. 683), ib. 3057. Hawā'ī, an Indian poet, mentioned in the Tāj al-Ma'ārī, ib. 3058. Hawā'ī of Tān, ib. 3059. Mawlānā Hāshī of Hamadān, ib. 3060. Mawlānā Hārātī, in Mir 'Allīshīr's service, on fol. 510b. 3061. Mawlānā Hāshīm, ib. 3062. Mir Abū-Allāh-īshīrī of Alavīkhā, ib. 3063. Mir Hāshīm Māsawī, ib. 3064. Mirzā Hāshīm of Hamadān, mentioned by 'Ali Hazīn, ib. 3065. Mirzā Hāshīm of Artimān, the grandson of Mirzā Ibrāhīm Adham, ib. 3066. Mirzā Hāshīm, ib. 3067. Khwajah Hāshīm, lived in Kashmir, ib. 3068. Mir Muhammad Hāshīm, in Kashmir, ib. 3069. Mir Hīyāt-Allah of Badakhshān, had under Jahāngīr a jājīr in رودر, and died there, ib. 3070. Khwajah Hīyāt-Allah of Rāvī, under Shāh Tāhmasp and Shāh Abbās, author of a khaansa, four mathnawīs of which bear the well-known titles: شهیدر بیبک و جوهریا سکندر دامرا، and هفت بیبک و خورشید, on fol. 511a. 3071. Mir Ḥāfiz of Kâzīnvī, ib. 3072. Mirzā Hāfiz of Shahrstrān, went to India, on fol. 511b. 3073. Mir Ḥāfiz Yazdānī, ib. 3074. Mir Muhammad Ḥāfiz Kāshī, ib. 3075. Mir Ḥāfiz Māsawī, ib. 3076. Shaikh Ḥāfiz of Astarābād, ib. 3077. Mir Ḥāfiz, brother of the poet Mirzā Bur-
hân, ib. 3078. Another poet, with the takhallus of Hâdi, ib. 3079. Mirzâ 'Abd-al-hâdi, son of 'Ali Rûdûdi Tajallî, ib. 3080. Muhammad 'Ashîk, with the takhallus Himmat, a pupil of Miyân Nâsir 'Ali, was in the service of Himmatkhân Bahâdur, son of Khâhâbâh Bahâdur Kokultash 'Alamgiri, the principal of the Amir of his age, ib. 3081. Mirzâ Himmât, the princely family of Ni'mât, traced his descent back to Jamsâhid; his ancestors had gone to India in Jahângîr's time, ib. 3082. Mirzâ Himmât, that is, Khâvâjah Muhammad; and he had been in Shah 'Abbâb's service, and he was in that of 'Abbâs II, ib. 3083. Himmâtkhân, son of Islamkhân, in Aurangzîb's service, died A. H. 1091 (chronogram: ده دمت خلی (ده مت خلی is gone, viz. 1596 minus 5), ib. 3084. Hidâyatkhan (in the index, Hidâyat Husain) of Shirzâ, ib. 3085. Mirzâ Hidâyat, son of the Shaikh-âlislâm of Mashhad, on fol. 512a. 3086. Humâ'î of Astarâbâd, ib. 3087. Maulâ'î Hamdâni of Hamadân, ib. 3088. Hamdâni of Shirzâ, ib. 3089. Hamdâni of Harât, ib. 3090. Hâtifî of Kazvin, ib. 3091. Muhammad Zamanâgh Himmât, a Turk of Arâbâb, ib. 3092. Mirzâ A'bî 'Ali Hâtif, grandson of Mirzâ Ismâ'îl Îmâ, who had gone in early youth with his father from Isfâhân to India, in Muhammad-bâb's reign; Hâtif was in the service of Mir Shamsâkhân Fakîr of Dîhî, and died, a few years before the date of this book, in Lucknow, ib. 3093. Sayyid Ahmad Hatîf, contemporary with Mir Muxsîtâ, Mirzâ Tûfân, Hâji Lutf 'Ali âdûr, Muhammad 'Ashîk, and Mirzâ Sabbâh, in Isfâhân, ib. 3094. Hîriy of the 'Azmânî (probably, the Kortenî), near Isfâhân; met with the author of this tadbirâshât several times in Alâhâbâd, on fol. 51b. 3095. Nawwâb Sa'd-âlakhân Hidâyat, son of Inâyat-âlakhân Kashmîrî 'Alamgîr; he fell a victim to the calumny of the Amirs under Muhammad Farrukhsîyâr, who put him to death, ib. 3096. Maimanâtkhan Hûsanî of Kashmîr, on fol. 513b. 3097. Sayyid Hâdi 'Abîhâkhan ibn Amirkhân, with the takhallus Hâdi, cousin to Nawwâb Nî'mât-âlakhân (see No. 2921), ib. 3098. Humayûn Masjîd of Hamadân, ib. 3099. Kâdi 'Abd-al-lah Yakînî Lâhîjî, ib. 3100. Kâdi Yahyâ Lâhîjî, the nephew of the preceding poet, went to India to begin the reign of Shâh-jâhan; later on he settled in Kashân, and is therefore often styled Kâshânî, ib. 3101. Mir Yahyâ Kâshî, is, according to Naşirîyâdî (so here, see with regard to this spelling, Rieu i. p. 368), identical with Yahyâ Lâhîjî; he went in Shâh-jâhan's time to India, became his librarian as well as the pârâyî with of Sultan Muhammad Dârâ Shukhrâh, and died A. H. 1074 (chronogram: احسائي-خم-جوهر-کي-ابس-جدائد); his family was originally of Shirâz, but his father had settled at Khirki, ib.; he is the author of a mathnawi, on fol. 513b. 3102. Hâji Ismâ'îl, with the takhallus Yahyâ, on fol. 514b. 3103. Amir Yahyâ of Kazvin, mentioned in the Haft Iklm, ib. 3104. Maulâ'î Yâri of Shirzâ, mentioned in the same work, ib. 3105. Maulâ'î Yâri of Astarâbâd, ib. 3106. Yahyâ Lâri, on fol. 514b. 3107. Yâr Mu-hammad 'Akhtâ, in Husain Mirzâ's service, ib. 3108. Mullâ Yahyâ Jan Lâhîjî, ib. 3109. Sultan Yahyâ bin Hasanbeg bin Uthmânîy, the protector of Bâbî Fighânî of Shirzâ, Kâdi 'Isâ, and Bâbî Nasîbi; he had poetical contests with Sultan Husain Mirzâ, ib. 3110. Yusuf Yahyâ, or 'Adîshâh of the Dakhân, ib. 3111. Ya'kîb Mirzâ Ustafî 'Kizîlbasî, ib. 3112. Mir Ya'kîb of Kûmm, ib. 3113. Maulâ'î Ya'kînî of Yazd, wrote Persian and Turkish poetry, praised by Mir 'Alîshir, ib. 3114. Shaikh Jamâl-âlîn Ya'kînî, ib. 3115. Maulâ'î Yâri of Yazd, mentioned by Ta'kî Anhâdi, ib. 3116. Maulâ'î Yâminî of Simnân, in Shâh Tahmâsp Safawi's reign, ib. 3117. Mir Yâmus of A 이번, went to India under Jahângîr, on fol. 517a. 3118. Maulâ'î Yâsunî, a physician, in Bâbî's service, and friend of Mir 'Alîshir, a clever rubâ'î, and kitâb writer, ib. 3119. Amir Yusuf Asâm (the deaf-one), of Astarâbâd, ib. 3120. Kâhâjah Yusuf, son of Kâhâjah Ruku-âlîn of Khurâsân, a descendant of Abû Sa'id bin Abâ-âlkhâir, ib. 3121. Yusufbeg Câwushîl (چاوش،) one of Shâh Tahmâsp's Amirs, ib. 3122. Kâhâjah Yusuf Jâhirî of Bukhârâ, mentioned by Sâib, ib. 3123. Shaikh Yusuf of Patna, mentioned by Ta'kî Anhâdî, ib. 3124. Muhammad Yusuf of Jâhirîkân, in 'Abbâs's time, mentioned by Ta'kî Anhâdî, ib. 3125. Mirzâ Yusufkhân, went to India under Akbar, mentioned in Mir 'Alî'sâkhân's tadbirâshât, on fol. 515b. 3126. Muhammad Yusuf of Kâshîrî, ib. 3127. Yusufbeg, may be identical with No. 3121. 3128. Muhammad Yusufbeg Shâmîlî; his poetry is in the style of Mirzâ Jalâl Âsrî, ib. 3129. Mir Yusuf 'Ali, ib. 3130. Yusuf 'Ali Jâhirî, ib. 3131. Yusuf Kûsa (كسّة) beardless; in the index. 3132. Karâbahî, ib. 3132. Yahyâ Uzbez, in Shâh 'Abbâb's service, ib. 3133. Yâminî of Karaj, in Shâh Tahmâsp's service, ib. 3134. Yusuf of Khwânsâr, ib. 3135. Mullâ Yegâna of Balkh, ib. 3136. Yahyâkhan Munshi, of the Afshâr tribe, son of Mirzâ Bâbâ, who had gone to India; he was born A. H. 1079, in Lâhût; went, twenty years old, to Iran; then returned to India, and entered Âzamshâb's service; under Muhammad Farrukhsîyâr he was Kausbegî, and under Muhammadshâb he became chief munshi; he died in Shâh-jâhân's time (the date given here, 1102, is of course a mistake); his son, Munshi Kalim Allahkhan, was the author's friend, ib. 3137. Jâlûlî Yakîn of Kâshân, on fol. 516b. 3138. Muhmûd, with the takhallus Yatân, went to India, but returned afterwards to his native place Yazdajîrî, ib. 3139. Yazdân Kâli, a Turk of Bukhârâ, ib. 3140. Mirzâ Yahyâ, a nephew of Mirzâ Tûbîr Wâhidî, ib. 3141. Yarak of Kazvin, ib. 3142. Jamâl-âlîn Yûsunî, ib. 3143. Muhammad Ashraf Yakhî of Kashmîr, was still alive in the beginning of Muhammadshâb's reign, ib. 3144. Kûrîsînâq, with the takhallus Yâksân, a Khâtri, lived in Shâhjahûn'âbâd, ib. 3145. Muhammad 'Akîl Yakhî, ib. 3146. Ahmad Yârkhân Yakhî, son of Allahâyârbî; his ancestors had gone from Turkiestan to India, and became Amirs under the Timurîde Sultan; he was a contemporary of 'Akîl Yakhî, and lived till the end of Muhammadshâb's reign, ib. 3147. Shâh Yakîn, went as dervish to Dîhî, on fol. 516b. 3148. Yusufbeg of Bukhârâ, died a few years before the completion of this tadbirâshât. This copy (which appears to be unique in Europe at least) was finished the 11th of Safar, A. H. 1224 = A. D. 1809, March 28.

FF. 516; 4 cols., each II. 25; Nasta'îb; size, 15 in. by 8 in. [Ettler 395]
IX. Geography, Cosmography, and Topography.

396

Suwar-albaldān (صور البلدان).


The title given above is written on the first page, perhaps by another hand, if it is not simply retraced by a second hand; it does not occur in the book itself, but is confirmed in a later page, viz., on fol. 354, and vol. i. pp. 318, 338, 340, and vol. ii. p. 554.


This prince finds a geographical work with maps, written in Arabic, on fol. 2b: 1 a vahti dāne bālā ḫāna, ra. 2

Sulṭān-ye-ābādī bi-ha avam nāmadandī ra. 3

Istakhārī, in his Travels, gives the following: 4

Now in order to enable the reader to compare this version with the Arabic text and with the other Persian translations we add the following passages:

Fol. 5b, beginning of the work; comp. Ouseley, Oriental Geography by Ibn Haukal, p. 3: 5

In the following, however, it seems to have been confirmed by a different copy, as is evident from the following note, written on the last page in the original handwriting:

1 Rubbed out.
2 Hole in the paper.
3 Rubbed out, but the traces of these two words seem to be visible.
CATALOGUE OF PERSIAN MSS.

397

'Ajā'iš-al-makhmāliḵāt (چیت‌های مکه‌ای).

Persian translation of the first part of the Arabic cosmography of Zakariyyāʾ bin Muhammad bin Mahmūd Al-Kazwīnī (زکریای بن محمد بن محمود کازوینی) who died A.H. 682 = A.D. 1283. The name of the translator is not known. According to a note in a MS. at Vienna (see G. Flügel, ii. p. 506) the title of this translation would be خَلْدَة الأگْرَائِب. This version, along with all the illustrations, was lithographed at Tabrīz in A.H. 1264 = A.D. 1847; see Trübner's Record, No. 45 (May 15, 1869), p. 467. It was edited by F. Wüstenfeld, Göttingen, 1849 (زکریای بن محمد بن محمود کازوینی کمیکری، ارث‌التألویک). The translation is known as کتاب الخلافات, and partly translated into German by Dr. H. Ethé, Kazwini's Cosmographie, Die Wunder der Schöpfung, Erster Halbband, Leipzig, 1868. See Réau ii. p. 462 sq.; Catalogue des Manuscrits et Xylographes, p. 258; H. Khalifa, iv. p. 188; S. de Saucy, Chrestomathie Arabe, 1st ed. iii. p. 184 sq.

Beginning:


398

Another copy of the same work.

The wording here sometimes differs from Ouseley 312, but we do not consider these discrepancies sufficient ground for assuming another translation.

The numerous illustrations of this copy are very bad. It is of a much later date than the previous copy.

Fr. 28b, l. 19; cursive Nastaliḵ; size, 11½ in. by 7 in. [Ouseley 313.]
GEOGRAPHY, ETC.

401

Áthár-albilád wa akhób-alíbálád

Another abridged Persian paraphrase of the second part of Kazwini’s cosmography, beginning with the same Arabic preface as the original work, viz.:  علة وللبلاد لكبرياتها وعظمتها لمشاهدها والدوام لمفاصلها بأقوم الغاذب.

Then follows, instead of the three mukaddimas, which are entirely omitted here, a short preface of the translator, who hides his name; and immediately after that begins the first Ilkım, on fol. 3. The second begins on fol. 34, the beginning of the third is not found, but there is a large lacuna between ff. 64 and 65 (fol. 64 corresponding to p. 92 in Wüstefeld’s edition, and fol. 65 to p. 104 of the same, so that a small remainder of the second and a good portion of the third Ilkım are missing). The fourth Ilkım begins on fol. 143, the fifth on fol. 227, the sixth on fol. 376, the seventh on fol. 409. The right order of ff. 218-223 is: 218, 220, 219, 222, 221, 223. This translation is much shorter than the original work, many less important parts of the Arabic text having been left out entirely, and many others given in a more concise form. Copied A. H. 1021 = A.D. 1612, 1613.

Ff. 473, ll. 15; small, but clear Nasta’līk; illuminated frontispiece; size, 7½ in. by 3½ in. [FRASER 140.]

402

Ghará’ib-al-dunyá

A poetical abridgment of the second half of Kazwini’s جهاث الالتفاظ (the first or cosmographical part of his famous work), by Jalál-al-din Hamzah Ádhnî of Asfar-án, who lived in the time of Sháhrúshb and died A. H. 866 = A.D. 1461, 1462 (comp. A. Sprenger, Catal., p. 315, and the colophon of this copy, fol. 192a). The same author’s name appears in another copy of this work, India Office, No. 191. We learn at the same time from that copy, No. 191, and another in the same library, No. 78, that this work forms only the second Ilkım of a much larger poetical cosmography by Ádhnî, entitled مراتب، the mirror. Ádhnî divided his whole composition into the four following Ilkım:

1. جهاث المعاني
2. جهاث الدنيا
3. جهاث المعاني
4. كتب معاني وفحا

Our copy contains only the second Ilkım of this: مراتب;

baits; comp. India Office, No. 78, fol. 57, ll. 11-17. Our copy contains only the second Ilkım of this: مراتب;

Another shorter copy of the same work.

Another copy of the same second Ilkım of Ádhnî’s Mirát, entitled Ghará’ib-al-dunyá, beginning and ending in the same way as the preceding MS.; but much shorter than that, and differing from it in the subdivisions and the number of baits in each chapter. For instance, on fol. 96a there are wanting, between ll. 2 and 3, 18 baits (comp. Elliot 47: fol. 7b, l. 8–fol. 8a, l. 11); on fol. 46b, between ll. 15 and 16, 9 baits (comp. Elliot 47, fol. 28a, l. 4 sq.); on fol. 19a, between ll. 5 and 6, 18 baits; on fol. 24b, between ll. 1 and 2, 6 baits; between ff. 52b and 53a, 5 baits; and so on through the whole
catalogue

Besides that, there are entirely missing in this copy the following parts of Elliot 47:
The chapter

(sol. 8b, last line—fol. 11a, l. 13
(probably there is a lacuna in this copy after fol. 5).
The chapter

"  فصل المکاال، "  کلشت ، "  کلشت ، "  کلشت ، fol. 154b, l. 10-fol. 155b, l. 8.
"  کلشت ، "  کلشت "  کلشت , fol. 153b, l. 4-fol. 154b, l. 8.
"  فصل المکاال، "  کلشت , fol. 156a, l. 7-fol. 160a, l. 10.
"  کلشت ، "  کلشت "  کلشت , fol. 156b, l. 3-9.
"  فصل المکاال، "  کلشت , fol. 158b, l. 9-fol. 159b, l. 2.
"  کلشت ، "  کلشت "  کلشت , fol. 160a, l. 7-fol. 171b, l. 1.
"  کلشت ، "  کلشت "  کلشت , fol. 161b, l. 4-fo1. 174a, l. 1.
"  فصل المکاال، "  کلشت , fol. 176b, l. 13-fol. 178b, l. 10.
"  کلشت ، "  کلشت "  کلشت , fol. 178b, l. 4-fol. 179b, l. 4.
"  فصل المکاال، "  کلشت , ff. 180a-181b, l. 13.
"  کلشت ، "  کلشت "  کلشت , fol. 183b, l. 9-fol. 187b, last line.
"  فصل المکاال، "  کلشت , ff. 188b-189b, l. 10.

On the other hand, ff. 86a-87a, l. 6 of this copy have another place in Elliot 47, see there, fol. 189b, l. 13-fol. 191a, last line; and fol. 88b, l. 5-fol. 89b of this copy are not found in Elliot 47.

This copy contains a considerable number of very remarkable illustrations, many of which are not badly done; they are painted in gold ink on white ground, and except the brown and flesh-colour, other colours appear very rarely.

There is no date, but a note (of a different hand) on fol. 13: 'examined on the 23rd Muharram, A.H. 1105' = September 24, A.D. 1693. This copy is very carefully written, and may be 300 years old.

Ff. 91, 2 coll., each l. 17; Nasta'īk; size, 9 in. by 5+ in.

[Ouseley 48.]
405

Risāla-i-'Ajā'ib-almakhluqāt (ساله عجائب المخلوقات).

Another anonymous treatise on the wonders of the creation, beginning: 

The division of this risālah is not quite clear, there are rubks, faks, dhikrs, etc., but the headings being very often omitted, it is impossible to trace them. It begins with some wonderful stories from the lives of Isakandar, Lukmān, etc.; then follows, on fol. 34b, the first rukn on the superlunary things (العقدة), interspersed also with a great number of short stories. A chapter on angels, an account of thunder and lightning, and etc., are likewise found in this rukn.

The second rukn on the superlunary things seems to begin on fol. 39a (heading wanting), and contains many subdivisions. We quote the more important ones:

The third rukn is not found; the fourth, on cities, mosques, and churches, begins on fol. 52a (الركن الرابع) (in the blind and the masajid and the khanqas: 

The fifth, on the following subdivisions: 

The sixth, on the seven days and the tmons.

The seventh, on the chakras.

The eighth, on the five elements.

The ninth, on the four winds.

The tenth, on the four seasons.

And the following on fol. 4b:

The whole is divided into an introduction (مقدمة), a preface (نافحة), three chapters (مقابلات), and a conclusion (حائط).

The first chapter, on fol. 5a-7a:

The second chapter, on fol. 10-12a:

The third chapter, on fol. 18a:

Conclusion, on ff. 323b-337a, about the wonders of the world. Beginning: 

According to the colophon on fol. 337a, this copy was made in Lahūr. The date was originally destroyed, but was retraced by a later hand and restored as 1211 (the last number being torn off). This would be A.H. 1210-1219, and evidently the Ms. is considerably older. The scribe's name seems to have been Khidr Kuli (السدر). On the first page are seals of former possessors, with the dates A.H. 1112 and 1188.

The first volume, f. 1-180, the second ff. 181-337, li. 19; Nasrulkh of two different hands; the first, No. 64; f. 1-180; the second the rest; size, 8½ in. by 4½ in. [Ouseley, 54, 55.]

406

Nuzhat-ālkulub (نزهة الجلوان)

A cosmography by Hamdallah bin Abi Bakr bin Ahmad Almustaufi Alakswini (see No. 54, fol. 3), the author of the Ta’rikh-i-guzida, who died A.H. 750= A.D. 1349. H. Khalfa describes the work in tom. vi. p. 330. The author quotes a poem of his own, called Zafar-nāma, No. 54, fol. 4 (mentioned in H. Khalfa iv. p. 176). On fol. 5a (No. 54) he mentions the death of Sultan Abū Sa‘īd, A.H. 736.

In the preface on fol. 3b he enumerates several works, which he used in compiling this book:

Nuzhat-ālkulub (نزهة الجلوان)
The same work.
The list of the works used by Ḥamdallah is more complete in this copy and in Ouseley 230, the names of the authors being added. From the comparison of the three MSS. we give the following survey:—

Suwar-al-akālim, by Abū Zaid bin Ahmad bin Suḥail Baṣkhi; Ouseley 230, Abū Zaid Ahmad bin Suḥail Baṣkhi.

Kitāb-al-biyān, by Ahmad bin Abū ‘Abdallāh (so Ouseley 230; Ouseley 229 has here misplaced the names).

Masālik-al-mamālik, by Abū Ǧāsim ‘Abdallāh bin Khūrāḏḏā Khurāsānī.

Jahān-nāma, by —— (the name missing in all three copies, and in Ṭūrī too).

Ṭabākāt-i-Hamadānī, by Abū Ǧāsim ‘Abdallāh, the scribe of Alvākīdī (Ouseley 230; Ouseley 230, Ouseley 54.).


Fārs-nāma, by Ṭūrī Al-bałḵī, comprising Ṭūrī at the time of the Sālīqūṯ Sūlṭān Muḥammad.

Dhikr-i-wīlāyāt-i-Kirmānī, by Khvāǰā Naṣīr-aldīn Munšī-i-Kirmānī.


Ṭāhār-al-bīlābīyān, by Abū-Ṭāhān Muḥammad bin Ahmad Birūnī Khwārizmī the astronomer.

Kitāb-al-ṭarāḥīm, by the same author.

Ṭāhār-al-bīlābīyān dar dhikr-i-Ḵāzīnī, by Ṣafī Ṣafī Ḫāli̇lī (so Ouseley 229; Ouseley 230, Ḫāli̇lī) Ḫāzīnī.

Risālā-i-Malikshāhī, description of those countries which the Sālīqūṯ Sūlṭān Malikshāh had seen; the name of the author is not given.

Ṭārīḵh-i-Isfahānī, by Ḥāfīẓ Abī-al-rāmīn Muḥammad bin Ẓāfīq Abī-al-bākānī.


Ṭārīḵh-i-Mīrghīb (Ouseley 230 adds, ‘by ——’).

Akhkāh-i-Ṭaṣṣāḥi̇nī and Ṭaṣṣāḥi̇nī-nāmā-i-Ṭabāḵānī (Ous. 54, Tāṣṣāḥi̇nī-nāmā), by Khwāǰā Naṣīr-aldīn Muḥammad Țūsī.

Contents:
Introduction on fol. 3b. Preface on fol. 4b.
The first chapter on fol. 44b.
The second chapter on fol. 101b.
The third chapter on fol. 153b.
Conclusion on ff. 216b–225b.

This carefully written copy is not dated; it is of a more recent date than either Ouseley 54 and 55, or Ouseley 230. It is collated throughout. The name of the scribe is Muḥammad Alṣhirāzī.

Ff. 225, ll. 13; Naṭāl; size, 9½ in. by 5½ in. [Ouseley 229.]

A third copy of the same work.
Introduction on fol. 7b to fol. 8a, l. 4; this is only the beginning of the introduction, the greater part being wanting.
Preface on fol. 8a, l. 5.
First chapter on fol. 13b.
Second chapter on fol. 110b.
Third chapter on fol. 192b.
Conclusion on fol. 298b.

This copy begins with the heading ‘ettāf li awwāl idā in ṣayāba, omitting the customary introductory prayer.

No date. There are, however, several notes on the fly-leaf (fol. 1b). ‘Iṯrūḏ Dād’),[2] that is, a. h. 1003, 1003, 1013, 1014, 1023. Accordingly this copy must have been finished before 1002= a. d. 1593. There is no sign of a collation.

Besides the above-noticed lacuna there seem to be other minor lacunae, where the original of this copy appears to have been destroyed or illegible; see ff. 143, 145, 148.

Ff. 311, ll. 19; Naṭāl; size, 9½ in. by 6 in. [Ouseley 230.]

Another copy of the same work.
Contents:
A complete table of contents on fol. 1b.
A fragment, treating of cosmographical matters, several stones, etc., on fol. 5b, beginning: ‘Ardad adn dż[d] kān al-‘ulāmā’.

Introduction on fol. 9b.
Preface on fol. 59b.
First chapter on fol. 64b, second chapter on fol. 150b, third chapter on fol. 225b.


The Arabic paging is wrong from the beginning down to fol. 53, and from fol. 227 down to the end. Finished on a Friday, the 20th of Rabīʿ I. a. h. 1024 = August 21, a. d. 1615, for the library of Mirzā Abī Ṣabīr Ibn Ḥuṭrāmān; Mirzā Muḥammad, by Mirzā ‘Ali bīn Muḥammad Khāṭib.

Ff. 96b, ll. 23; Naṭāl; many marginal glosses and additions; size, 10 in. by 7 in. [Elliot 285.]

The same.

Introduction on fol. 7b; Preface on fol. 48a; Chapter I on fol. 51b; Chapter II on fol. 120b; Chapter III on fol. 185b; Conclusion on fol. 283b.
Copied a. h. 1082= a. d. 1671, 1672.

Ff. 311, ll. 21; Naṭāl; illuminated frontispiece; the first two pages adorned; size, 10½ in. by 6½ in. [Fraser 187.]

The same.

This copy is arranged in the same way as Elliot 283, beginning with the table of contents on fol. 1b, and the fragment on fol. 6b. Introduction on fol. 11b; Preface
on fol. 81b; Chapter I on fol. 87a, II on fol. 203b, III on fol. 311b (without a heading); Conclusion on fol. 505b. Many marginal glosses and additions. Finished on a Friday, the 5th of Dhu-al-alq’adah, in the 30th year of the reign of Mamluk (Alamgir) that would be A.H. 1098 = A.D. 1687, Sept. 12.

No. 281, ff. 1–199; No. 282, ff. 261–323, ll. 17; careless Nasta’lik; written by different hands; size, 9½ in. by 6½ in.

[Editor 281, 282.]

412

A defective copy of the same.

Introduction on fol. 5b, being incomplete in consequence of a lacuna after fol. 10; Preface and beginning of the first chapter are also entirely missing; Chapter II on fol. 70b, III on fol. 124b (heading forgotten); Conclusion on fol. 203b.

Copied A.D. 1646. Fol. 10b and a part of fol. 190a are left blank.

Ff. 211, ll. 24; European handwriting; size, 12½ in. by 7¼ in.

[Marsh. 196.]

413

Kitâb l-Masâlik-al-mamâlik (Kitâb Masâlik al Mâlik).


Beginning: سبب و مناسب خدارگانكه مارا خدر

و مخصوص کردنی‌ود و منزلت مارا از دیگر حیوانات در

کردنی‌ود al ko (3).

It contains a general description of the seven climates with various tables, and a special description of all the wonderful and remarkable countries, islands, towns, etc., in each of them, together with legends and traditions of renowned places, and a sort of cosmographical account of the world, its products, etc. For further details see Rieu, loc. cit.

No date.

Ff. 49–146, ll. 15; Nasta’lik; size, 6½ in. by 4½ in.

[Selld. 95 Sup.]

414

Jam-i-gitinmâ (Jam-e-gitiyinma).

A sort of cosmographical primer, treating in thirty small manuscripts, an introduction, and a khâthmah, of all the questions discussed, for instance, in Kayzumi’s cosmography. It begins with a jîthbab, which gives an explanation of the two kinds of existence, the invisible and the visible; the first manuscripts discuss theological, metaphysical, and physiological matters; the following ones the superluminary affairs, the spheres, stars, etc.; afterwards come the sublunary things, the elements, etc. The author is Mir Ghiyâth-al-Din Mansûr, no doubt identical with the author of the famous work on

ethics, ii, (1189), qâl-i-Mansûr bin Mir Sadr-al-Din Muhammad al-Shâhâl al-Shâhâzâ, who died A.H. 948 or 949 = A.D. 1541 or 1542; comp. Rieu ii. p. 826, and G. Fügel iii. p. 292.

Ff. 10–15b and ff. 73–74b, ll. 23; Nasta’lik; size, 10½ in. by 5½ in.

[Maud. 313.]

415

Majma’-al-gharibât (Majma’ al-Gharibât).

Part of a work on cosmography, which according to Rieu i. p. 426 was compiled by Sultan Muhammad bin Darwish Muhammad al-Mu’affa al-Balkhi for his sovereign, Pir Muhammadal-Khân (A.H. 963–974 = A.D. 1556–1566). The preface, however, of this copy seems to have been composed at a later time, because it is dedicated to Abdallâh-Khan, Prince of the Shâhânshâh dynasty, who reigned over Transoxiana, Kipcak, Khurasan, and Turkestan, A.H. 990–1006 = A.D. 1582–1597. His history is related in Osm. 269 on ff. 126–149b. His full name was Abû al-Muzaffar ‘Abdallâh Khan Bahâdur Ghazi bin Iskandar Khân bin Jâmi Bâg Sultan bin Khwâjah Muhammad Sultan bin Abû al-‘Alâ’ al-Khârîkhân.

Beginning: یاما جمع مجریان Planner: مامامیاحی einf. (3) دانای سینش شناس و مشوره را یآ

The work is divided into fifteen chapters:

باب 1 در شیار غربت و عیانی که افلاک واقع است

on fol. 4b.

باب 2 در ذکر عیانی و عیانی که افلاک واقع است

on fol. 16b.

باب 3 در پیام بیضانه امصور و عیانی که در آنجا واقع است

on fol. 26b.

باب 4 در ذکر عیانی آدمی

on fol. 55b.

باب 5 در عیانی حیوانات

on fol. 65b.

باب 6 در عیانی نباتات

on fol. 72b.

The end of this and all the following chapters, the contents of which are stated on fol. 45, are wanting.

According to a note on the last page this copy was finished the 12th of Rajab, A.H. 1085 = A.D. 1674, October 12. It once belonged to the library of the emperor Almaddah, according to a seal with his name and the date 1164 on the first page. This copy is very bad; many blanks are left towards the end.

Ff. 76, ll. 15; Nasta’lik; size, 8 in. by 5½ in.

[Ouseley 47.]

416

Haft Iklim (Haft Iklim).

A geographical encyclopedia, describing the seven Iklim (Sijâra) of the world, their chief countries and towns, giving at the same time the past and present history of each town and full biographical notices regarding their celebrated men. It was compiled in six years by Amîn Ahmad Râzî, and finished, according to the following chronogram:
This copy begins with an incomplete index (only comprising the four last Iklims and opening with مرحوم شاهبهان), on ff. 1-11b.

Preface on fol. 12b, beginning: خرد هر کجا گنگی: نام خدا سازد آنرا کلید از

First Iklim on fol. 14b.
Second Iklim on fol. 23b.
Third Iklim on fol. 48b.
Fourth Iklim on fol. 206b.
Fifth Iklim on fol. 501a.
Sixth Iklim on fol. 581a.
Seventh Iklim on fol. 603b.

A small blank on fol. 207b. A large portion of the contents of this eminent and extremely valuable work is scattered in the notes of Barbier de Meynard’s translation of Yāqūt: ‘Dictionnaire géographique etc. de la Perse,’ Paris, 1861.

This copy was finished the 11th of Rajab, a.H. 1039 = A.D. 1629, February 24th, only thirty-seven years after the composition of the work itself.

Ff. 666, ll. 21; Nasta’līk, written by different hands; old mounted MS., without any ornaments; size, 13¼ in. by 9½ in. [Elliot 158.]

417

Another complete copy of the same work.

The text of the Haft Iklim begins on fol. 13b:

Two indices on ff. 1b-12a, a geographical one on ff. 1b and 2a, and a biographical one on ff. 2b-12a; the former contains the names of all the countries and cities described in this work, the latter all of the famous persons born in each of them.

Iklim I on fol. 14b, Iklim II on fol. 22b, Iklim III on fol. 41b, Iklim IV on fol. 166b, Iklim V on fol. 396b, Iklim VI on fol. 455b, Iklim VII on fol. 471b. This copy was finished the 4th of Dhu-al-ka’dah, a.H. 1075 = A.D. 1665, May 19th.

Ff. 473, ll. 25; Nasta’līk; large waterspots throughout, many pages severely damaged; small illuminated but rather effaced frontispiece on fol. 13b; size, 9½ in. by 5½ in. [Walker 85.]

418

The same.

Iklim I on fol. 3a, Iklim II on fol. 13b, Iklim III on fol. 37b, Iklim IV on fol. 166b, Iklim V on fol. 487b, Iklim VI on fol. 564b, Iklim VII on fol. 584b. It was copied between the 15th of Sha’ban and the last of Dhu-al-bi’jah, A.H. 1199 = 23rd June–3rd November, A.D. 1785, by Muḥammad Sa’īd-al-dīn Ǧamṣīd, for a certain Shāh Ḥamzah.

Ff. 588, ll. 21; Nasta’līk; size, 12½ in. by 7½ in. [Ouseley 377.]

419

The third and fifth Iklim of the same.

Third Iklim on fol. 11b, fifth Iklim on fol. 143b. No date.

Ff. 207, ll. 20; large and distinct Nasta’līk; the original leaves are put into a modern margin; bound in linen with flower; some corners injured; size, 13½ in. by 9½ in. [Elliot 159.]

420

The fourth Iklim of the same.

No date. Both this and the preceding MS. are parts of the same copy, no doubt, and it is a matter of regret that there are wanting in our collections the remaining four Iklims of it, as it proves to be one of the most correct and excellent copies of Rāz’s work. The beginning in both quite agrees with that in Elliot 158 and Ouseley 377. The Arabic paging is wrong from fol. 42 to fol. 138.

Ff. 251, ll. 20; paper, handwriting, and size exactly the same as in the previous copy; mounted MS. [Elliot 160.]

421

Tuhfat-‘ain-allhayat (تَحْفَة عَمِّي الْلِّيابَات).

A cosmographical tract, compiled from older standard works, by an anonymous author. It is dedicated to a Sultan MahmūdīKhān, but since there is neither date nor any kind of pedigree added to this name, it is rather difficult to say which Mahmūd the sovereign in question is. We suppose Mahmūd of Khānābād is meant, who was proclaimed king A.H. 1130 = A.D. 1718; see Malcolm, History of Persia, i. p. 617, London, 1815.

This little tract is divided, according to fol. 2a, l. 11, into a mukaddimah, three ma‘kalas, and a khatmah; but in fact there are four ma‘kalas, since two different chapters appear, both styled مَيْلَاء دُوْرَم (Mīlā’ al-Dūrām).

Ff. 531, ll. 8; large, paper, handwriting, much damaged; size, 13 in. by 8½ in. [Elliot 166.]

Ff. 473, ll. 25; Nasta’līk; large waterspots throughout, many pages severely damaged; small illuminated but rather effaced frontispiece on fol. 13b; size, 9½ in. by 5½ in. [Walker 85.]

The proper order of the leaves is ff. 1-9, 13-15, 16-12, 16-43.

Beginning: شَكْرُو سِيَاسَةٌ دِينُ و حَمْدُ بَيْنَقِيْسِ مَرْصَانَعِ.

Copied by an inhabitant of Gujarāt, Sayyid Huṣain, and dated the 27th of Junmād-alawwāl, A.H. 1205 (1788). Several illustrations.

Ff. 43, ll. 19; Nasta’līk, mixed with Shīkasta; size, 12½ in. by 7½ in. [Ouseley Add. 142.]

422

The fifth Iklim of the same.

No date. This is the same copy as before, fol. 143b, etc.; another MS. is Elliot 158. It was copied between the 15th of Sha’ban and the 23rd of Dhu-al-bi’jah, A.H. 1204 = A.D. 1792, by Muḥammad Fakhr Allāh Shāhīd, for a certain Shāh ʿAlī\\ư
422

GEOGRAPHY, ETC., 414

Hadikat-al-aklām ( لمدة الكلام).

A large modern geographical encyclopaedia by Kādi Murtaḍā Husain Dalārāmi, entitled Hadikat-al-aklām, or the garden of (the seven) climates. The author tells us in the introduction that he was from his tenth year (A.H. 1142 = A.D. 1729-1730 in Muḥammadshāh's reign), to his fifty-fifth year (A.H. 1187 = A.D. 1773-1774, in Shāh 'Alām's reign), in the service of many Indian Amirs, the detailed list of which, together with some other biographical details of the author, is given by Rien iii. p. 992 sq.; comp. Elliot, History of India, viii. pp. 180-183. Some time after he had made the acquaintance of some Englishmen, principally of Captain Jonathan Scott, and having entered this gentleman's service, A.H. 1190, he began to compile this encyclopaedia on the basis of all the books written on the same subject, in order to offer a comprehensive manual of science to Arabic and Persian scholars. It therefore contains not only a general geographical description of the countries, cities, etc., but an abridgment of their political and literary history, biographies of learned men, poets, etc. This copy seems to be the author's autograph. Contents:

A complete index of the whole work, on fol. 1 b, with a short preface, beginning: 

عبد محمد رضي قادر ذو دُبّل بالإسم.

Introduction, containing the author's life, and events, on fol. 37 b (t), beginning: 

حميد محمد مردخاي,

First Iklīm, on fol. 41 b (s), containing among other subjects: 

ذکر حریم، on fol. 41 b; عد، on fol. 45 b; ذکر حریم، on fol. 45 b; جزیره جزیره جزیره، on fol. 47 b; مسلمات جنی، on fol. 47 b; اخبار آنها, beginning with Adam, on fol. 48 b; مسلمات جنی, from Guyānārth to Biwār, on fol. 54 b; دنجی, on fol. 56 b, etc.

Second Iklīm, on fol. 57 b (r), containing: 

شمس, its history, celebrated men, etc., on fol. 57 b; Muhammad's life, on fol. 58 b; the first four Khalīfs, on fol. 78 a; the Imāms, on fol. 78 b; فیض, on fol. 77 b; الیک, on fol. 78 b; الحمامان, 'Adilshāhī, Baridīyyah, and other dynasties, on fol. 78 b; الیک, on fol. 99 b; بالادنود, on fol. 107 b; دربار its Sultāns, on fol. 109 b; مالک, and its kings, on fol. 113 b; تمدن and its rulers, on fol. 120 b; ملتان; on fol. 131 b; فيكأن, on fol. 134 b; فیض, on fol. 135 b; السهرود, on fol. 138 b; الیک, on fol. 142 b; السهرود, on fol. 145 b; السهرود, on fol. 151 b; السهرود, on fol. 153 b; السهرود, on fol. 155 b; السهرود, on fol. 156 b; السهرود, the celebrated men of the second Iklīm, on fol. 159 b.

Third Iklīm, on fol. 163 b (r), containing: 

احوال شامیهان آدیاد, on fol. 163 b; مسلمات هندستان, on fol. 163 b; the Sufis of India, and its different dynasties after and before the Indo, in three fasils, on fol. 165 b; اخبار سلاطین دیلمان, beg. with Bābār, on fol. 199 b; همایون, on fol. 201 b; Akbar, on fol. 204 b; Jahāngīr, on fol. 208 b; Shāhjahān, on fol. 209 b; ‘Alamgīr, on fol. 221 b; his correspondence, on ff. 222 b-231 b; Bahādurshāh, on fol. 233 b; Mu‘izz-ud-Dīn Jahāndārshāh, on fol. 236 b; Farrukhsāyīr, on fol. 237 b; Muḥammadshāh, on fol. 238 b; ‘Alamgīr II, on fol. 239 b; Shāh ‘Alām, on fol. 241 b; مالکآباد, on fol. 241 b; other towns in the province of Dīlī, etc., on ff. 242 b-245 b; Lahore, on fol. 246 b, on fol. 249 b; ‘African, on fol. 251 b; پنجه, on fol. 252 b; پنجه, on fol. 253 b; Pānjbār, on fol. 254 b; ‘Agra, on fol. 257 b; پنجه, on fol. 258 b; ‘Indo, on fol. 259 b; فیض, on fol. 262 b; فیض, on fol. 263 b; the history of the prophets, a continuation of the list in the first Iklīm, from Hurābīm to Isā, on fol. 271 b; دمشق, on fol. 271 b; the history of the Banu ‘Umayyah, on fol. 273 b; the most celebrated Amirs of the Umayyades, on fol. 276 b; Egypt and its dynasties, on fol. 277 b; فیض, on fol. 280 b; فیض, on fol. 281 b; فیض, on fol. 282 b; the history of the Banu ‘Abhās, on fol. 286 b; the most celebrated wazirs, etc., of the ‘Abbāsides, on fol. 292 b; فیض, on fol. 293 b; فیض, on fol. 294 b; فیض, on fol. 295 b; فیض, on fol. 296 b; فیض, on fol. 297 b; فیض, on fol. 298 b; the history of the ancient kings of Iran, a continuation of the list in the first Iklīm from Dalhāk to Iskandar, on fol. 298 b; celebrated men, principally of the Greeks, before the Islam, for instance:

فیض, on fol. 347 b; ‘Indo, on fol. 347 b; یکرمان, on fol. 348 b; ضهیر, on fol. 349 b; ‘Indo, on fol. 350 b; ‘Indo, on fol. 350 b; ‘Indo, on fol. 351 b; ‘Indo, on fol. 356 b.

Fourth Iklīm, on fol. 371 b (r), containing: 

اصفهان, on fol. 372 b; جوهر، on fol. 372 b; دیلمان, on fol. 373 b; طبرستان باوه، on fol. 374 b; ‘Indo, on fol. 375 b; ‘Indo, on fol. 376 b; ‘Indo, on fol. 377 b; دیلمان, on fol. 377 b; ‘Indo, on fol. 378 b; ‘Indo, on fol. 379 b; ‘Indo, on fol. 380 b; ‘Indo, on fol. 381 b; دیلمان, on fol. 382 b; ‘Indo, on fol. 383 b; ‘Indo, on fol. 384 b; ‘Indo, on fol. 385 b; ‘Indo, on fol. 386 b; ‘Indo, on fol. 387 b; ‘Indo, on fol. 388 b; ‘Indo, on fol. 389 b; ‘Indo, on fol. 390 b; ‘Indo, on fol. 391 b; ‘Indo, on fol. 392 b; ‘Indo, on fol. 393 b; ‘Indo, on fol. 394 b; ‘Indo, on fol. 395 b; ‘Indo, on fol. 396 b; ‘Indo, on fol. 397 b; ‘Indo, on fol. 398 b; ‘Indo, on fol. 399 b; ‘Indo, on fol. 400 b; ‘Indo, on fol. 401 b; ‘Indo, on fol. 402 b; ‘Indo, on fol. 403 b; ‘Indo, on fol. 404 b; ‘Indo, on fol. 405 b; ‘Indo, on fol. 406 b; ‘Indo, on fol. 407 b; ‘Indo, on fol. 408 b; ‘Indo, on fol. 409 b; ‘Indo, on fol. 410 b; ‘Indo, on fol. 411 b.
Fifth *Iklim*, on fol. 421b (r-s.), containing: Sharvan and the poet Khākānī, on fol. 421b; ʿilm al-ḥeṣāb, on fol. 422b; the Khwārizmshāh, on fol. 423b; some of their wazirs, on fol. 426b; ʿarāvān, on fol. 427b; Frang&aacute;os, on fol. 429b; Nashkājāna, on fol. 430b; the celebrated men of the fifth *Iklim*, begin with Rūdāgī, on fol. 430b.

Sixth *Iklim*, on fol. 437b (s-r), containing: Turkestan and its different dynasties, on fol. 437b (see Cingizkhān and his sons, on fol. 440b); the Caghātāi Khāns, on fol. 447b; Iklānī, on fol. 452b; Gūpānīs, on fol. 458b; Muḥāʃārīdēs, on fol. 453b; Timūr, on fol. 457b; his Amirs and wazirs, on fol. 461b; Khān, on fol. 502b; Gūvānīs, on fol. 463b; J. K. de J., on fol. 466b; its Christian emperors, on fol. 467b; its 'Uthmāni Sūlţān, on fol. 468b; Rūmī (Rome), on fol. 469b.

Seventh *Iklim*, on fol. 471b (s-r-v), containing: Bāṭanī, on fol. 471b; Ṣaqalīb, on fol. 472b; Ṣaḵawat, on fol. 473b; Ṣafarī, on fol. 474b; Afīrī, on fol. 475b; J. K. de J., on fol. 476b; D. R. S. R., on fol. 477b; J. K. de J., on fol. 478b; some celebrated men of the seventh *Iklim*, on fol. 479b. This *Iklim* concludes with a great number of curious notices, principally on European countries and cities, the states of all the occidental empires, and with an account of the four other parts of the world, and the Christian chronology. There is, for instance, the papal territory of the world, the cardinal (Qādī Ilī, etc. etc.

Khāṭtimah, or conclusion of the whole work, on fol. 503b (s-r-v), containing both general observations on the seven climates, particularly on their extent, etc., and some detailed additions to the single ones; see, for instance, on fol. 506b; on fol. 506b; on fol. 506b; on fol. 507b; on fol. 507b; on fol. 507b; on fol. 508b; on fol. 509a; Lithographed in Lucknow, 1881.

Not dated.

FF, 91, II, 111; Nashki; size, 7½ in. by 4½ in.

[Ouseley 90.]

424 Mirāt-i-Wārizdāt (میراث ویاریزیت)

A memoir of various contents, by Muhammad Shafiʿ bin Sayyid Muhammad Sharif, with the takhallus ʿUrbān; see Riċī p. 275. It was finished the 27th Shaʿbān, A. H. 1142 = A.D. 1730, March 16, see fol. 416b. In several places entire pages are left blank, for instance, ff. 30b, 307b, 371b; consequently it is impossible to state exactly which of the four Tabaks of this work the copy contains, most likely the fourth.

Beginning:

For detailed descriptions, etc., see also fol. 508b; and add two or three more.

In the preface the author states, that he has travelled much, and that he wants to write, on a subject neglected by others, viz. a description of those islands which, according to his view, belong to India. On fol. 59a he begins to give a geographical and historical account of the following islands and countries: Lām, Jāloos, ʿQanī, Pudish, Y. M. B. d. P., Bārdvān, etc.

Speaking of the European settlements in India, he proceeds to report on Europe (فرنگستان), on fol. 27b.

On ff. 31–60b a memoir on contemporary history of India, imperfect at the beginning.

On ff. 60a–417b a biographical work, chiefly on Indian poets and authors.

Not dated.

FF, 417, II, 15; Nastaʿlīk; size, 9½ in. by 5½ in.

[Ouseley 213.]

425 Gharaʿīb-i-rūzgār u ʿajāʾīb-i-āthār (غرائب روزگار و عجایب آثار)

An account of remarkable and wonderful places, towns, islands, mountains, etc., which the author Ḥadrat Aṣḥaf (حضرت اشراق) has himself and describes in this little work. It begins on fol. 2b thus:

In πi8a, Gharaʿīb-i-rūzgār and the following chapters appear in the first print edition of the anonymous work, and in a number of manuscripts as well. In this edition they are found in the following order:

Gharaʿīb-i-rūzgār and āthār (works) 423

A memoir by Muhammad Mufid Mustaʿfī bin Najm-aldin Mahmūd Bāḏḵā, who held the office of an administrator of the Waḵfs of Yazd (سیرت استیفای مؤلفه) on fol. 6v; he lived at the time of Shahīmān, A. H. 1077–1106 = A. D. 1666–1694, who is mentioned in the preface on fol. 5b; comp. Riċī pp. 207 and 427.

Beginning:

For detailed descriptions, etc., see also fol. 508b; and add two or three more.

In the preface the author states, that he has travelled much, and that he wants to write, on a subject neglected by others, viz. a description of those islands which, according to his view, belong to India. On fol. 59a he begins to give a geographical and historical account of the following islands and countries: Lām, Jāloos, ʿQanī, Pudish, Y. M. B. d. P., Bārdvān, etc.

Speaking of the European settlements in India, he proceeds to report on Europe (فرنگستان), on fol. 27b.

On ff. 31–60b a memoir on contemporary history of India, imperfect at the beginning.

On ff. 60a–417b a biographical work, chiefly on Indian poets and authors.

Not dated.

FF, 417, II, 15; Nastaʿlīk; size, 9½ in. by 5½ in.

[Ouseley 213.]

425

Gharaʿīb-i-rūzgār u ʿajāʾīb-i-āthār (غرائب روزگار و عجایب آثار)

An account of remarkable and wonderful places, towns, islands, mountains, etc., which the author Ḥadrat Aṣḥaf (حضرت اشراق) has himself and describes in this little work. It begins on fol. 2b thus:
An index on ff. 1b-2b. The author, also known as a poet (see Rieu ii. p. 712), lived in Muḥammadshāh’s reign (A. H. 1131–1161).

Ff. 20, ll. 11; Nasta’īlīk; size, 8½ in. by 5½ in. [BODEL. 588.]

426

A description of Makka, its sanctuaries and holy places (in size, length, etc.), especially of the Ka’bah and its relics, etc. No title nor author’s name appears.

Beginning: بسم الله الرحمن الرحيم لله ذلك ال۱۰

A preface of a few lines states that this short treatise was written در بیان مقدار زراع (ذاع) مکتوب معمّم در حراسة لله تعالى عن الآثات والبلاطات ومساحتهم مصوب للرد كما عبر تستم حر رسم معمّم وزاده الله تعالى وتعظيمًا وغير ذلك

Copied in the forty-fifth year of the emperor ‘Ālamgir’s reign, A. D. 1690.

Ff. 8, ll. 23; Nasta’īlīk; size, 8½ in. by 4½ in. [WALKER 42.]

427

Kiblat-al-fakh (قبلة الأفاق).

A treatise on the real meaning of the Kiblah, that is, the direction towards the Ka’bah at Makka, and the position of all remarkable places in the world with relation to that spot, by an anonymous author; divided into four books, and subdivided into many sections.

Beginning: الظلم كما وَلْت نبيك قبَلٌ برَزْهَا انْزَلَ عليه وَلَدِيَت السُّلَّاتُ أَرْكَاهَا وَمِنَ السُّكَّ那样的 قبلة بَيْنَمَا يَنْسَبُهَا

The copy is written on fol. 1b.

Beginning: كان يَتَّلَّبُ في بِنَانِ تَحْصِيلٍ قبَلٍ بَيْنُهَا جَمِيعُ البُلَّادُ الَّتِي

No date.

Ff. 24, ll. 21; small Nasta’īlīk; size, 7½ in. by 5 in. [FRASER 120.]

428

Topographical sketch of Shiraz, Isfahān, and of other places between these two towns, by Mr. Lochat, who travelled from Shiraz to Isfahān with Mr. Lochat in July, 1811. In the same year, August 4th, Sir W. Ouseley received it from Mr. Lochat; see the note on the first page.

Beginning: این چند کلمه اندوست در زبان عربی از کفیمیت حالات اخبار دار العلم شاپوری و منازل متعلق به استان و ساکن منازل متعلق به استان دار السلطنه اضافات است

In describing cemeteries and other places, the author adds some biographical notes.

Ff. 18-19, ll. 10; Nasta’īlīk; size, 5½ in. by 8½ in. [OUSELEY 158.]

429

A short geographical tract on deserts, beginning with the word بیانان غرب, and followed on fol. 46b sq. by an account of some cities, viz. Ardbabil, Kazwin, Nahawayd, Hamadan, and two others, the headings of which are left blank.

No date.

Ff. 37-46, ll. 12; European handwriting; size, 8½ in. by 6½ in. [MARSH. 42.]

X. TALES.

430

Kitāb-i-Kalilah wa Dimnah (كتاب كيلاه و دمنه).

The Persian translation of Kalilah and Dimnah, made from the Arabic version of Abū ‘Alīān ‘Abdallāh bin Almakāfī (see his preface here on fol. 16b), by Abū-‘Alīān Naṣr-Allāh bin Muḥammad bin Al-Hamīd, about A. H. 539, during the reign and at the request of the Ghaznavide Sultan Bahramshāh, who reigned A. H. 512–547 = A. D. 1118–1152; comp. this translation Rieu ii. p. 745 sq., and S. de Sacy in Notices et Extraits x. pp. 94–196, where a full account of it and many extracts in Persian and French are given.

Beginning of this copy: سياس و سعاد مرده است.

The index of the sixteen bāb is found on ff. 23b and 23b.

Bāb I begins on fol. 23b, II on fol. 26b, III on fol. 32b, IV on fol. 73r, V on fol. 90b, VI on fol. 102b, VII on fol. 124b, VIII on fol. 131b, IX on fol. 135b, X on fol. 143b, XI on fol. 152r, XII on fol. 168b, XIII on fol. 171b, XIV on fol. 176b, XV on fol. 201b, XVI on fol. 209b. Many lacunas, for instance, after ff. 46 and 50, and many slight injuries. Ff. 104 and 105 are greatly damaged. After fol. 206 there must be read immediately fol. 208, and fol. 207 is to be placed after fol. 215, being the last leaf of the copy. Many little drawings throughout.

No date.

Ff. 215, ll. 12; Nashki on ff. 49–108 (the original part of the MS.) and, by another hand, on ff. 199–209; Nasta’īlīk on ff. 1–39 and 207–215, which are supplied by a modern hand; size, 9½ in. by 6½ in. [FRASER 100.]

431

Anwar-i-Suhailī (انوار سهیلی).

The Persian translation of Kalilah and Dimnah, made by Husain Wāţī alkāshī, who died A. H. 912 = A. D. 1504, see H. Khalfi v. p. 239; Rieu ii. p. 756, and i. p. 9; Zamen i. pp. 83, 84; J. Anmer, p. 49; Catal. des E. e


Ff. 325, ll. 18; clear and distinct Nasta‘îlî; illuminated frontispieces; size, 9 3/4 in. by 6 in. [Grave 8.]

432

The same.


Ff. 472, ll. 15; clear Nasta‘îlî; size, 9 in. 6 1/4 in. [Ouseley Add. 160.]

433

The same.

Another copy of the same, not dated. Collated. Index on ff. 6 and 7.

Ff. 345, ll. 21; Nasta‘îlî; illuminated frontispieces; size, 8 1/2 in. by 4 5/8 in. [Marsden, 558.]

434

The same.

Another copy, dated the 27th of Rabî‘-al-thânî, A. H. 1112 = A.D. 1700, October 11th, but on account of its bad handwriting and the damaged condition of several leaves, inferior to the preceding ones.

Ff. 283, ll. 17-25; very badly and carelessly written in Shikasta and Nasta‘îlî by many different hands; many leaves greatly damaged; size, 11 in. by 6 1/2 in. [Bodl. 645.]

435

The same.

Complete copy. Not dated.

Ff. 254, ll. 15; careless Nasta‘îlî; illuminated frontispieces; size, 9 3/4 in. by 5 1/4 in. [Fraser 98.]

436

An incomplete copy of the same.

This copy contains from the beginning to the middle of the ninth chapter.

End: ومتاّلاد مه‌م موعود وازكاب شغل رأك.\\n\\nBeginning: سبب تأليف كتاب كيف قد وموت، مأ رأيّ اين كتاب كود که جون معلوم كه حق كيف عدد الرأي.

Ff. 327, ll. 15; Nasta‘îlî; size, 9 3/4 in. by 5 1/4 in. [Ouseley 261.]

437

Another incomplete copy of the same.

This copy is imperfect both at the beginning and end.
who at the request of his friends commenced to collect
it on the 4th Jumādā, A.H. 585 = A.D. 1189, June 20; the
name of the author (مصنف) is Sādah bint 'Abī-Allāḥīm
Shirāzī. Comp. 381, fol. 1b, ll. 7–8; 379, fol. 34, and ib. fol. 40b.

Beginning of the preface (No. 381): كَيْ بَنَامْ خَلَا جَهَانْ أَقْرَرْتُ مِنْذَ أَرَدَّ كَرَمِيًّا
كَيْ مِدِّادٍ صَفِّيَّةَ دَلَّانِيْنَ فِي مَانَادْ مَنْ حَوْرَى رَسَانَدَةَ
بُعْدَ آرَدَّ آَنَّ: عَالَمٍ وَعَالَمِيَّاَ مُقَدِّسَ هِنَّ عَلِيٌّ إِنَّما
قَمَّتْ صَدَّقَهُ مَعَ الْقَلَامِ شِيْرَازِيَ جَمَعَ أَرِنْدَةَ كَتَب
فَرَمَى ذِنَ خَاتَادَادِ بِنَ عِبْدِ الْكَاتِبِ الإِرَّاْجِيَّ مُقَدِّسَ
كِ فَنَّى وَجَلَّ زَوْدَانَا، مِنْ ذِينَ مَوْقَفٍ حَكَابِيَّ مِنْ ذِينِ
خَ يِدْ كَرَدَّ أَلِعَ

This work is not complete. At the beginning one page
was wanting, but was added by a later hand. Between Nos. 380 and 381
the continuation is disturbed, and No. 381 again is imperfect at the end.
There are additions in a more modern hand in No. 379, ff. 16–26,
and No. 380, ff. 435–450.

The MS. is not dated, but it seems to have been
in the sixth or seventh century of the Hijrah.
As two peculiarities of this copy may be mentioned
the careful distinction between ١ and ٢ in Persian words,
and the constant way of spelling ك٣ instead of ك٣.

Hājī Khālaṣ does not seem to know the work, nor is
it mentioned in any other collection. In the following
we give a short account of the beginning:

Three hundred and eighty years before Muḥammad
Halāb was ruled by a king, Marzubānshāh, and his
wazīr, Ḥāmān. The king had no son, but wished for
one. Ḥāmān, on inquiring into his horoscope, finds
that he will have a son by a lady, a native of Irāk. In
Irāk there was a king called Ṣalmān shāh, who had a
beautiful daughter named Khalīf. Marzubānshāh sends one
Jumhūr to this king, asking for his daughter. Sāmārik,
after having treated him hospitably, agrees and sends
him back along with his daughter and his wazīr,
Sharān. Gulnār had already ere this a son, called
Sharān. Marzubānshāh marries her, and she gives birth to a child
called Khurshidshāh. He is educated together with
Farrukh-ruz. At the age of seventeen he gets up a
great hunting party. On the seventh day he pursues a
jackal all day without catching it, and in the evening he
has lost his way. The same scene is repeated the next
day, when the wild ass vanishes; a desert appears
before his eyes, and in it a splendid tent. On entering
he finds there a beautiful lady, with whom he falls in
love. When she gives him drink, he falls down
senseless.

His suite, getting alarmed, set out in search of him,
and find him in that state, but tent and lady have
vanished. The prince is inconsolable at the loss of the
lady. They try to persuade him that it was a dream;
he, however, finds the ring which she gave him. They return home and the whole affair is reported to the king. Nobody can read the legend of the ring. The prince gets desperately sick. The ring is exposed in a public place, and a great sum offered to him who will decipher it.

The astrologers are consulted, and they say that the prince will be healed, \\

\( \text{will be a great king, etc.} \) Finally, a Pir comes, professing to know the owner of the ring, to understand the inscription, etc. On being led into the presence of the king and his son, he explains that the ring belongs to the daughter of the Shah of Cin, \( \text{Ford.} \) Her nurse is a powerful sorceress, called \( \text{Sho'ata}. \) If she is not sufficiently honoured, she takes the princess away to some remote place. Her name is on the ring, and it is a talisman with powerful signs. He knows the man who wrought it. The nurse puts three questions to the lovers of the princess, and as nobody is able to solve them, she destroys them all.

This Pir is in reality the nurse-sorceress herself.

The prince recovers. After long resistance on the part of the king, he sets out for China with Farrukh-rüz, two Amirs, the prince and his slave, etc. These latter make a conspiracy to kill the prince and to take his treasures. However, a slave, Timurtâsh, the \\

\( \text{s} \) of the prince, who was to poison him, reveals the secret to him. Farrukh-rüz and the prince are poisoned, and Timurtâsh becomes their successor.

Finally they arrive in China. Before being admitted into the presence of the Faghfir, the two brothers exchange \( \text{ròles}, \) Farrukh-rüz playing that of Khushshid-shâh. They are led before the princess. The result is this, Farrukh-rüz is carried off by the sorceress.

Khushshid-shâh in his distress makes friendship with \\

\( \text{Waji-i~Sad~Beyr}, \) One day, sitting in his shop, he sees passing by in the street a brilliant suite of cavaliers, the Chinese nobility; at the head of them \\

\( \text{Shu'al~Dil~Beyr}, \) and his son \( \text{Sam~Beyr}; \) Khushshid-shâh goes to them, and acquaints them with the real state of affairs. They take up his cause, and join their efforts for the purpose of freeing Farrukh-rüz, and gaining the princess for Khushshid-shâh, etc.

The story of Wis-a-Ramin is quoted in No. 379, fol. 89; i. 22.

No. 379. ff. 1-240; No. 380, ff. 240-450, li. 27; size, 12½ in. by 8½ in.

No. 381, ff. 355, li. 27; the handwriting is the same in all three volumes; large and very clear Naskh; they are ornamented with many pictures of no artistic value; in Nos. 379, 380 the headings are written in red ink, in No. 381 they are painted in gold; size, 11½ in. by 7½ in. [Ouseley 378, 380, 381.]

444

\( \text{Tuji-nâma (Tus),} \) طوطي نامه.

The fifty-two tales of the parrot in the version of Diyâ'î Nakhshabî, who wrote it A. H. 732 = A. D. 1330. He states in the preface that this work before his time was translated from the "Hindu" into Persian (\( \text{Wij}, \) \\


Beginning:

\( \text{مناقب حضرت خداوند برزنایت (1)} \) فتاقه که رازی و دیو دو نعم ایستاده \( \text{وْحَشَاء} ) \) ظلمت هنر حکم ایستاده

At the end there is a poem, which begins

\( \text{چهان در روز به ای واقع بکش} \) بر روی وقت خوشی جادر

and concludes with

\( \text{عَبَدُ افْضَالُ هَا أَفْضَالُ} \) \\

This copy seems to have been made by three different hands, not very far distant from each other in date; the first, ff. 1-25; the second, ff. 25-290; the third.

443

Kisâ-i-Cahâr Darwish (قصة جهان درويش).

Story of Azâlaâkhî, Sultan of Rûm, the four \\

dervishes, and his son Bakhtyar, commonly ascribed to the poet Amir Khusrav, who died A. H. 725 = A. D. 1325. \\


Beginning:

\( \text{روپاران ایشان و ناقالان آثار و طوطيان شكر} \)
is actually the same, and is more uniform than is usually the case in works or collections of a similar kind.

No date.


447

The same.

A very modern copy of the Tūtī-nāma, written A. H. 1222 = A.D. 1807, for an Englishman, Mr. Roll.

Beginning: (sic) مناقحات اعرضت رازق المبقات في عهد

که رازق وحشاغ

Ff. 207, ll. 17; Nasta'lik, worm-eaten throughout; size, 11½ in. by 6½ in. [Bodel. 760.]

448

The same.

The beginning of this copy, which represents the same edition as all the preceding, is different from the usual one, and runs thus: 

لعلل الله رزق العالمين

والعاقبة للمتکفین... میکورد قائل ابن رسلالله

No date.

Ff. 201, ll. 17; Nasta'lik; size, 9 in. by 5 in. [Fraser 102.]

449

Tales.

1. Ff. 1-16a. Story of Maṣ'ūd the son of Sa'id, a merchant in Samarkand; his travels to the town, where everybody is dressed in painted cloth and is painted in the face (شهب مَطْقَع بَوْنَان); his adventures there.

Beginning: روایت اختیاروناتالان وسائِاناتان (read) وکافاندان داستان این جهان رایت میکند که در مک لسورناد بازگانی بود مآبان بسبار واسباب بسیار نام او خواجیه سعید بود ان

No date.

Ff. 183, ll. 17; Nasta'lik; size, 10½ in. by 5½ in. [Ouseley 262.]

446

A third copy of the same work.

The first three and the last three leaves are added by a more modern hand. At the commencement there appears an addition, beginning: حیدم ولساي بی حیدم وپیعبص مرخوابا که گردد تفوفد اور از اجل الدن نمشید (see Cat. Lugd. i. p. 356, ll. 2, 3).

Nevertheless this is the same edition as that of the two preceding copies; the usual beginning we find on fol. 3r, l. 6:

مناقحات اعرضت رازق المبقات لعهد که رازق وحشاغ

End:

ضیا فیشمی افسانه‌ها گافته

دریش افسانه‌ها در خواب خوش غفت

Ouseley 85 comprises the tales Nos. 1-21; Ouseley 86 the tales Nos. 22-52. The text in all three copies
Ahsan-alkisas (مجمع القصص)

The finest of the stories, that is, the story of Yūnus and Zalikhā in prose, interspersed with ghazals, kasidas, mathnawi baits (for the greater part extracts from other Persian poets), verses of the Kurān, theological and mystical explanations, unkuts, fatīhas, traditions, and other quotations, by Shaikh Mu‘in al-‘Almiskīn, that is, Mu‘in bin Ḥāji Muhammad alfarāhī of Harāt, the author of the hāšt ma‘ārij mus‘ībī, a comp. Makhnaz algharā’īb, Elliot 395, No. 2291, fol. 384a. He died A. H. 907 = A. D. 1501, 1502; see Rieu i. p. 149.

Contents:

The author's preface on fol. 1v, beginning: 

رونا آننا من لدنك رحمت و هئته لنا من آرمان رشدا بسم الله الرحمن الرحيم بمجردة و ن مستغفر و رفعا به و نشكو عليه و نعود بالله الال. 

Introduction, containing the following chapters:

فصل في بيان فضائل أبي سوره كريمه, on fol. 2a.

كُلِّمْتُ في فصل المسمى, on fol. 5v (here is quoted the famous work دارو بن زهري the praise of Harat, by Hiji, dated 1189, 2nd ed., p. 551, No. 6912).

@email (limited in the passage), on fol. 17a.

Beginning of the story itself on fol. 51b: 

شرح در بيان أبي قاسم قصه شريفه وابندا نسخه ابنا علاء ولادت يوسف عليه السلام الل. 

Ff. 307-402 are misplaced, the proper order is: 397, 400, 401, 398, 399, 402. No date. On the first page the date A. H. 1043 = A. D. 1633, 1634 appears, and on the last two folios dated A. H. 1082 = A. D. 1671-1672.

Ff. 418, ll. 16; distinct Nasta’lik; illuminated frontispiece; eastern binding with flowers and birds; size, 16 in. by 5¼ in. 

[Elliot 409.]

454

Lata’if-ıaltawā’īf (الذائقة الطوائف)

A collection of tales, jokes, witticisms, etc., from the different classes of society, composed by ‘Ali bin alahusain alwāzī alkhāshī, nicknamed alasa, a son of the celebrated Wālīz Kāshī (who died A. H. 910). The author tells us in the preface, that after many molestations and hardships (زيامات و بلائات), and a year's captivity at Harat, he went, A. H. 930 = A. D. 1532, 1533; into the service of Shāh Ṣulṭān of Ghurjastān, where he wrote this book and divided it into fourteen chapters (باب). comp. Rieu ii. p. 757 sq.

مُبِّعَحُ فيه الزواج والندر بناءً على مطابقية, on fol. 2b; in eight fasads.
On fol. 18 a seal with the inscription:

\[ 
\text{بَيْنِ اللَّهِ وَالنَّارِ} \]

The same.

Bâb I on fol. 4; II on fol. 20; III on fol. 44; IV on fol. 58; V on fol. 70; VI on fol. 83; VII on fol. 102; VIII on fol. 118; IX on fol. 135; X on fol. 174; XI on fol. 202; XII on fol. 210; XIII on fol. 223; XIV on fol. 234. No date.

Fr. 247, ll. 13; Nasta'lik, written by different hands, as it seems; size, 8\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\) in.

[Fraser 107.]

An incomplete copy of the same.

This copy, incomplete at the end, breaks off in the fourth fasc of Bâb IX with the words مَوَلِئًا سَاهِرًا رَيْسٌ;

The second begins on fol. 177, last line, thus:

\[ 
\text{بَيْنِ اِبْنِ اَوْلَد} \]


Fr. 170a-184a, ll. 19; Nasta'lik; size, 9\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.

[SELX. SUP. 32.]

Kitâb-i-Dâstân (کتاب داستان).

A collection of anonymous romances, or tales of love and adventure, the titles of which are as follows:

1. داستان پیام و پیامک

On fol. 4, beginning:

Bab I on fol. 3; II on fol. 15; III on fol. 32; IV on fol. 43; V on fol. 52; VI on fol. 61; VII on fol. 73; VIII on fol. 88; IX on fol. 102; X on fol. 137; XI on fol. 161; XII on fol. 166; XIII on fol. 180; XIV on fol. 190. On fol. 101 there is wrongly written فصل instead of فصل. Beginning the same as in the preceding copy. No date.

The same.

On fol. 11, in twelve fasls.

بَيْنِ اللَّهِ وَالنَّارِ
CATALOGUE OF PERSIAN MSS.

431

460

Kisā'-i-Bādī'-aljamāl u Saif-almulāk

The love story of prince Saif-almulāk (or, according to another reading, Saif-almuluk) and the Bādī'-aljamāl, a tale from the Arabian Nights, see Ria ii. p. 764; G. Fügdel ii. p. 27.

The preface begins thus: نافتنين أنت ابن حكوات و طولين شكر وحن ابن روايات ومهنده دانستان صفض و خوش بحشت جم خرسن كله بيت چنین گفت آن سخندان آل. The story itself begins on fol. 28: نافتنين أنت ابن حكوات و طولين شكر وحن ابن روايات ومهنده دانستان صفض و خوش بحشت جم خرسن كله بيت چنین گفت آن سخندان آل.

The same. Another more short reduction of the same story, differing from the preceding one.

The preface begins thus: نافتنين أنت ابن حكوات و طولين شكر وحن ابن روايات ومهنده دانستان صفض و خوش بحشت جم خرسن كله بيت چنین گفت آن سخندان آل. It was finished the 26th of Rajab, A.H. 1019 = A.D. 1610, October 14th.

462

The same. A third still shorter reduction of the same, also differing from both the preceding ones.

Beginning: نافتنين أنت ابن حكوات و طولين شكر وحن ابن روايات ومهنده دانستان صفض و خوش بحشت جم خرسن كله بيت چنین گفت آن سخندان آل. It was finished the 4th of Dhul-alhijjah, A.H. 1082 = A.D. 1672, April 2nd, by an inhabitant of Almadhabād.

FF. 54, fol. 14-21; Nasta’lik; size, 9½ in. by 5½ in. [Walker 113.]

463

The same.

Another copy of the same third short reduction, beginning like Walker 113.

No date.

FF. 52, fol. 11-15; Nasta’lik, written by different hands. Ff. 4-33 and 35-38 belong to an old copy, the rest is supplied later; size, 8½ in. by 4½ in. [Walker 57.]

464

Ma’dan-aljawāhir (مذکری جواهر). A collection of tales, composed A.H. 1025 = A.D. 1616 (see the chronogram at the end of the work, on fol. 130b):
TALES.

466

Bahār-i-dānīsh (بهر دانیش).

A collection of tales composed by Ḥnāyat-Allah, a. h. 1061 = a. d. 1651; see fol. 3, l. 2. In the preface he mentions the emperor of Dulk, Shāh Jâhân (fol. 5, last line). It is preceded by an introduction of the author's friend, Muḥammad Šâhī (fol. 3, l. 11).

Beginnings:


The work was translated by Jonathan Scott, 3 vols., Shrewsbury, 1799; part of it has been edited in the 'Selections for the Use of the Students of the Persian Class,' vol. ii, Calcutta, 1809, and in 'Classic Selections from some of the most esteemed Persian Writers,' Calcutta, 1828, vol. i. See Rieu ii. p. 765; J. Aumer, Ps. 54, 55; C. Stewart, p. 84; A. F. Mehren, p. 32.

A good and not too modern copy, without date.

Ff. 332, ll. 15: Nasta'īlīk; the margin, especially in the beginning, injured by the worms; size, 10 in. by 6 in. [Ouseley 233.]

467

The same.

Beginning the same. No date. The first forty-eight leaves collated. The last ten leaves supplied by another hand.

Ff. 283, ll. 17: large Nasta'īlīk; illuminated frontispiece; size, 10 in. by 6 in. [Ouseley Add. 139.]

468

The same.

A third copy of the same work, with the usual introduction of Muḥammad Šâhī. According to the colophon on fol. 344 this copy was finished on the 17th of the second Rabi', a. h. 1189 (A. D. 1775, June 21) 1822 according to the Bangali era; the name of the copyist is Ṣād Ḥayyāt-Allah (Ṣayyid Ḥayyāt-Allah).

Ff. 344, ll. 15: Nasta'īlīk; size, 9 in. by 6 in. [Ouseley 180.]

469

The same.

No date. The copyist was Ghulām Ḥusayn.

Ff. 231, ll. 21: Nasta'īlīk; size, 12 in. by 8 in. [Ouseley Add. 58.]

470

The same.

This copy was finished the 13th of Muharram, in the second year of the reign of the 

Author's desk: Nasta'īlīk; size, 9 in. by 5½ in. [Caps. Or. B. 5.]
CATALOGUE OF PERSIAN MSS.

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| 471 | The same. Another modern but slightly defective copy, dated the 2nd of Jumâdâ-al-awwal, A.H. 1220 = Samvat, 1862 = A.D. 1855, 29th of July. Beginning the same as in all the preceding copies. There is a lacuna of 7-8 leaves after fol. 32, corresponding to Ouseley Add. 58, fol. 189, l. 10, to fol. 224, l. 9. 
Ff. 1-344, ll. 15; Shikasta; size, 9½ in. by 6½ in. [Bodl. 773.] |
| 472 | The same. In this copy Muhammad Sâlih's preface is wanting; it begins at once with the author's own introduction on fol. 1b: پیریاد در دیباچه سخن حمد حکیمی است. The beginning is also wanting, but supplied (by Sir W. Ouseley) from another copy. 
Beginning: گزارش دریا سخاوتن گهرب پهلوان روز مصاف. 
Ous. 161 contains the chapters 1-29; Ous. 162 the chapters 30-70. 
End: بس رسول صلی الله علیه وسلم با احکام کتاب: امرالمؤمنین حمزة فی الصلاة علیه با باران بدرین. 
On other copies and the probable author of this romance, Mullâ Jalâl Balkhi, see Rien ii. p. 760 sq., and J. Auner, p. 55. 
No date. It is in many places injured by the worms, but the text is completely preserved. 
The first volume, ff. 1-125; the second, ff. 125-248; ll. 15; careless Nastâlik; size, 8½ in. by 4½ in. [Ouseley 161, 162.] |
| 473 | Kišâa-i-Amir Hamzah (کشای امیر حمزة). The romance of Ḥamzah bin 'Abd-almuttalib, the uncle of Muhammed, divided into seventy-two chapters. The present copy ends in the seventieth chapter: هفتادم کتاب سخاوتن وباگمار امرالمؤمنین حمزة (بی‌یعینی) الله فعل. The beginning is also wanting, but supplied (by Sir W. Ouseley) from another copy. 
Beginning: گزارش دریا سخاوتن گهرب پهلوان روز مصاف. 
Ous. 161 contains the chapters 1-29; Ous. 162 the chapters 30-70. 
End: بس رسول صلی الله علیه وسلم با احکام کتاب: امرالمؤمنین حمزة فی الصلاة علیه با باران بدرین. 
On other copies and the probable author of this romance, Mullâ Jalâl Balkhi, see Rien ii. p. 760 sq., and J. Auner, p. 55. 
No date. It is in many places injured by the worms, but the text is completely preserved. 
The first volume, ff. 1-125; the second, ff. 125-248; ll. 15; careless Nastâlik; size, 8½ in. by 4½ in. [Ouseley 161, 162.] |
| 474 | Two Persian stories, with interlinear Danish and Latin paraphrases, viz.: 
1. مترالبها (Mitrâlba, the acquisition of a friend), a Hindâ version of which, probably translated from the Hitopadeša, was printed in Banâras, 1852; comp. Garcin de Tassy, iii. p. 443; and 
2. جدایی کرد (the separation of friends), the latter beginning on fol. 111b. 
Beginning of the first: آورده اند کو داوری . . . . |
| 475 | Tales. 
1. Ff. 48-180, ll. 11-12; European handwriting; size, 10½ in. by 5½ in. [Marsh. 267.] |
| 476 | حکایت اشرف حان وسردشت سم دروشت. The story this: Ashraf Khan 'Adil, king of Khurāsān, is in the habit of riding around his capital in order to ascertain for himself the real state of his people. One day he finds in the bazaar of the bankers (مرافی) three dervishes sitting in a corner, each reciting a verse. The king's curiosity is roused; he orders them to court, and all three tell him their stories. Finally he tells one of his own, treats them hospitably, and sends them home; comp. a similar story in Rien ii. p. 772. 
2. Ff. 33-68b; حکایت عبایری وقربان دل واختبار ونیستی. ويچالاندان که دو حیجه جوی مکار در باد. Dallâh (دل) is the daughter of a merchant of Baghdad by the name of Khwâjah Ja'far. Her parents die. In a dream she sees a beautiful youth, Mukhtâr, whose occupation is swindling (عثابی). She falls in love with him, desires him for her husband, and begins herself to swindle. A caravan arrives in the town, amongst them one Mukhtâr. The woman of the caravansarai tells him about Dallâh; he goes to her house, and is recognised by her as the man of her dream. She promises to marry him, if he will give sufficient proof of his capacity for swindling. Then follows a grand display of swindling, by which many people are brought into distress. Even the Khalif interferes, but Mukhtâr always escapes. Finally he marries her, they go to Harât, and send a letter to the Khalif, informing him of the true aspect of the matter. See also Rien ii. p. 760. 
3. Ff. 68b-101a; حکایت در قلمیه پرفسنی افتخاری بسندید. شعار ود وزیر نابگران آمدن فرح سوار ومرداد رسیدن آل علم امدار وربان حالات وزیران وخمومت ایمان. Ázâdâkht, king of Persia, marries the daughter of his Sipahsâlar during the absence of the latter. The offended father-in-law gets up a rebellion; the king and his wife flee to the city of Kirmân, abandoning their child in their flight by the wayside (with twelve pearls and a costly robe). Robbers take the child, amongst them Farrâkh suwar. It grows up, and is called Khudâdâd. The robbers fight with a caravan, are taken prisoners, and brought before the king. He takes an interest in Khudâdâd, calls him Bakhtyâr, and elevates him to the highest post. Bakhtyâr one day gets intoxicated and offends the king. Now the ten wazirs try to ruin him, persuading the queen according to their plans. Each wazir urges the king to kill him, and then Bakhtyâr tells a tale. Finally his identity is proved by Farrûkhsuwar, by the pearls and the robe; the wazirs are killed, etc. 
This latter tale was edited by Sir W. Ouseley, text and translation, London, 1801. |
Tales.

[Image of the page]

No date; acquired by Sir W. Ouseley at Isfahán, October 11, 1811.

Ff. 101, ll. 14; Nasta'lik; size, 8½ in. by 5½ in.

[Ouseley 389.]

476

Lam'at-al-siraj (الموضوع الرجاء جُنُوم النجاح). 1. Ff. 1–85a. The Bahktyar-nama in an enlarged and artificially put up reduction, which the author himself calls ترميم ووسائل اختصار نهائى (on fol. 85a, l. 9). The redactor's name is not stated; he wrote in Samar- kand (fol. 33, l. 1), and dedicated his work to a nobleman or prince of Khurasan and Transoxania, Muhammad bin 'Abd-alkarim (fol. 3, last line). The title occurs on fol. 12b, l. 6.

He divides the book into ten chapters (باب). By a mistake of the binder the leaves are misplaced; the regular order is this: Ff. 1-3, 12-15, 4–11, 16 sq.

Beginning: حمد وسياس وستايش بپ قياس خالقی: راز اساس از نطفه نطفه نفس انسان را از صدف تولد رحم فرمود اله

2. Ff. 85b–182. Collection of tales. The headings are the following:

a. Fol. 85b. حکایات زن اوسط پارسا با برادر شوهر وزن وکاله میگوید و جراحی وی لیست و آن حکایات.

b. Fol. 112a. حکایات شبیه ابن مکی که حکایه گذر

b. Fol. 112b. حکایات سلمی جوهری وسطی

c. Fol. 115b. حکایات بهذلک انتمان

d. Fol. 151b.

e. Fol. 167a. حکایات ابو الفارس مالک وخواجه ارزراک

f. Fol. 174b. حکایات خاکمد مرد حکام imperat at the end.

It must be noticed, that the character of these tales is entirely different from that of the Bahktyar-nama (No. 1). The style of the tales is simple and without artificial ornaments, whilst the latter is an elaborate work of a refined style (according to eastern notions).

As the MS. is not dated; it may, however, be as much as two centuries old.

Ff. 182, ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

[Ouseley 321.]

477

Collection of tales.


At the end the copyist (XXX) states his name, Khān- zād Muhammad Jamālī; as date he mentions only the 26th Jumādā, without giving the year.

The following note on fol. 52b: حکایات صابرکان (که در حاشیه آن کتاب مانده) بود. از اینجا دوین حاشیه شروع شده. This note is headed by ملا وغيره.

The original of this copy was not completely preserved; the copyist transcribed the remaining part (imperfect at the beginning).

2. The story of Bakhtyar, from the midst of the sixth tale to the end; the same as No. 475, 3, but different in the wording. On ff. 52b–79b.

Beginning: شاید بسم پادشاه سیده باشد آدرک از

3. Story of the prince, who sets out to perform the pilgrimage. The caravan, with which he travels, is attacked, he is wounded, but escapes to Baghdad. Here he goes to an acquaintance of his father's, a Persian merchant, and is gradually healed by him. One day he sees a beauty on the roof of the house, he falls in love with her, etc. On ff. 79b–94b.

Beginning: حکایات آدرک پادشاه دوی بر سری

4. Fragment consisting of only a few lines, on fol. 117b.

Beginning: روانان اخبار ونافران اثر جهان آدرک انده که معتم خانه به حکایات غربی میل تمام داشت آئه

5. On fol. 118b–120a.

Beginning: "بند حافظی به شهید رضی معین را دید:

6. حکایات بست دوم: on the hajj and the schoolmaster, on ff. 118b–120a.

Beginning: لیست حافظی به شهید رضی معین را دید:

7. حکایات بست سیم فصل الله بر سر موسی: on ff. 120b–150b.

Beginning: نافران ابن داستان که حکایات آدرک انده که در شهر موسی رئیس دوی آئه


Beginning: روانان اخبار که به لیست کلستان منسی جهان آدرک انده که در شهر چهارم دوی آئه


ff. 256a-304b. Substantially the same as No. 475, 2, but different in the wording.

Beginning: رایمان اخبار و نافذان آثار جدی آورده اند. كه در آیام هزاران شادخان می‌توان آنها را مطالعه کرد. Finally it remains to be noticed, that the tales Nos. 2–11 originally formed one collection. In this they were Nos. 18–27; these numbers are mentioned before Nos. 4 and 6–11, whilst they are wanting before Nos. 3, 5, and 2, the latter being imperfect at the beginning.

The copy is modern. There is a date at the end, mentioning the month Shâbân, but not the year, when this was copied.

No. 187, ff. 1–102; No. 188, ff. 103–203; No. 189, ff. 204–305; margin-column, rude Nastâlik. [Ouseley 187–188.]

478

Mikâ-ü-Manûtâr (میکا و منوهر). The love story of Mikâ (in many places called Miknâ) and the Râjâ Manûtâr, a Persian novel, the author of which we have not succeeded in finding out. No date of composition. On the various Hindûstânî versions of the nearly-related story of Manohar and Madhumalt see Garcin de Tassy, Histoire de la Litter. Hind., etc., 2nd edit., i. p. 338, ii. p. 485 sq.

Beginning: خس است که آمیز زاده از خیفه جوادی:

Copied A.H. 1116 = A.D. 1704, 1705.

Ff. 198, ll. 15–16; Shikasta; size, 7½ in. by 4½ in.

[Walker 36.]

479

Nuh Manzar (نوح منصور). A Persian novel, entitled Nuh Manzar, or the nine pavilions, containing the nine fairy tales of the princess Gulshân, which she told to her husband, the prince Shîrzâd of Darband, with a charming introductory story of the two wazirs, Farrukh Bîzâd and Fârs-bahrâm, copied like the Singhâsan Battisi (comp. Caps. Or. D. 4) by Baron Lescallier, and accompanied with a French translation.

Beginning: رازنامه اخبار و نافذان اخباراً روايت میکند که در شهر درمید بادشامی بود آلک.

Another copy in Rieu ii. p. 773.

Ff. 85; European handwriting; size, 11½ in. by 8½ in. [Caps. Or. A. 4.]

480

Bustân-i-Khayâl (بوستان خیال). Bustân-i-Khayâl, the Garden of Imagination, one of the largest and most famous Persian romances, or rather a collection of different historically legends and fairy tales, contained in fifteen volumes or fourteen books, two of which are missing in this copy, by Mir Muhammad Taqî al-Jâ'fârî al-Ihusâni of Ahmadâbâd in Gujarât, with the takhallus Khayâl, who lived under the reign of Muhammadshâh and his successors, and devoted more than fourteen years to this work. The first volume was commenced A.H. 1155 = A.D. 1742, 1743, at Shâhjâhanâbâd; the last at Murshidâbâd, A.H. 1169 = A.D. 1755, 1756; and completed in the month Dhul-i Hijjah of the same year; see No. 9, ff. 48, l. 1, 5th, l. 25; No. 22, fol. 23, ll. 7 and 8, and the chronogram at the end of No. 23. It is dedicated to his noble patron Nawwâb Rashidkhân Bahâdur, well known as Mirzâ Muhammad 'Ali Rafî-ullah, at whose request it has been written, and his brothers Nawwâb Muhammad Ishâ'îkhân Bahâdur and Nawwâb Mirzâ 'Ali Khân Bahâdur; it consists of three great Bahâors or Springs.

The first Bahâr, or the first and second volumes (Nos. 9 and 10), is styled Mahâlîmâna (محلیمینا) or Madinatwân (مدنیت‌وان), and forms the mukaddimâh or preface to the whole work. It relates the history of Sulâtân Abû-âlkâsiim Muhammad Mahdî and of the other ancestors and predecessors of Sulâtân Muhammad; see the conclusion of No. 10, fol. 249:

The second Bahâr or the first Gulstân, comprising the third, fourth, fifth, and sixth volumes (Nos. 11–14), is styled Mûizânâna (معیزانیه) or Kâlimâna (قلمینه), and relates the history of the Khalif Muîzz-âldîn, that is, Khalif Alkâîm biamirrîn. It is subdivided into a mukaddimâh (third volume, No. 11) or first book (در ذکر سلطنت جدی بیژیزور حکیمی قرآن) خادم القلم ممتاز دیدنی یعنی سلطنت فقیر افتادن القلم بامیر الانام فقیر الملك و فائزان بیژیزور و جلوس والد ماجد حکیمیق قرآن, and two gulstân:

First gulstân or second book: خست طلوع مبهوریت از اندیشان نشان و نام صاحبقلان و بیان عشق شدن او بر ملكه شبهة تاجاب عذب العیان و مرقصش شدن. آن جناب از خدای دنقلر ایتا که خیاب جمعه و ملایان کل و با حکم تقصیف سیر فرمزون جوانان ارسطوراً الیه in two gulstân.

First gulstân (fourth volume, No. 12); second gulstân (fifth volume, No. 13). Second gulstân or third book (see the colophon at the end of No. 15):
tales.

First gulzâr (sixth volume, No. 14); second gulzâr (seventh volume, No. 15).

The third Bahâr or the second Gulistân, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth volumes (Nos. 16–23), is styled Khurshidhâna (خورشیدنامہ), and relates the stories of the two sovereigns, the major and the minor, the Sâlibkîrân-i-sâ'îm Sultan al-bâdad Shâhâzâda Khurshid-i-tâj-bakhsh (ماجد شاهزاده خورشید تاج باخش) (صاحبقران اعظم سلطان البیمہ شاهزادہ خورشید تاج باخش) (صاحبقران اصغر درد منیر) (صاحبقران کا ایک ایسی ہے), subdivided into seven books (جلد), viz.:

First book (eighth volume, No. 16).
Second book (ninth volume, No. 17) with a large supplement, comprising two Daftars or Shâtras (which form together, as it seems, the tenth volume, Nos. 18 and 19), and bearing the special title Shâhidâna-i-bnezn (شہیدانه ابنز) (بزال شاهزادہ خورشید تاج باخش) ( חדש), according to the colophon in No. 19: مصداق این اوراک سیاقان مناسب چنان: دانست کہ شیر شاہ دو جلد دو بھار کتاب بوستان خیال کے خواہش مال نام دار دویں مقام باشتم رساند و جلد سیم مصدر باواح ساحبتان اکر نه میں یہ فتح طلب حکم اشراب المثل.

Compare with this the beginning of No. 19: دو نمایندہ نام ماؤن گلگت گلگت (کتاب بوستان خیال نام دار) خیال نمایندہ باکت اکر و جلد اکر نه میں یہ فتح طلب حکم اشراب المثل.

Beginning of the first volume: ہمکاکی کے دو جلد دو سیم کتاب بوستان خیال نام دار دویں مقام باشتم رساند و جلد سیم مصدر باواح ساحبتان اکر نہ میں یہ فتح طلب حکم اشراب المثل.

This volume was written by Haidar 'Ali Ghulâm Sayyid Muhammad Ridâkhân Nawâb Mu'âzafjarg Bahâdur at Shâh Alam's court at Nawâb Mubârak-âldaulat's vice-royalty, and finished the 13th of Jumâda-althâni, in the twenty-ninth year of Shâh 'Alam's reign, A. H. 1201 = A.D. 1787, April 2.

Beginning of the second volume: ذکر رفن سلطان ایمان: القاسم محمد حمید و بہادر شاہزادگان و بیعی از امرا بھارت حریم شریف و عشای علیات و قوم و تالع کہ در آن سفر باشان رو داد نقل ایہ ایمان از تشابہ تحقیق جنگ آوہند اند الال.

Dated the 22nd of Shawwâl, in the twenty-eighth year of Shâh 'Alam's reign, A. H. 1200 = A.D. 1756, August 18, by Shâikh LutfULLâh.

Beginning of the third volume: هرکوه ستایشی کی در دل هر ستایش کنئے، بھگدر و بزیان اور جاگر گردی如有 the fourth book (twelfth volume, No. 20).
Dated by the same the 14th of Shawwal, in the thirteenth year of Shāh 'Alam’s reign, A.H. 1185 = A.D. 1772, January 20.


Written for Nawrāb Ghulām Ḥasan Khān ibn Nawrāb A'zamkhān Bāhādur, in the beginning of Dhu'-al-Qa’dah, in the first year of the reign of Alamgir (Alamgir II) A.H. 1167, or Shāh 'Alam I A.H. 1173; the first date would be one earlier than this work’s or at least the last volume’s completion by the author himself. Collated A.H. 1185 = A.D. 1771-1772.

Beginning of the tenth volume (first Daftar or Shatr):

Beginning of the twelfth volume (second Daftar or Shatr):

Copied and collated A.H. 1186 = A.D. 1772-1773.


TALES.

485

Shu'la-i-ah (شعله آه).
The romance of the prince Malik Muhammad and Shamsa Bani (قصده شامسہ بانی), called Shu'la-i-ah, on fol. 38, l. 6, translated from the Hindustani by Munshi Ghayuri (fol. 2b, l. 12, منشنی گھری), by order of the emperor Shâh 'Alam, on fol. 38, l. 5.

Garcin de Tassy does not mention a Shu'la-i-ah, but a mathnavi. Shu'la-i-ehl, by Mir Taqi (Histoire de la Littérature, etc., i. p. 344).

Beginning: یک حکايت روایت پنجاہ کو باشدا لو یاڑس ندشد

Preface on fol. 1b.
The tale itself on ft. 48a-68b.
Conclusion on ff. 6b-99b.

It was edited at Lucknow, 1846, according to Zenker ii. p. 5a.

Copied by Muhammad 'Azim, and finished on the 3rd of the second Jamadi, A.H. 1198 = A.D. 1784, April 24, in the twenty-sixth year of Shâh 'Alam; see the colophon on fol. 99b.

Ff. 99, l. 15; Nasta'liq; size, 8½ in. by 5 in. [Ouseley 167.]

486

Tale.
A tale, the name of which does not occur. A king has a son (Bahrâm) after having desired one for many years. At his birth it is prophesied that he will rule over all seven emirates as soon as he is twelve years old. A short time before he reaches this age he goes out hunting, pursues a gazelle, captures it, and rides on its back in the struggle. The gazelle, being really the Diw-i-safed, carries him off to his abode. Here he finds another prince, Hîdâ, whom he frees from his chains. The Diw makes him the servant of Bahrâm; he allows them to pay a visit to the world. Before starting Bahrâm takes a bath, which gives him Parsi-like beauty, etc. etc.

Beginning: حمد لله رتب العالی بن ام ابود رازیان: ابراز رتب روانان میکائند کو پادشاهی بود فرزند ندشد وهمیشہ در آرزوی فرزند بود بعد از مطلب بسیر بقیعی اورا فرزندی داد کو در حسن وجمال آل.

Though there is a tablet at the end, it does not seem to be complete.

No date.

Ff. 46, l. 14; Nasta'liq. [Ouseley 72.]

487

TALES.

A collection of anonymous tales, some of which are taken from 'Afsî's بیانات.

Beginning of the first tale, containing the love story of Bahrâm and Ashûb, on fol. 89b: پادشاهی بود
Catalogue of Persian MSS.

488

Tales.

1. Fol. 1b. حکایت شاهزاده توران وسول وجواب و مکالمات وی با دختر فغور جم و قهر. 
   Beginning: روان اخبار آنگ روايت كره اند كه در روزگار قديم پادشاهي دوک به وچاق و روانگي و سياي و پنج و جمع و خدای رويه پادشاه با وی برادر نتوانست كرد و همچنان آنگ.

2. Fol. 30b. حکایت فغور و ندان نو هوا و افزا. 
   Beginning: آرده كه در وقاین پادشاهي ترعيت: پرور و عدل ور جمع امور كامل ودين پادشاه نام فغور به خداي نبخر و خلايي فرغوري وارک فرغوري واهم فرغوري شا و تراشت آنگ.

3. Fol. 49b. حکایت خواجه سعيد قهريه و در واهم. 
   Beginning: روان اخبار آنگ در جامع لکیایت روايت: 

489

Fragment of a collection of short tales in the manner of the Jamali-ahlkayat, etc. It begins immediately with a story:

No date.

FF. 107, 114; Nastaliq, written by the same hand as No. 475; size, 8⁴/₄ in. by 5½ in. [Ouseley 58.]

490

Kissa-i-Duzd u Kadi (قصه دزد و قاضي).

The story of the thief and the judge.

Beginning: روان اخبار و نافاقان آنار و مهندسان: دستتان كن و خوشه كيشان خرس رس. حسن حسن روايت: كنند كه در شهر بھود قابي به آن. 

Edited at Tahran, 1845; comp. Trübner's Record, Nos. 66, 67, p. 100; see also Rieu ii. p. 773, and Zenker ii. p. 51. 

No date.

FF. 28, 11; small Nastaliq; illuminated frontispiece; size, 6⁴/₄ in. by 4¾ in. [Fraser 108.]

491

1. FF. 1-8. حکایت دزد و قاضی. The same story as in the preceding copy, but much shorter and abridged. Dated 1798. 

Two other stories follow on fol. 9b sq., the second of which is told by 'Ubaid Zakkani according to a note of Sir W. Ouseley. 

2. FF. 12b-101b. Story of Balatyyar. From this MS, Sir W. Ouseley published his edition. It does not seem to be a copy either of Ous. 389, 3, or Ous. 187-189, 2 (see Nos. 475 and 477 above), as the wording is different in both. 

Dated 1797. On fol. 101b, 1798. 

FF. 1-101; Sir W. Ouseley's writing; size, 7½ in. by 5½ in. [Ouseley 87.]
I. EPICTHE KYRC, AND DIDACTIC POETRY.

492

Poetical extracts, consisting of some anonymous kashidas, on ff. 1b-12b, the first of which begins:

and very valuable specimens of the poetry of the old Sámani poet Rúdáji, the father of the Persian literature (on ff. 13r-23v), with a short account of his life, beginning: ١٣٩٠ بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ

493

Sháhnáma (شاهنامه) (POETRY.

A complete copy of the Sháhnáma of Firdausi, who died A.H. 411 = A.D. 1020; prefixed to it the history of the Dáyájí (dated A.H. 829 = A.D. 1426), on ff. 3r-6v, together with an index of all the Persian kings, quoted in this inimitable epic poem. For information regarding Firdausi and his work, we refer to the editions of Turner Macen, Calcutta, 1829; J. Mohl, Paris, 1838-1878; and J. A. Vullers (commenced 1876); to Sir Gorge Osseley, Biographical Notices, 14, 54-99; A. Sprenger, Catal., p. 405; Rieu, ii. pp. 533-545; Görres, Heidenbuch von Iran, 1820; Schack, Heidensagen, 3rd ed., 1877, 3 vols., etc.

The first half of the Sháhnáma begins on fol. 9b:


The second half opens here with Luhráy’s reign, on fol. 305b:

This copy was finished on Wednesday, the 14th of Ramadan, A.H. 890 = A.D. 1494, June 18, by Sultan Husain bin Sultan Ali bin Ahlamshah.

Ff. 672, 4 coll., each ii. 23; distinct Nasta’lik; two vignettes on ff. 1v and 2v; illuminated frontispiece on ff. 3v, 9v, and 505v; ff. 3b and 4v richly adorned; miniature paintings on ff. 2r, 3v, 7v, 12v, 17r, 23v, 30v, 38v, 47v, 60v, 70v, 86v, 100v, 99v, 150v, 155v, 125v, 146v, 160v, 180v, 195v, 208v, 218v, 224v, 234v, 260v, 274v, 290v, 294v, 302v, 328v, 337v, 348v, 368v, 360v, 379v, 388v, 396v, 411v, 428v, 438v, 463v, 471v, 478v, 479v, 518v, 519v, 528v, 540v, 565v, 575v, 582v, 599v, 606v, 612v, and 626v; large water-spots throughout the whole copy; size, 13½ in. by 8½ in.

[Elliot 325.]

494

Another complete copy of the same.

Dated A.H. 959, Rabī’ II = A.D. 1552, March, by Ahmad bin Husain bin Ahmad Káthib.

On the first page is a seal with the inscription

١٢٠٠ مَهْيَهُ الْوَلَدَاءَ، وَعَلَى مَا رَوَى مِنْهُ في ١١٨٥

besides two dates, Ramadan, 1186, and Safar, 1187; and this note:

1 Bought at Sir Elijah Impey’s sale in London, May 21, 1810. The Baisunghari preface, on ff. 1v-14v.

Ff. 601, 4 coll., each ii. 23, written in small, clear Nasta’lik: the first two pages are richly illuminated, but a little effaced; all the headings are nicely ornamented and written in blue ink; it contains a considerable number of pictures; size, 15½ in. by 7½ in.

[Osseley Add. 127.]

Firdausi and his Imitators (Nos. 493-520).

495

Another copy.

In this copy—an admirable masterpiece of eastern ornamentation, which we recommend to the attention of the students of the history of art—the preface added by command of Baisungharkhan is wanting. Towards the end some half verses and also several entire verses are missing, where the copyist probably could not read his original.

The MS. is not dated, but it seems to have been copied in the tenth century of the Hijrah. A small part of the leaves at the beginning has suffered from wet. The last leaf seems to be added by a more recent hand.

Ff. 406, 4 coll., each ii. 25; small Nasta’lik; the margins of the first forty-eight leaves are painted in different colours and many of these are ornamented with flowers and animals in a most beautiful and exquisite style; size, 15½ in. by 11 in.

[Osseley 345.]

496

Another copy.

With the Baisunghari preface on ff. 1r-13r. The copyist has added several verses at the end, where he gives the date of this transcript, A.H. 1010 = A.D. 1601.

Ff. 579, 4 coll., each ii. 26; small Nasta’lik; the first two pages are most splendidly illuminated, and all the headings are written on a gold ground and adorned with flowers; besides many pictures of a not very high perfection; size, 15½ in. by 9½ in.

[Osseley 344.]

497

Another copy.

This copy contains:

The list of the different dynasties and kings, on fol. 1.r.

A preface, beginning on fol. 3v: "سباس مر خداوند که خداوند در بهمن و آفریندگانی زیست و روزانست آن..."

This preface contains Firdausi’s well-known satire, on fol. 5v.

The same older preface which is noticed in Mohl and Rieu as being anterior to Baisunghari, on fol. 5v.
beginning: سیاس آفرین خداوند که ان جهان و آن جهان

Succinct account of the duration of the several reigns, on fol. 8v.

A short vocabulary of ancient and obsolete Persian words occurring in the poem, styled comp. Gore Ouseley, Biographical Notices, p. 97; Rieu ii. p. 534 seq.

Beginning of the poem itself on fol. 11b.

Copied A.H. 1612 = A.D. 1613. The proper order of ff. 17-29 is this: 17, 27, 19-26, 18, 28, 29.

Ff. 632, 4 coll., each II. 25; careful Nasta’līk; size, 14½ in. by 9½ in. [Hyde 49.]

498

Another copy.

It contains the text without the Bâisunghari preface. There is no date, but on the last page we have a note dated 22nd Bahman-mâh 49, A.H. 1649 = A.D. 1639. The text, however, may be somewhat older than that note.

Ff. 495, 4 coll., each II. 25; small Nasta’līk; except the illumination of the first two pages and of ff. 13b, 174a, and 388a, the MS. has no ornament; size, 13 in. by 8 in. [Ouseley 370.]

499

Another copy.

Contents:

Bâisunghar’s preface, on fol. 1b.

List of kings and heroes, on fol. 8v.

Beginning of the poem on fol. 10b. It consists here of two unequal parts, the first of which goes down to the end of Kabâd’s reign (ff. 10b-531b); the second opens with Nâshirwân’s accession. Beginning of the second part on fol. 531b:

بئم خداوند خوشند و ماما که دل اماه خر داد را

The text differs in many places from that in Turner Macan’s and Mohi’s editions; comp. the last two baits of this copy—

سر آمد کذن قسطبرک - بهم فیدر (؟) آهر زد زهره س (؟) صد سال و هفتاد و جار - بئم جهان داوری کرد کار

with Macan, vol. iv. fol. 1v. b. 8

No date; the Arabic paging is from fol. 211 down to the end. This copy was presented to the Bodleian by C. A. Reade, Esq., C.B., of Ipsden Court, 1868.

Ff. 653, 4 coll., each II. 25; small, very regular Nasta’līk; illuminated frontispieces on ff. 1b, 10v, and 531b; ff. 10v and 11b luxuriously ornamented; all the headings written on a gold ground; brilliant, but not very tasteful pictures on ff. 14v, 18a, 23v, 27v, 33v, 41v, 44v, 50v, 60v, 71v, 76v, 79v, 86v, 83v, 94v, 106v, 107v, 109v, 113v, 117v, 122v, 129v, 135v, 137v, 139v, 145v, 147v, 155v, 157v, 161v, 170v, 173v, 182v, 183v, 185v, 194v, 197v, 202v, 206v, 209v, 225v, 238v, 239v, 241v, 252v, 257v, 266v, 267v, 268v, 275v, 279v, 289v, 292v, 301v, 308v, 311v, 324v, 328v, 334v, 341v, 348v, 354v, 358v, 360v, 373v, 378v, 383v, 396v, 393v, 399v, 406v, 411v, 412v, 419v, 424v, 435v, 441v, 456v, 472v, 488v, 496v, 506v, 510v, 516v, 528v, 538v, 543v, 549v, 556v, 560v, 578v, 585v, 583v, 593v, 598v, 608v, 612v, 616v, 626v, 636v, and 633v; eastern binding; size, 12½ in. by 7½ in. [Bodl. 716.]

500

Another copy.

Bâisunghar’s preface, on fol. 1b; genealogical account, on fol. 11b; glossary of old Persian words, much larger than that in Hyde 49, on ff. 12a-17b.

Beginning of the Shâhânâmeh on fol. 18b. The poem is divided here into four books, the first of which (ff. 18b-215a) goes down to Rustam’s slaying the div Akwân (Macan, vol. ii. p. 176); the second (ff. 216b-339b) to Kaikhusrau’s mysterious disappearance (Macan, vol. ii. p. 178a); the third (ff. 340b-491b) to the end of Bahramgūr’s reign (Macan, vol. iii. p. 198v); the fourth (ff. 492b-628b) comprises the rest, beginning with the reign of Yezdijird ibn Bahramgūr. No date.

Ff. 668, 4 coll., each II. 25; Nasta’līk; illuminated frontispieces on ff. 18b, 216b, 340b, and 492b; ff. 18b, 19v, 216b, 217v, 340b, 341b, 492b, and 493b richly ornamented; a picture on fol. 359v; size, 14½ in. by 8½ in. [Fraser 60.]

501

Another copy.

Genealogical table, on fol. 8v; explanation of ancient words, on fol. 11b; Bâisunghar’s preface, on fol. 12b.

The first half of the Shâhânâmeh begins on fol. 17b, بئم خداوند آخ درون حجر حضرت خواسته.

The second half begins on fol. 237b with Gushtâsp’s reign:

خداوند آخ درون حجر حضرت خواسته.

No date. The proper order of ff. 44-49 is as follows: 44, 46, 45, 48, 47, 49.

Ff. 468, 4 coll., each II. 31; small, but distinct Nasta’līk, fol. 185 supplied later; a large and brilliant vignette on fol. 12a; illuminated frontispiece on fol. 12v; ff. 16v, 18s, 237b, and 238b sumptuously ornamented in gold, ultra-marine, and other colours; full-sized pictures on ff. 1b, 2b, 3b, 5b, 6b, 6v, 7b, 7v, 9b, 11v, 12v, 17v, 18v, 22v, 52b, 63b, 239b, 245b, and 311b; half-sized pictures on ff. 29b, 29v, 30v, 31v, 35v, 40v, 62v, 68v, 69v, 70v, 71v, 73v, 81v, 82v, 84v, 89v, 92v, 99v, 107v, 116v, 123v, 146v, 156v, 164v, 170v, 172v, 175v, 186v (twice), 216v, 225v, 226v, 272v (twice), 280v, 282v, 306v, 331v, and 342v; illuminated headings throughout; gilt binding; size, 11½ in. by 7½ in. [Ouseley Add. 178.]

502

A defective copy of the same.

This copy is defective at the beginning, and opens in the midst of the preface with these words: آذرود تا هرصا یز خون آخ آخ

At the end of the preface the usual genealogical tables. The copy is (like Fraser 60) divided into four parts, but these parts are here of very unequal length; the first begins on fol. 7v; the second with Gushtâsp’s reign, on fol. 340b; the third, still in Gushtâsp’s reign, on fol. 381b; the fourth with Nâshirwân’s accession, on fol. 523v. No date.

Ff. 677, 4 coll., each II. 24; Nasta’līk; richly illuminated frontispiece at the beginning of each part; size, 11½ in. by 8½ in. [Hyde 50.]

503

Another more defective copy of the same.
This copy originally consisted of four volumes, the third of which is lost.

No. 247 goes from the beginning to p. r 11 a, l. 8 of the first volume of Macan’s edition; No. 248 from that point to p. r 81 a, l. 5 ab infra of the second volume; No. 249 from p. r 175 a, l. 9 of the third volume, to the end.

Prefixed to it on ff. 1-9 is Bâsîunghar’s preface, and the short account of the heroes of the Shâhnâma. No date.

No. 247, ff. 71; No. 248, ff. 223; No. 249, ff. 216; 2 coll., each ll. 15 and margin; Nasta’lîk; without ornaments, except a frontispiece to the first volume; size, 10 in. by 5½ in.

504

Muntakhab-i-Shâhnâma (مختصر شاهنامه).


Beginning:

١

محمد بی غایبت ونیاند نهایت مردحم
کربه واحروجود رو کد حجاب موهدت جلالش از ادرار
افهام مفقّد رکن حمیدت دانش آز احاط اومام منتر

This copy was made by Muhammad Hasan, and finished a. h. 1144 (the fourteenth year of Muhammad-shah), the 9th of Dhu-al-hijjah = A. D. 1732, June 3rd, in Pûr-bana. (Ouseley 222.)

Ff. 173, ll. 10; Nasta’lîk; size, 9½ in. by 5½ in.

505

Yûsuf and Zahîkhâ (يوسف و آسمه).

Firdaûsî’s very rare and valuable mathnawi Yûsuf and Zahîkhâ, which he composed after the completion of the Shâhnâma; comp. Rieu ii. p. 545; A. Sprenger, Catal., p. 407, etc. It is wrongly styled here كتاب بعقول يوسف.

Beginning as in Rieu’s copy:

نیام حداوند مردو سرای که گاوید پاشد بهرود سرای

The mathnawi ends on fol. 196b. On ff. 197a-199b are found several ٌقرائت which is dated the 9th of Jumâdâ-al-khârîj, A. H. 1140 (the ninth year of Muhammad-shah’s reign) = A. D. 1728, the 22nd of January.

Ff. 199, 2 coll., each ll. 17; ff. 1-48 written in pure and sometimes quite illegible Shikasta; the rest by another hand in very careless Nasta’lîk, also very often near to Shikasta; a little worm-eaten; size, 9½ in. by 5½ in. (Walker 61.)

506

The same.

Another quite modern, but very good and exact copy of the same mathnawi, styled in the colophon يوسف آسمه.

Beginning:

بناوم حداوند مردو سرای که گاوید پاشد همیشه حدا

Dated at Lucknow the 19th of Jumâdâ-al-khârîj, A. H. 1232 = A. D. 1817, April 6, by Mirzâ Muhammad ibn Aghâ Mahmûd ibn Aghâ Ahmad of Isfahâ. Other copies of the same in the Asiatic Society, No. 214, and in the British Museum, Add. 24, 093.

Ff. 208, 2 coll., each ll. 15; Nasta’lîk; size, 8½ in. by 5½ in.

[Elliot 414.]

507

Garshâpûnâma (گرشپنامه نامه).

The Garshâpûnâma or the exploits of Garshâpû, prince of Sîstân and one of the ancestors of Rustam, a mathnawi in imitation of Firdaûsî, which was completed A. H. 458 = A. D. 1066, see fol. 234b:

( COMP. Elliot 141, fol. 190b, l. 3; India Office 276; and the Paris copy; all of which exhibit the same date.) It is generally ascribed to Asadi, the old master of Firdaûsî, but both the date of composition (since Asadi died in the reign of Sultan Mas’ûd bin Mahmûd, A. H. 421-432 = A. D. 1030-1040) and other internal evidences refute this supposition; the author was probably Asadi’s son, ‘Ali bin Ahmad al-Asadi, with the two Kunyas, Abû-‘al-hassan and Abû-al-mansûr; comp. on this question Dr. Etche’s paper, ‘Über persische Tenzen,’ in ‘Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881,’ Zweite Hälfte, p. 64 sq. For an account of the poem we refer to Mohl’s preface to the ‘Livre des Rois.’ The Persian text of a portion of it was published by Turner Macen in the appendix to his edition of the Shâhnâma, tom. iv. pp. 2109-2133 (corresponding to ff. 101, l. 2-26b in this copy). According to fol. 234b, the mathnawi contains 10,000 baits, and the author was engaged in its composition for two years; Elliot 141 gives 9000 baits and three years.

Beginning:

سېاب از حدا ارزد رفرنامه
که از کاون ونون کرگ کېي ښاى

No date.

Ff. 236, 2 coll., each ll. 19; Nasta’lîk; pictures on ff. 12a, 13a, 17a, 21b, 24a, 34a, 39a, 43b, 48a, 49b, 50a, 52a, 64b, 67b, 69b, 71a, 74a, 76a, 81a, 84a, 87a, 89b, 91b, 93b, 96b, 101b, 108b, 114b, 119b, 127b, 129b, 132b, 134b, 139b, 150b, 153b, 157b, 158b, 161b, 165b, 169b, 176b, 179b, 183b, 186b, 196b, 205b, 238b, 213b, 215b, 220b, 224b, 231b, 233b, and 236b; size, 10½ in. by 6½ in.

[Elliot 146.]

508

The same.

An incomplete copy of the same rare mathnawi, beginning:

چوها فلازنگان سهپر
ژنپ وردن لاغغ رهمن چه

Neither this nor any of the following verses of the first two leaves of the present copy can be traced in Elliot 140; the first bait of the third leaf, however, corresponds to Elliot 140, fol. 13b, l. 11. At the end there are also missing fourteen baits. The last, which is found here,
agrees with Elliot 140, fol. 233\(^b\), l. 5. Several pages are rather effaced.

Ff. 191, 2 coll., each ll. 21; Nasta'lik; size, 9\(\frac{3}{4}\) in. by 5\(\frac{3}{4}\) in. [Elliot 141.]

509

Kišša-i-Bānū Gushasp (قصة بانو كشمس).

A post-Firdausian epic or collection of ballads, relating to the daughter of Rustam, called Bānū Gushasp. A brief account of its contents is given by J. Mohl, Le Livre des Rois, vol. i. préf. p. lxvi; the same scholar assigns it to the fifth century of the Hijrah. The author is not known.

The Paris MS. (Fonds Anquetil, No. 86) is said to have about 900 dishes; the present copy has upwards of 800. It begins without a preface:

ایکی بیوراز آنکسپی دخت شاه کد دیدار او آزو کر مارد بیاورند نذیدیدک رستم جریباد تنهست فرآمرزی نامش نهاد

It is imperfect at the end, the last verse being—

سردار سرور شمشاد ورسو خریمان زمر سر خرامان تذرف

The MS. seems to have been copied in the tenth century of the Hijrah. The pages are marked with Sanskrit numerals, which might be considered as to some extent a proof that the copyist was an Indian Pārsi (comp. J. Mohl, préf. p. lviii, note 3). This, however, is not certain, since the ink of the numerals seems to indicate a more recent date than that of the text.

Ff. 44-66; each page consists of 3 coll., each col. of 5-8 verses, written in a square line under each other; Nasta'lik; size, 8\(\frac{1}{2}\) in. by 4\(\frac{3}{4}\) in. [Ouseley 28.]

510

The same.

A portion of the same poem; here six introductory verses are prefixed to it. Beginning:

بنا نم جهاندار پوربیک - یکی قصه کوچم شهوشدار

This portion corresponds to Ouseley 28, ff. 44\textsuperscript{b}-50\textsuperscript{a}, col. i, ver. 4 (the beginning), several parts of which are repeated twice and thrice. We divide the leaves into two parts:

1. Ff. 21-29 and ff. 32-38.

The tale runs in complete connection through ff. 21, 22, 23-28\(\textsuperscript{a}\), 38\(\textsuperscript{a}\)-4\(\textsuperscript{b}\). All the other leaves of this first part are repetitions.

Fol. 22 repeats most of fol. 21, beginning with fol. 21\(\textsuperscript{b}\), lin. penult.

Fol. 22\(\textsuperscript{b}\), l. 3, to fol. 24\(\textsuperscript{a}\), last line, are repeated on ff. 33 and 34.

Fol. 24\(\textsuperscript{b}\) and fol. 25\(\textsuperscript{a}\) are repeated on fol. 32 and on fol. 35.

Fol. 26\(\textsuperscript{b}\) and fol. 27\(\textsuperscript{a}\) are repeated on fol. 37\(\textsuperscript{a}\)-b. Fol. 25\(\textsuperscript{b}\), l. 2, to fol. 26\(\textsuperscript{a}\), l. 6 (first half) are repeated on fol. 30\(\textsuperscript{a}\)-b and on fol. 36\(\textsuperscript{a}\)-b, where (fol. 36\(\textsuperscript{b}\), l. 5, second half) the continuation follows.

Fol. 25\(\textsuperscript{b}\) is repeated on fol. 28\(\textsuperscript{b}\).

2. Ff. 30 and 31, and ff. 39 and 40.

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511

Barzánāma (بزرناامه).

The Barzánāma, another of the imitations of the Shāhnāma, composed, according to Mohl, Le Livre des Rois, vol. i. préf. pp. lxvi and lxvii, in the fifth or sixth century of the Hijrah. This copy contains only a very small portion of the whole poem, as the Par lost copy of the same work consists of 65,000 baits and is itself incomplete. This MS. begins without a preface immediately thus:

بنا نم خداوند گرمان شهر - خداوند ماه وخداوند مهنر

کمن بیشواران مدتؤا راد مرد یکی باستانی بزرآردرد

Copied A. H. 1012 = A. D. 1603-1604.

Ff. 63, 3 coll., each ll. 17; Nasta'lik; size, 8\(\frac{1}{2}\) in. by 5\(\frac{3}{4}\) in. [Fraser 55.]

512

Khāwārīnāma (خوارنامه).


Beginning of the introduction:

التبی لباعظر آن بنچیس - که حسند فهر زمزم وزم

این (ی) توئی داورآب؛ وحکم - بنا نام جارده نام عوضم یک

Beginning of the work itself:

یخسته نم نام دل کشی

سمن نقش بستن دلم حدقی

خداوند هوش خداوند چان

خداوند خشناد; مهران

---
Not dated; tenth or eleventh century. It seems to have belonged to the emperor Ahmad Shah, as the first page bears the following seal:

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محمد شاه هیضر
دور ناشی شاگرد
عسوخان هیضر
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The $ means probably the fourth year of his reign, A.H. 1164.

**FF. 193, 4 coll., each ll. 31; Naskhı; the first four and the last three leaves have been added by a more modern hand; an illuminated frontispiece; size, 12 in. by 7 in.** [Ouseley 306.]

513

Shahnama-i-Kasimi (شانامه‌ی قاسیمی).

**Beginning:**

خداوند خدای خدا ان تراتست
بر اقیان جان پادشاه تراتست
تعالى الله على از تو ود همه
وجود تو اصل وجود همه

This copy was finished A.H. 956, the 15th of Dhu-l Hijjah = A.D. 1550, January 5, during the author's lifetime, as he was still alive in A.H. 979 = A.D. 1571, according to the statement of the Naf'i-al-almâthir, see Rieu, loc. cit.

This MS. seems to have had illustrious owners, as several seals on the first page show. On one we read, "Sultan Muhammad bin Sultan Mahmûd, 1905."

Another contains the name of Shahjahan, and of Zafarkhan, 1538; a third, besides the name of the same emperor, that of Inayat-ullah bin Zafarkhan, 1649.

A fourth seal has the name Muhammad Kazim. Besides these there are four other seals.

On the last page there is a note in the handwriting of Inayatkhân, stating that he, when accompanying Shahjahan on his tour to Lâhir, A.H. 1051 = A.D. 1651, made an extract from this Shahnama, and ordered it to be copied out for him. His notes occur throughout the whole book, crosses or numerals added to single verses, and on the margin of many pages also notes in his handwriting. We transcribe the note:

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تمت اجتنابه، هشت ربع الثاني سنه مطابق سنه 1418 برکار درای ساء در حسی که متعالیک اردی کهان دوی سابجوان ثانی از دار للخلاء شاهفانهدار متروکه در السلطان، لامر بود در عرض دکه، از انتخاب وامکتکاب
```

This copy seems to be only a first part (probably half) of the whole, the last chapter being

514

Another copy of the same.

Beginning identical with that in the preceding copy. Copied A.H. 1155 = A.D. 1693-1694, by Muhammad Kâsim of Shirâz. In the frontispiece on fol. 1b it is incorrectly styled شهنه‌ی‌احمدشاه.

**Margin-column, ff. 223, ll. 24; Nastalîq; illuminated corners; size, 11½ in. by 6½ in.** [Fraser 87.]

515

The same.

No date. On the back of the binding this mathnawi is styled شاهنامه اسماعيل.

**FF. 137, 2 coll., each ll. 15; Nastalîq; a vignette on fol. 1; illuminated frontispiece on fol. 1; richly adorned headings throughout; miniature paintings on ff. 32b, 53a, 62a, 72b, 86b, 88b, 91a, 103a, 115b, and 112b; eastern binding with flowers; size, 9½ in. by 5½ in.** [Elliot 328.]

516

The same.

No date. Al. Leith Ross bought it in 1817. Fol. 82b is left blank. On the fly-leaves at the end some scattered Persian verses.

**FF. 177, 2 coll., each ll. 12; Nastalîq; size, 6½ in. by 4½ in.** [Caps. Or. P. 1.]

517

The same.

This copy is rather worm-eaten. No date. The half of fol. 123a and the whole of fol. 123b are left blank, but the text is uninterrupted.

**FF. 154, 2 coll., each ll. 15; Nastalîq; size, 8½ in. by 5½ in.** [Caps. Or. C. 4.]

518

Hamla-i-Haidari (حمله خدایری).
Hamila-i-Haidari, a mathnawi by Muhammad Rafi-khan, with the takhallus Badil, a native of Dihli, who died A.H. 1123 = A.D. 1711. It is a rhymed version of the Ma'ârif-ahnuwaw (comp. Nos. 128-130, p. 73 sq.), a biography of Muhammad and Ali, composed in imitation of Ferdusi, Hâtifi, Kâsimi, and others (see fol. 7b, last lines). It was completed A.H. 1135 = A.D. 1723, by Najaf, who added an older poem of similar contents by Abu Tâlib, see Khulâsât-alkâlam, No. 9.

**Beginning:**

(:محمّد خدایری یاقو مهاجم دینه دی از فتوحه دینه دیا از فتوحه
همه کام دنیا ودینگرا کردار، ازون هرزه تعمد نعمت آشکار

This copy seems to be only a first part (probably half) of the whole, the last chapter being

رقت جناب بن میرم وسد بن عباده وسائیدن خبر
یکذب دیده عذر تضمه (!) ورثه او رخن حالت طیبان
جنه انگشمال آن میهم.
519

Another incomplete copy of the same.

Beginning the same as in the preceding copy. It contains only a little more than a half of Ouseley 357, and concludes with the chapter entitled "Aorid Garaibanz Alam Gnimis din al.Ulam," which is found there on fol. 171b.

The last bait here—

See Ouseley 357, fol. 171b, l. 1. From fol. 442 to fol. 448 the right order of the leaves is (in exact accordance with the Arabic pagging): 442, 444, 443, 446, 445, 447, 448. Dated the 25th of Rajab, A.D. 1152 = A.D. 1739, October 28.

Ff. 510, 2 coll., each li. 13; large Nasta'lik; splendid eastern binding; size, 9 in. by 6 in. [Elliot 228.]

520

Shahinshahnama (šahānhāmāna).

The history of the king of kings, a heroic poem in imitation of Firdausi's Shahnama, celebrating the exploits of Fath 'Ali Shah, who ascended the Persian throne A.D. 1797, by the poet laureate Fath 'Ali Khan; comp. G. Fligel i. p. 603; Fundgruben des Orients, vi. Heft iv. pp. 341–348; and Hammer's analysis of its whole contents in Anzeigeb. of the Wiener Jahrbücher, vol. 6, pp. 29–44; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18, p. 44 sq.; vol. 70, p. 71. According to a note on fol. 10 this superb MS. was presented to His Excellency the Right Honourable Sir Gore Ouseley, Baronet, when Ambassador Extraordinary from His Majesty George III to the court of Teheran, by His Majesty Fath 'Ali Shah Kajar, king of Persia, Teheran, July 1812. The same prose preface, which is quoted by Fligel and Hammer, is found here on ff. 10–9, beginning:

Nisbat sin bincii alii.

Beginning of the poem on fol. 9b:

Ff. 449, 4 coll., each li. 20; Nasta'lik, sometimes very near to Shikasta; illuminated frontispiece on fol. 9; very fine pictures on ff. 20, 30, 34, 38, 81, 85, 86, 87, 96, 106, 108, 109, 110, 111, 112, 113, 114, 115, 134, 146, 148, 150, 153, 156, 159, 163, 169, 176, 180, 189, 208, 221, 224, 230, 231, 232, 238, 251, 318, 349, 350, 368, 396, and 485; eastern binding with flowers; size, 15 in. by 11 in. [Elliot 327.]

521

Diwan-i-'Unsuri (diwān ʿunsūrī).

The poetical works of Abū-alkāsim Hasan bin Ahmad 'Unsuri of Balkh, the king of poets at Sultan Mahmūd's court, who died A.H. 431 or 441 = A.D. 1039, 1040, or 1049, 1050; comp. A. Sprenger, Catal., p. 528; Rien iii. p. 1031b; Bathkha, No. 2.

This copy contains:

Kasidas, on fol. 1b. Beginning the same as in Sprenger:

One kit'ah, on fol. 37b, Kiṭās and rubā'ís, on ff. 80a–90b. Beginning:

Not dated. Quite modern handwriting.

Ff. 1–60, ll. 15; Nasta'lik, without ornaments, except gilt edges and a splendid binding in red and gold; size, 9½ in. by 7½ in. [Elliot 114.]

522

Wis u Rāmin (wisūrāmin).

The love-adventures of Wis (or Wisa) and Rāmin (or Rāmīn), an ancient Persian romance, translated from the Pahlavi and rendered into verse by Fakhru-aldin Aš'ad alastarahādī alafkharī alābūrjānī, who lived at the court of the Saljuqshāh Taghurlûb, and completed this work between A.H. 434–447 = A.D. 1042–1055, comp. Zeitschrift der D. Morgeng. Ges. xxii. pp. 375–433, where a great portion of this poem is translated into German verse; A. Sprenger, Catal., p. 338; Rien ii. p. 828. Edited in the Bibl. Indica, new series, Nos. 48, 49, 52, 53, and 76.

Beginning:

Sebaa wa shokrā zarra mahsūn
Kū dar melūk sara sa'adānast

At the end two baits are missing.

Ff. 229, 2 coll., each li. 19; Nasta'lik; much worn-eaten; some leaves considerably injured; ff. 1–8 and 222–229 put into a modern margin; size, 8½ in. by 4½ in. [Elliot 273.]

523

Diwan-i-Abū-alfaraj Rānī (diwān ʿabū al-farāj raʿānī).


This diwan, which is incomplete at the end, contains chiefly kasidas, mixed with kīṭās and rubā'ís.

Beginning:

Sehehr dolatal wa din āyat aḥāfet al-qalam
Abū al-farāj šahā meṭārī āhāmīn

Other copies of this diwan are preserved in the British Museum (Add. 27,318) and in the India Office Library (No. 328, ff. 29–132).

Ff. 62, 2 coll., each li. 15; Nasta'lik; size, 7½ in. by 4½ in. [Marsh 55.]

524

Ruba'iyyāt-i-'Umar Khayyām (rubā'īyyāt ʿūmar khayyām).

A collection of the famous rubā'ís by 'Umar Khayyām of Nishāpūr, who died A.H. 517 = A.D. 1123; see...
525

The same.

A shorter collection of the same rubā'is, arranged alphabetically, except the first two and the last. Beginning:

کوچین هرچه گرفتم هرچه
کوچین هرچه یکم هرچه هر.

It contains 158 rubā'is, and was finished 'in the residence Shirāz,' by Shaikh Khosrow Ibrāhīm, and was given to the compiler, who was present. It was also printed in the same year.

The copy is found in the British Museum, and contains 541 leaves, with a list of the books, and a note on the history of the compiler. It was written by the compiler, and is in the same hand, and is in the same style as the previous copy.

Contents:

The contents of this copy are as follows:

1. A collection of rubā'is, arranged alphabetically, except the first two and the last. Beginning:

کوچین هرچه گرفتم هرچه
کوچین هرچه یکم هرچه هر.

2. A collection of ghazals, arranged alphabetically, except the first two and the last. Beginning:

کوچین هرچه گرفتم هرچه
کوچین هرچه یکم هرچه هر.

3. A collection of masā'ids, arranged alphabetically, except the first two and the last. Beginning:

کوچین هرچه گرفتم هرچه
کوچین هرچه یکم هرچه هر.

The copy is in the British Museum, and contains 541 leaves, with a list of the books, and a note on the history of the compiler. It was written by the compiler, and is in the same hand, and is in the same style as the previous copy.

The contents of this copy are as follows:

1. A collection of rubā'is, arranged alphabetically, except the first two and the last. Beginning:

کوچین هرچه گرفتم هرچه
کوچین هرچه یکم هرچه هر.

2. A collection of ghazals, arranged alphabetically, except the first two and the last. Beginning:

کوچین هرچه گرفتم هرچه
کوچین هرچه یکم هرچه هر.

3. A collection of masā'ids, arranged alphabetically, except the first two and the last. Beginning:

کوچین هرچه گرفتم هرچه
کوچین هرچه یکم هرچه هر.

The copy is in the British Museum, and contains 541 leaves, with a list of the books, and a note on the history of the compiler. It was written by the compiler, and is in the same hand, and is in the same style as the previous copy.
Sanâ'i (Nos. 528-537).

528

Hadikat-al-haakikah u Sharî'at-al-târiikhah (حیدریة الاقتیق و شریعت التاریخ) (A.D. 1150)

The Hadikah of Abâ-al-majad Majdul bin âdam Sanâî, known as Hakim Sanâî, a native of Ghuzna, who died probably A.H. 545 = A.D. 1150, as Tâki Kâshi and the author of the Atashkâdah state. This seems to be confirmed by another statement in the Atashkâdad (Ouseley Add. 183, fol. 196), that Sanâî wrote an elegy on the death of Amr Mu'âzzâ, who died under Sultan Sanjâr, A.H. 542. A strong objection to this date is raised, no doubt, by the preface of 'Ali al-Ra'îfâ, alâs Muhammad bin 'Ali âakkâm, who fixes (as Jâmi in the Nâfâhât also does) Sanâî's death in the same year in which the Hadikah was completed, and it seems almost impossible to reconcile these conflicting statements. One point, however, is clear: A.H. 525 cannot be the correct date of the poet's demise, since another mathematician of his, the Kitâb al-ahdâm was composed A.H. 528 (see India Office Library, No. 1430, fol. 188b).

F. C. M. H. 13.

529

Chapter V, (in the Preface of the seat of the universe), on fol. 144b, beginning:

Chapter VI, (in the definitions of the second), on fol. 172a, beginning:

Chapter VII, (in the science of the universe and the perfections of the world), on fol. 209a, beginning:

Chapter VIII, (in the definition of the poet, and the elegy), on fol. 240b, beginning:

Chapter IX, (in the definition of the man-made, or the genius), on fol. 311a, beginning:

Chapter X, (in the definition of the poet, and the elegy), on fol. 350a, beginning:

The last verses, containing the beginning, run here thus:

The same.

Râfî's preface, on fol. 1b. The same beginning and the same date of Sanâî's death as in Elliot 151.

Chapter I on fol. 12b. Chapter II on fol. 84b; Chapter III on fol. 134b; Chapter IV on fol. 145b; Chapter V on fol. 173b; Chapter VII on fol. 210b; Chapter VIII on fol. 212b; Chapter IX on fol. 313b; Chapter X on fol. 351b. The fatwâh on fol. 365a-367a.

The date of the composition again A.H. 525. No date.

F. C. M. H. 13.

F. C. M. H. 13.
This copy was finished at Baghdad the 20th of Shawwal, A.H. 1003 = A.D. 1594, July 9.

Fr. 59, 4 coll., each II. 21; Nasta’lik; illuminated frontispiece; size, 13 in. by 8½ in. [Fraser 93.]

The same.

Preface and fatwah likewise wanting. Beginning as usual. Date of composition A.H. 525.

Fr. 236, 2 coll., each II. 11, and a third on the margin, II. 20; Nasta’lik; illuminated frontispiece, the first two pages adorned; both centre-columns and margin surrounded with gold stripes; gilt edges; binding in green and gold; size, 9 in. by 5½ in. [Elliot 154.]

The same.

Preface and fatwah wanting. The last verses, which run here thus:

شَدْ تَنَأَمَ أَيْنِ كَتَابُ دِرُ مَا دِي
کو در آذر تَنَاَمَ أَيْنِ رَبِّي
یاَن‌مِدْ وَ بِسْتِه وَ جَار‌فَتْه زَعْم
یاَن‌مِدْ وَ بِسْتِه وَ جَار‌فَتْه تَنَاَم
بَاَدِ بِمَصَافِه‌ه دِرْد وَ سَلَم
ابَدِ الدُّنْدِر سَهَرْهَه ذَلِل
سَدِ مَزًاْرَانَ نَنْتَ چَوُْن آَبْ زَال
اَزْرَهُ بِرَدِ مَرْدِمْ وَ آَل

give the date A.H. 534.

Chapter I on fol. 1b; II on fol. 44b; III on fol. 53b; IV on fol. 83b; V on fol. 90b; VI on fol. 114a; VII on fol. 136a; VIII on fol. 166b; IX on fol. 183b; X on fol. 210a. In the older part of this copy the margin is covered with explanations, many of them very copious. At the end there is an appendix, containing some verses (with a commentary), which do not occur in Indian copies, see the title:

شرح ابيات حدیقة اللطفاء که در آنْجَانْ تِنَادِي ای ایام نبوی

which means India (Gujarat), as the subscription proves: در احمد آباد جیرت کُه در نی‌زَکَی مَهْلَکُ عَالِم

Written in Ahmadábād in Gujarat during the reign of Sultan Muhammad Murádábakhsh (who was the son of Shahjahán, viceroy of Gujarat during his father's reign, and killed by order of his brother 'Allangir, A.H. 1071 = A.D. 1661). This subscription, however, it must be noticed, seems to have been written at a later time than the text.

Fr. 724, 2 coll., each II. 22; careless Nasta’lik; size, 11 in. by 6 in.; this copy is incomplete at the beginning; II. 1–20 have been added by a more modern hand. [Ouseley 516.]

The same.

Beginning as usual. No preface, no fatwah. Occasional short glosses on the margin. The date of composition is here (and only here) A.H. 535. Chapter I on fol. 1b; II on fol. 47b; III on fol. 121b; IV on fol. 47b.
The same.

This copy begins as usual, but is rather defective at the end; there are missing one or two pages; the last leaf of this copy, pp. 374-378, corresponds to fol. 373, first line of the preceding copy (Ouseley Add. 37). Besides, there seems to be a lacuna after fol. 296.

Chapter I on fol. 10; II on fol. 52; III and IV not marked (the initial baits of both in the preceding copy. Ouseley Add. 37, which are different from those in the Elliot MSS., are found here on fol. 102, last line, and fol. 107, last line but two); V on fol. 112; VI on fol. 122; VII on fol. 152; VIII on fol. 161; IX on fol. 163; X on fol. 192. Various readings and glosses on the margin. No date.

536


محمد بد حديث يدرقه – دربه بد جمله زمانه

After this follow the headings:

Serār anbā, Serāl al-amīn – بد جمله زمانه در به درد

The next part begins as follows:

که دیگری از این داستان سبب کرده در سرگذشته ملکه دستی در کتاب میری میرا رزی آن من نخست معتقد کرده

The following headings are:

در معرفت محض توحید، حکایات من واحدیت استواری، تنزیل، مقدمات

The last verses give the date of the Hādīkāh:

باینده و هبست و مافرب، الی امیر

سال بر دیست و نه یک کتمند

باد بر مخفض دو درو وزلم

اعد مهرچند هزاران عام

just as in most of the preceding copies, viz. A.H. 525.

537

Dīwān-i Ḥakīm Sanā‘ī (Diwan of Shams al-Sani).

The minor poems of the same Ḥakīm Sanā‘ī, containing:

A prose preface, on fol. 10, the first page of which is the beginning of Muhammad bin ‘Ali al-Raf’s well-known introduction, usually prefixed to Sanā‘ī’s Hādīkāh; but from fol. 29 to fol. 72 it does not agree with the other copies of Raf’s preface. There is undoubtedly a large lacuna between ff. 1 and 2, and the remainder probably belongs to quite a different introduction.

Another prose preface, on fol. 72, containing, as it seems, some letters by Sanā‘ī, but it is very difficult to read and understand both this and the first preface, as there are endless omissions and blanks.

Beginning:

the ketab va tarjama-i tinwala wa nasr

کتاب و ترجمه تینوالا و نصر

Khāṣdās on fol. 101, intermixed with muḫtaṣṣa’t (on ff. 48a, 63a, 76a, 68b, 69b, 70a, 115b, 113b, 157a, 157b, 189b, 189b, 190b, etc.), two tarkībāt (on ff. 154b and 174b), and several poetic curiosities (on fol. 114b, etc.; comp. the Dīwān-al-ash’ār, Elliot 37, fol. 85b, without any order. Beginning:

ای منری ذات توغ و البغؤلی الظلوم

که تربت جمله ما لم تکونونا تعلوم

Glazals on fol. 152b, without alphabetical order. At the beginning one tarjī’, one rubā’ī, one Kitāb, and one or two khāṣdās. The initial tarjī’ commences:

از مکتب زمان و زمان

The right order of ff. 268-280 is ff. 268, 278, 270, 271-277, 269, 279, 280.

Rubā’īs on fol. 278b; the heading is written in gold. Beginning:

فینی که ژاپندمند متصرف شوم

عمرو که زرتشت تو روزی شوم

Short mathnawis on fol. 282b, the first nine of which are parts of one mathnawī, or mystical treatise in verse, entitled, as we learn from No. 825 in the India Office Library, where this mathnawī, beginning in the same manner, مرجح ای دیر سلطان و شیخ, is found on ff. 1-29b.

On fol. 312 the MS. breaks off. Other copies of Sanā‘ī’s diwan are found in the British Museum (Rieu ii. p. 551) and the India Office (Nos. 2722, 609, etc.).

If fol. 312, l. 20; Nastālik; three illuminated headings on ff. 1, 152b, and 153b; the original leaves of this old MS. are put into another margin; incomplete at the end; many small blanks; a great number, especially of the last hundred leaves, are injured; size, 9 in. by 6 in. [Elliott 108.]

538

Dīwān-i ‘Abd-al-awlā’i-aljābil (Diwan of the Sufi).
The diwan of 'Abd-al-wāsī bin 'Abd-al-hāmī al-jalbāli al-suṭānī of Gharjistān, who lived at Harāt and Ghazna at the courts of Bahram Shāh and Sulṭān Sanjar; he died A.H. 555 or 553 = A.D. 1160 or 1148. Comp. Sir G. Ouseley, Notices of Persian Poets, p. 138; A. Sprenger, Catal., p. 443; Butkūnā, No. 12.

This diwan contains—

Kāshidas on fol. 15, mostly panegyrics on different princes; not arranged alphabetically. Beginning:

بطیع حوش بسید دل بطور تی دهم جان

And gazals and illuminated poems. Shams-al-dīn different very beginning:

Harat Gharjistan, not io0 in u-V

No 49-56 one commences with:

Nastaźīk. Beginning:

That sib is f.

Besides, beginning:

The 5-x3 «« p. mostly and

13x671 469 alsultani A.

princes edited been former

This

Mukhtaţāt on fol. 104b, beginning:

This

Marāthī on fol. 131b, beginning:

صدی کو بود واقعہ دین رکار

Ghazal on fol. 133b, beginning:

ای ساتی المقام مرا پایا د تمام

Gazalīyāt on fol. 104b, beginning:

غزلیات

Bisbar be کذلک شیم عطاب تو

Rubáţīyāt on fol. 172b, beginning:

ای رامته روی چنگ کبیر دان دراو

Comp. Čribür's Record, No. 2, p. 42, "Abdalwāsī," edited at Lahore (for instance, Daḵālīk-alash'ar, Elliot 37). That this copy does not contain the author's complete poetical or lyrical works, we learn from Sprenger's Catal., where the diwan fills 294 ff. of 20 lines. Some of the kāshidas by Ḥakīm Sūzāni, quoted in the Daḵālīk, are found here, for instance, Daḵālīk, on fol. 146b (rhyming in āsimān), agrees with fol. 120b in this diwan. This copy is evidently divided into two parts, like Sprenger's MS., as we learn from the double Arabic paging, the first of which goes down to fol. 120, the second to fol. 93. But the first part is incomplete at the end, breaking off in the midst of the above-mentioned kāshida, rhyming in āsimān, and the second incomplete at the beginning, since it commences with fol. 49 and the rhyme-letter ّ. Besides, the order of the leaves is wrong according to the Arabic paging, for fol. 49-56 are followed by fol. 161-168, and these again by fol. 85-94. There are also large lacunas after fol. 128 (et), 136 (et), and 144 (et).

Contents:

Kāshidas on fol. 1b, alphabetically arranged, containing 400 pages of 12 lines.
Beginning the same as in Sprenger:

Another series of kasidas on fol. 120a (45), beginning with the last verse but two of a kasidah rhyming in مـ (Mussammām), and breaking off in the midst of the second kasidah, rhyming in ی.

The last part of a kasidah on fol. 129a (111), rhyming in ی—as it appears—and some kitābs in alphabetical order from ی to ی. Beginning of the first kitāb:

سيف دين سوف تاقعضت بلي

تاعتم دست جورد ست بلا

Ghazals on fol. 137a (from ی to ی), and three rubā’is at the end. The initial poem is a ghazal, with the rādīf: كبر برکع.

Not dated.

Ff. 149, ll. 12: small Nastāʿīk; occasionally various readings and additions on the margin; binding red with gold; gilt edges; size, 7½ in. by 4 in.

542

The same.

This copy contains kasidas, ghazals, mukhammasāt, kitābs, etc., all mixed together. Beginning:

عاصفي شد رس و سان و سرب آسین مرا

هرکه بیست این را با م و تا این مرا

corresponding to fol. 8b in the preceding copy.

Not dated. A little worm-eaten. A lacuna after fol. 133.

Ff. 150, 2 coll., each ll. 15; large Nastāʿīk; size, 9 in. by 6 in. [Ouseley Add. 89.]

Anwārī (Nos. 543-558).

543

Diwān-i-Anwārī (دواین اونری). Diwān of Anhād-aldin ʿAlī Anwārī, who lived at the court of Sanjar, and died probably A. H. 585 or 587 = A. D. 1189 or 1191, comp. Rieu ii. p. 554 sq.; Butt Khána, No. 17. Other dates given are 592 and even 510 or 547, the latter two being altogether impossible, as Rieu has proved. See also A. Sprenger, Catal., p. 331; G. Flügel i. p. 502; J. Ammer, p. 150; Catal. des MSS. et Nyll., p. 319; Krafft, p. 62; W. Persch, p. 83, etc. Of his poems there does not seem to exist any edition or collection of generally recognised authority; the arrangement of the following diwāns is totally different. Lithographed edition, Tabriz, A. H. 1266.

Contents:

Kasidas without any order, on fol. 1b, beginning:

مکشی نہ بالکہ بقدرت متعلق

کت کتشک نخیار جو چکبند ارز

This is the same poem which occurs in Rieu, Sprenger, and H. Khalifa iii. p. 264.

Mukāṭṭahāt on fol. 133b, intermixed with four mathnawis or hazīliyyāt, a great number of kasidas, some ghazals and rubā’is, beginning:

544

The same.

Contents of this copy:

A short biography of the poet on fol. 1b, which gives A. H. 547 = A. D. 1152-1153 as the year of his death.

Beginning:

ارزاص خسروی و فضیلتی از ازهدام یمت و از شعراء و زرر مکر کی بدائمندی

وژنون و فن‌الآی

Kasidas, arranged alphabetically according to the rhyme-letters, on fol. 3b, beginning:

(read)

۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۰ ۱ ۲ ۳ ۴

Mukāṭṭahāt on fol. 124b, beginning:

ای خدایت بیداکانی خلق - در ایلی تا ابد بسندید

Ghazals in alphabetical order, on fol. 189b, beginning:

Rūbā’is on fol. 220b, beginning:

کسی که کمکی عدل میکرد یز

حالم که زندگی خوشی به ناشخاد یز

The margin bears occasional additions, various readings, and explanatory notes. This copy is dated A. H. 1015, the 1st of Dūh-ʾal-bījāh = A. D. 1607, March 30th. On the last page some poetry is written in a very bad and scrabbling manner, some of it by Khākāni.

Ff. 234, ll. 18 and margin; small Nastāʿīk; richly illuminated on fol. 1b, etc.; size, 8½ in. by 4½ in. [Ouseley 13.]

545

The same.

Contents:

Kasidas on fol. 1b. Beginning the same as in No. 543, but after this first ode all the others (from fol. 2a down to the end) follow in alphabetical order. The initial kasidah of Ouseley 13 is found here on fol. 3b, l. 79.

Mukāṭṭahāt on fol. 185b, beginning:

۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۰ ۱ ۲ ۳ ۴

سیما ابلی لها لا بک مکرم و مسکینا
corresponding to Ouseley 123, fol. 230\(^3\), l. 7 (there is written instead of مجموعت حفصوم)

Hazliyyāt on fol. 292\(^a\), without the prose preface (comp. W. Pertsch, p. 83), beginning:

"حیدا كرم قاقمَيْئُ ضيَّ أُوتِّ يبَِّ بِصَايَاتِ"

Ghazals in alphabetical order, on fol. 296\(^b\), beginning:

جری ندام پشت ازین کر چان وزا دام مذرا

(Comp. Ouseley 13, fol. 190\(^a\), l. 15, and Elliot 39, fol. 32\(^a\), l. 13.)

Rubā'is on fol. 354\(^a\), likewise alphabetically arranged, beginning:

ای حج مرک نهایتی نیست ترا این

There are lacunas between ff. 186 and 187, and probably between ff. 262 and 263. From fol. 322 to 327 the right order of the leaves is as follows:


Occasionally various readings and short explanations on the margin. Eight seals on fol. 1\(^b\) and 1\(^b\), containing the names of the former possessors; that on fol. 1\(^b\) bears the name حیدا خمکی مختی وتکر ورد, and the date a. h. 1235, the largest of all on fol. 1\(^b\), the name حیدا خمکی and the date a.h. 1138; the last on fol. 1\(^b\), the name شاه چان .... ظفر خان .... اسیر الله ....

This copy was transcribed in the space of two years, three months, and twenty days, and was finished on a Friday, the 16th of the month Dhu-al-biḍrāh, a. h. 818 = a. d. 1340, march 12, in the residence of Agra. According to a notice on fol. 1\(^a\) this MS came into the library of Astarabād, in the fifth year of Shāhjāhān's reign, a. h. 1042 = a. d. 1632.

Ff. 355, 2 coll., each bordered by two small gold stripes, and containing 19, written on paper of different colours; very small frontispiece. Ff. 379\(^a\) and 241\(^b\) are ornamented with large gold-coloured points; splendid binding in red and gold, gilt edges; Nasta'liḵ, very near to Shikasta; size, 41 in. by 46 in.

547

The same.

Another copy of this famous diwan, containing:

Kūšīdas on fol. 1\(^b\), without alphabetical order, beginning the same as in No. 543.

Muk̲aṭṭa’āt on fol. 218\(^b\), beginning:

"إي خساهك كوكبة کورمات را آن

agreed with Ouseley 13, fol. 128\(^b\), l. 4:

"إي سروک كوكبة کورمات را آن

Ghazals, alphabetically arranged, on fol. 321\(^b\), beginning:

"إي كرد در جهان غشبت سمر مرا

This poem agrees with Ouseley 123, fol. 3\(^a\), l. 13; the following a. d. 13 Al is the initial ghazal in Ouseley 13.

Hazliyyāt on fol. 395\(^a\), with the prose preface mentioned in W. Pertsch, p. 83.

Beginning of the preface:

"حیدا خمکی مختی وتکر ورد

The first mathnawi begins as in Elliot 40:

"حیدا

Rubā'īs on fol. 400\(^b\), beginning:

"با كُلْ كُبَتِ امر جرَّا مَي كَرَید

agreed with Ouseley 36, fol. 29\(^a\), and Ouseley 123, fol. 62\(^b\), l. 9.

There are lacunas after ff. 70 and 282.

Not dated, probably the eleventh century. On the fly-leaf there is written a short account of Anwārī by S. W. J. (Sir William Jones?)

Ff. 127, 2 coll., each l. 15; very small frontispiece; Nasta'liḵ; size, 9 in. by 5\(\frac{1}{4}\) in.

548

The same.

This copy is without both beginning and end. Kūšīdas on fol. 36\(^a\), beginning abruptly:

آن روز ک کنچ حسس کردي - در کنچ ویل را نوا را

Arranged alphabetically.

According to the original paging three leaves are missing at the beginning.

Muk̲aṭṭa’āt on fol. 190\(^b\), beginning:

"جوٓن دژُّه؛ طولني طبعت بنام تو

Agreeing with Elliot 39, fol. 342\(^a\).

A great number of kit'ās are found in this part, principally on ff. 316\(^a\)-321\(^a\), 321\(^b\)-328\(^b\), and 341\(^a\).
Rubáís on fol. 29⁸, beginning the same as in Elliot 39:

با کل گلفم ابر جوا می کرد آل

Not dated; eleventh century.

Ff. 364, ll. 19; small Nasta'lik; the leaves of this MS are wrongly bound in European manner from the left to the right; throughout the binder has made the grossest mistakes; in many places he can be corrected by the Arabic numbers of the original paging, but many of them have disappeared; size, 8¼ in. by 4½ in.

[Ouseley 36.]

549

The same.

The first and second part of this diwan are marked by frontispieces, the other parts are not distinguished by anything. Each part is arranged alphabetically.

Ghazals on fol. 1⁰, beginning the same as in Ouseley 13:

ار دن بدماغ آ ری بی را علل

Rubáís on fol. 50⁸, beginning the same as in Elliot 40:

ای جمرکر نهایتی نبست ترا علل

Kašidas on fol. 73⁸, beginning abruptly:

درای کرم نمای صاکی - حوره‌ی شرب فزای صاکی

There is a lacuna after fol. 72, containing the kašidas ending in ی, and some ending in ب.

Mukatta'at on fol. 23⁸, beginning:

نزد طیب عقل مبارک فرم شدم
حال مراد خوش تکفم کم یا جرا

After the mukatta'at, ending in ی, there follow on fol. 303⁸ the hazliyyát, beginning as in Elliot 39, 40, etc.

The prose preface is wanting in this copy.

Not dated; eleventh and twelfth centuries.

Ff. 307, ll. 19; cursive Nasta'lik; size, 73 in. by 3½ in.

[Ouseley 123.]

550

The same.

Contents:

Kašidas on fol. 1⁰, in alphabetical order, except the first one. مقدّری نم آل لغت. In the kašidah on ff. 67⁸–68⁸, there is wanting the last bait but one, comp. Elliot 40, fol. 45⁸, l. 16.

Mukatta'at on fol. 228⁸, likewise alphabetically arranged, beginning:

ای ملک بیش طالع نیکت - کرد برادر احتر بدرا
comp. Elliot 40, fol. 186⁸, l. 9, and Ouseley 123, fol. 23⁸, l. 12.

Rubáís in the same manner, on fol. 302⁸, beginning:

ن در بگویه رساند مارا - ند عقل کرما ول رساند مارا

corresponding to Elliot 40, fol. 35⁴, last line, and Ouseley 123, fol. 50⁸, l. 3; but there is more correctly written instead of شنکفا رساند in the first hemistich.

Hazliyyát on fol. 32⁸, agreeing upon the whole with those in Elliot 39, 40, etc., but the second mukawa is wanting here, and the last breaks off with this verse:

فا نستند هر دو بر سر یا

comp. Elliot 40, fol. 29⁴, 1.16; the arrangement besides is a little different from that in the other MSS.

This copy does not contain the gazals, except the few occurring in most MSS. among the kašidas, for instance, on ff. 46⁸, 65⁸, 70⁸, 102⁸, 164⁸, 180⁸, 181⁸, 185⁸, 226⁸, and 227⁸.

Not dated.

Ff. 331, ll. 15; Nasta'lik; large waterspots throughout; ff. 16⁸, 17⁸, and 17⁹ sprinkled with gold; various readings and short notes on the margin; size, 10½ in. by 7 in.

[Elliot 41.]

The same.

Kašidas on fol. 1⁰, beginning:

مقدّری نم آل لغت

Mukatta'at on fol. 17⁸, beginning as in Elliot 40.

One mathnawi, entitled حکایت قائم کردنک, quite agreeing with the hazliyyát in the other copies.

As in the previous copy, there is wanting here the second mathnawi (Elliot 40, fol. 293⁸) and two or three baits before that.

Ghazals on fol. 26⁸, beginning:

روی تو آرام دلها می درد - لطف تو زیب ای جانانها می درد,

corresponding to Ouseley 123, fol. 16⁸, l. 2.

Rubáís on fol. 31⁸, beginning:

شاهد اخذای که ترا چرا بزدیدست

کرم جانا چرا یکتا دیدست

agreeing with Ouseley 123, fol. 53⁸, l. 11; Elliot 40, fol. 35⁴, l. 5, and Elliot 41, fol. 323⁸, l. 13.

There is no alphabetical order throughout the whole MS. and no date.

Ff. 328, ll. 19, without any ornaments, occasionally various readings and notes on the margin; many leaves a little worm-eaten; Nasta'lik; size, 10 in. by 5½ in.

[Elliot 42.]

The same.

There is no alphabetical arrangement, except in the ghazals.

Kašidas on fol. 1⁰, beginning:

مقدّری نم آل لغت

Mukatta'at on fol. 17⁸, beginning:

ای حسری که کار

comp. Elliot 39 and Ouseley 13, fol. 128⁸, l. 4.

Ghazals in alphabetical order on fol. 25⁸, beginning in the same manner as Elliot 39:

ای کرد در آل

The complete hazliyyát, with the prose preface, on fol. 31⁸.

Rubáís on fol. 32⁸, beginning as in Elliot 39:

پا کل

کفمت آل

The last rubá', beginning:

عشقی که همه عمر بیاورد ای نفست آل

corresponds to Elliot 39, fol. 411⁸, l. 7. There are accordingly wanting 155 rubáís.

No date.

Ff. 333, 2 coll., each ll. 17; illuminated frontispiece, gilt edges, splendid binding in green and gold; the original leaves are put into a margin of more modern paper; Nasta'lik; size, 8½ in. by 5½ in.

[Elliot 43.]
The same. 
Kasidas without any order on fol. 11, beginning : 
\[\text{Kasidas without any order on fol. 11, beginning :} \]
agreed with Ouseley 123, fol. 109a. 
Mukattat, intermixed with the hazliyát (on ff. 252a–255b, quite agreeing with those in the other copies). 
Beginning of the kitáṣ on fol. 171b: 
\[\text{Beginning of the kitáṣ on fol. 171b:} \]
Ghazals on fol. 267a, beginning as in Elliot 39: 
\[\text{Ghazals on fol. 267a, beginning as in Elliot 39:} \]
Rubás on fol. 317a, beginning: 
\[\text{Rubás on fol. 317a, beginning:} \]

There are many marginal and interlinear glosses, especially on the first pages. No date. 

Ff. 240, 2 coll., each li. 19; distinct Nasta’līk; illuminated frontispiece; size, 9½ in. by 5½ in. [FRASER 64.]

554

The same. 
This copy contains only kasidas and kitáṣ in alphabetical order, except the first and a longer series at the end on ff. 193a–206b. 

Beginning of the initial kasidah on fol. 1b: 
\[\text{Beginning of the initial kasidah on fol. 1b:} \]
Beginning of the first ghazal poem on fol. 2b: 
\[\text{Beginning of the first ghazal poem on fol. 2b:} \]
No date. 

Ff. 206, 2 and sometimes 3 coll., li. 15–18; many interlinear glosses and marginal additions on ff. 1–24; irregular Nasta’līk; size, 16½ in. by 6½ in. [OUSELEYAdd. 135.]

555

The same. 
This copy contains only the kasidas, without alphabetical order, beginning: 
\[\text{This copy contains only the kasidas, without alphabetical order, beginning:} \]
In a few places the margin is covered with explanations. 
Dated A.H. 1082=AD. 1671; evidently copied in India. 

No, 1, ff. 117; No, 2, ff. 115; li. 14; cursive Nasta’līk; brown, throughout worm-eaten paper; size, 8½ in. by 5½ in. [OUSELEY 1, 2.]

556

The same. 
This copy, incomplete at the end, contains only a part of the kasidas, intermixed with a few kitáṣ. It breaks off in the midst of a kasidah, rhyming in بث. 

Beginning as usual: 
\[\text{Beginning as usual:} \]
No date. 

Ff. 196, 2 coll., each li. 19; Nasta’līk; all the margin throughout covered with notes; there are also many interlinear glosses; size, 10½ in. by 5½ in. [WALKER 98.]

557

Sharb-i-Diwân-i-Anwari (شَرْب دیوان ائوُری). 
1. Ff. 72–161. A commentary on Anwari’s kasidas, by Mir Abú-alhasan Farabâni. See A. Sprenger, Catal., pp. 332 and 93, and fol. 73a, l. 3. Nasrâbâdi (who composed his tadhkira in A.H. 1089) calls the author Mir Abú-alhasan alhunasisi Sayyid of Farabâni, and states that he was put to death at Shirâz, comp. also Rieu ii. p. 556 sq. 

Beginning: 
\[\text{Beginning:} \]
At the end the author calls his work شَرْب ابیائات (on fol. 161b, l. 3). 

2. Ff. 162a–199. A commentary on Anwari’s mukattâṭ, by the same. See A. Sprenger, Catal., p. 333. l. 12. Beginning: 
\[\text{Beginning:} \]

Ado (sic) aloss للسَّمِّ الْمُسْتَنَبِيْنَ alhasan) 
Not dated; eleventh century. 

Ff. 71–199, li. 17; Nasta’līk; size, 9 in. by 4½ in. [OUSELEY 43.]

558

A fragment of the same commentary on Anwari’s mukattâṭ. 
Beginning the same as in the preceding copy. 

Ff. 19, li. 19; Nasta’līk, sometimes very near to Shikasta; size, 6½ in. by 3½ in. [BODL. 371.]

559

Diwân-i-Bailakâni (دیوان بیلاکانی). 

The lyrical works of Abû-almakârîm Muḥir-al-din Bailakâni (in the province of Arvân in Ardabârjân), who died probably A.H. 594=AD. 1197–1198. Another, undoubtedly wrong, date of his death is A.H. 568; comp. Rieu ii. p. 562; A. Sprenger, Catal., p. 503; Butkhâna, No. 19, etc. His diwan is very rare; see Khanykov, Mémoire sur Khânum in Journal Asiatique, 1864, 6me série, vol. iv. p. 144. This copy contains: 

Kasidas on fol. 1b, Tarjîṭ (on ff. 50a, 56a, 65b, and 63a), and kitáṣ (on ff. 56a, 60b, 68b, and 77b). 

Beginning: 
\[\text{Beginning:} \]
A large lacuna after fol. 49. 

Ghazals and rubá’îs on fol. 57b, beginning: 
\[\text{Ghazals and rubá’îs on fol. 57b, beginning:} \]
Beilakâni’s kasidah in homage of Kızîl Arslan, quoted by Daštshâh, is found here on fol. 36b; the last rubá’î of this copy is the same which the author wrote against Isfahân, as Daštshâh likewise states. 
Copied A.H. 1005=AD. 1506–1507. 

Ff. 1–87, 2 coll., each li. 17; Nasta’līk; small illuminated frontispiece; gilt edges; binding red and gold; size, 6½ in. by 4½ in. [ELLIS 86.]
Khākānī (Nos. 560–581).

560

Kulliyāt-i-Khākānī (كليات خاقاني).

The complete poetical works of Afdal-al-din Ibrāhīm bū 'Ali Najīr Khākānī, a native of Shirwān. His original takhallus was Hākā'īki, which he changed in honour of the Khākāns of Shirwān, Minūchir and his son Jalāl-al-din Abū-alma'ūzafahr Ahsatān, the same Shāh at whose request Nizāmī wrote his epopee Lālā and Mānjīn. He died at Tabriz, about seventy years old, probably in A.H. 595/A.D. 1199, and is buried at Surkhāb. Comp. Sir Gore Ouseley, Biographical Notices of Persian Poets, p. 157; A. Sprünger, Catal., p. 461; Rieu ii. p. 558; G. Flügel i. p. 508; Catal. des MSS. et Xylographes, p. 329; Butkānā, No. 18; Khanykov, Mémoire sur Khacani in Journal Asiatique, 6ème série, vol. iv. p. 137 sq., and vol. v. p. 296 sq. etc.

Contents:

Kásidas, arranged alphabetically and all with distinct headings, on fol. 1b, beginning:

Arūs Gāhātī گاهاتی عروس
Dām tā Bahhēm دام به هم

Among these kasidas there are also found the poet's well-known marātih and tarjībān, on ff. 38a, 44b, 101b, 117a, 127a, 160b, 194a, 201b, 224b, and 244b.

Beginning of the first:

Ghazals in alphabetical order, on fol. 251b, beginning:

Rūz-e shabāt (روز شب‌ات) (on fol. 427b, beginning:

Shehrizād یکی از دختران مرا آنتار

A collection of letters in prose, defective at the beginning (two pages are left blank), on fol. 451b; it opens abruptly thus:

Tūhfat-ālīrākānī, the famous mathnawi, composed by the poet during his pilgrimage to Makkah and Madīnah, and giving a description of Irāk-i-ajam and Irāk-i-'arab, with the preface in prose, on fol. 474b.

Beginning of the preface:

خداوند از آرمان از تمام جهان

Beginning of the mathnawi on fol. 477b:

Māhīyāt Dāmānī یکی از ماهیات

Another mathnawi, without a heading, on fol. 532b,

The kasidas were finished the 10th of Jumādā alawwal, A.H. 1015 = A.D. 1606, September 13; the whole MS. the 7th of Sha'ābān in the same year = A.D. 1606, December 8, by Muḥammad bū al-muhammad Hanẓah.

FF. 543, 2 colls. each il. 21, and a third on the margin of ff. 447b–453, ll. 18; Nastālīk; illuminated frontispieces on ff. 12, 251b, 255b, 427v, 474v, 477v, and 52v; size, 16½ in. by 8½ in.

[Fraser 61.]

561

Diwan-i-Khākānī (ديوان خاقاني).

The lyrical poems of Khākānī, containing:

Kásidas on fol. 1b, in alphabetical order, except the initial one. Beginning:

Dām Mānī-e Tāhūmītasting مانی تاج‌دار

Tarijāt on fol. 154b, beginning:

Marātih (elegies) on fol. 197b, intermixed with kasidas (on fol. 206b–213b), and one tarjī on fol. 207b–209b.

Beginning:

Mukataʿāt on fol. 217b, beginning:

Almarātih min al-mukattatāt (elegies in the form of kitās), on fol. 271b, beginning:

Alghazaliyyāt on fol. 318b, beginning:

Rābīʿiyyāt on fol. 374b, beginning:

There is a lacuna after fol. 318.


FF. 388, ll. 23; Nastālīk; without ornaments; the last pages are put in a margin of modern white paper; all the margin, particularly in the first half, is filled with notes and explanations; bound in linen, with flowers of various colours; headings are prefixed to all the poems, except ff. 4b, 76b–44b, 165b–107b, 111b, 355v–366b, 366b, 367v–372v. On fol. 45v the first two lines are repeated by mistake; size, 12½ in. by 7½ in.

[Elliot 74.]

562

The same.

This copy consists of kasidas and kitās, mixed with ghazals and tarjībān (two series, on ff. 117b–136b and 186v–211b, partly agreeing with Elliot 74, partly not). Beginning, on fol. 1b, the same as in Elliot 74. This copy was finished the 12th of the second Jumādā,
A.H. 1006 = A.D. 1508, January 20. On the last page there are several rubâís by Khâkânî. On the first page is a seal with the following inscription: Ḥomef 6a A大方 1. Accordingly it belonged to the library of the emperor Ahmadshah (A.H. 1161–1167 = A.D. 1748–1754).

FF. 317, 2 coll., each II. 18; small Nasta‘lík; size, 9½ in. by 5 in. [Ouseley 192.]

563

The same.

Contents:
Kasidas on fol. 1b; tarjí‘áts (on ff. 8b, 12b, 49a, 53a, 63b, 67b, 70b, 86a, 106b, 110b, 119b, 121b, 127b, and 130b, for the greater part agreeing with Elliot 74, ff. 154h, 185b, 162b, 170b, 166b, 136b, 174b, 177b, 159b, 180b, and 193b, beginning اکيرهن آل), kif‘as, and ghazals, put together without any order, and arranged in a manner quite different from that in Ouseley in 192, except the beginning: دل من بر تعلیمی یک, on fol. 1b. Headings are found only on ff. 4b, 88a, 88b, 92b, and 93a.

Another series of poems on fol. 201b, beginning:
منكوک طبععم آم مکوکی طاعم
بر عالم سیک مر سرک ان کرک منوم

The second یک corresponds to Ouseley 192, fol. 3036, last line.

There is a lacuna after fol. 187.

Copied by Ābú-‘allâf Hâbil-āllāh, dated the 27th of Jumâdâ-al-awwâl, A.H. 1011 = A.D. 1602, November 12.

FF. 209, 2 coll., each II. 21, and a third on the margin, ill. 32; very small but distinct Nasta‘lík; illuminated frontispiece and some other ornaments on ff. 1b and 2a; large waterspots throughout; the first pages a little injured and effaced; size, 9½ in. by 5½ in. [Elliot 75.]

564

The same.

This copy contains kasidas, kif‘as, etc. etc., like the preceding copies, but again in an entirely different arrangement. Its chief advantage is, that in many cases it has headings prefixed to the poems. Beginning the same. Dated by Jamâl-al-din of Jaunpur the 17th of Jumâdâ-al-ahâr, A.H. 1011 = A.D. 1602, December 2.

FF. 294, 2 coll., each II. 23; Nasta‘lík; size, 11½ in. by 6½ in. [Ouseley 382.]

565

The same.

Contents:
Kasidas on fol. 1b (beginning as in the other copies), without any order, intermixed with tarjí‘áts (on ff. 91b, 92b, 93a, comp. Elliot 74, fol. 154b; 96a, comp. 74, fol. 193a; 106a, comp. 74, fol. 207a; 161b; 176b; 182b, comp. 74, fol. 174b; 186b, comp. 74, fol. 177b; 130b, comp. 74, fol. 159b; 196b, comp. 74, fol. 182b; 232b, comp. 74, fol. 189b; 234b, comp. 74, fol. 185b; 238b; 242b; 250b, comp. 74, fol. 162b; 253b, comp. 74, fol. 166a; 259a, comp. 74, fol. 170b; 264a), and one elegy (on fol. 111b).

Ghażalîyyât and marâthî on fol. 268b, beginning:
مشنق و عیدی (؟) نکرون پروردن یاد
و جبر میر و دیرد بردن یاد

After fol. 333 there is a large lacuna, and on fol. 334 two and a half kif’as are found.

A few leaves appear to be wanting after fol. 139.

Copied in the mouth Sha’bân, A.H. 1109 = A.D. 1697, March.

FF. 334, 19 coll.; careless Nasta‘lík, written on paper of different colours; without ornaments; a great number of leaves gnawed by worms; many marginal notes; the headings written in red ink throughout; size, 9½ in. by 6½ in. [Ouseley ADD. 133.]

566

The same.

This copy contains kasidas, tarjí‘áts, ghazals, kif‘as, and rubâís, all mixed together without any order. Beginning the same as in the preceding copies. Finished the 5th of Rabi‘-al-awwal, A.H. 1109 = A.D. 1697, September 21.

FF. 476, 2 coll., each II. 15–17; Nasta‘lík; greatly damaged by worms; size, 9½ in. by 4½ in. [Ouseley ADD. 133.]

567

The same.

This copy, much worn-out and injured, contains kasidas, ghazals, kif’as, and rubâís, mixed together without any order. Beginning, on fol. 1b, different from that in the other copies:
کار من بالا نمک مردن شیب پلا
در شعیق حادثات بنود بناء

Another series of rubâís on fol. 353b, beginning:
خاطری اکر راحتات رگنی نیست آل

corresponding to Fraser 61, fol. 428b, and Salemann’s edition of Khâkânî’s rubâís, St. Petersburg, 1875, No. 46. The greater part of the margin is covered with additions and explanations. There is also a great number of interlinear glosses.


FF. 369, 2 coll., each II. 21; Nasta‘lík; size, 10½ in. by 5½ in. [Walker 99.]

568

The same.

This copy contains kasidas, ghazals, and a great number of tarjí‘áts and tarkhâns, mixed together (a longer series of tarjí‘áts on ff. 57–84, almost completely agreeing with those in Elliot 75 and 74, but in a different order). Beginning the same as in the other copies. Lacunae after ff. 93 and 101. The kif’as and rubâís are wanting, only one kif‘ah (consisting of two bâits) is found on fol. 34b.

Various readings and occasional notes on the margin. Most of the headings are filled in.

FF. 311, ll. 17; Nasta‘lík; small illuminated frontispiece, the first two pages ornamented; gilt edges, binding dark blue with gold arabesques; incomplete at the end; size, 6½ in. by 3½ in. [Elliot 76.]
569

The same.

This copy, like Elliot 76, contains only kasidas, tarját (on ff. 42b—49b), and a longer series resembling that in Elliot 74, 75, 76 on ff. 1a0b—17a1b), and ghazals (principally from fol. 17b to the end).

This copy is, no doubt, defective, as there are wanting the ki'as, ruba'is, and the date.

Ff. 184, ll. 25; Nasta'lik; without ornaments; some marginal notes; headings (in red ink) are found only as far as fol. 15; size, 12 1/2 in. by 6 1/2 in. [Elliot 77]

570

The same.

This copy contains only kasidas in alphabetical order, and is therefore styled, in a notice on fol. 12, the first poet of Khákání's diwán. Beginning as usual.

On fol. 12 it is stated that this MS. was bought the 26th of Jumáda-ál-átháni, A.H. 1129 = A.D. 1717, June 7.

About one half of the copy is accompanied with marginal and interlinear glosses.

Ff. 225, 2 coll., each ll. 17; Nasta'lik; size, 93 in. by 53 in. [Walker 74]

571

The same.

In spite of several large lacunas, for instance, after ff. 101, 117, 121, and 169, and the worm-eaten state of the whole MS., it is of especial value on account of its rich and most interesting marginal glosses, which throw a very desirable light on the great intricacies and obscurities of the poet's style. Beginning as usual:

No date.

Ff. 296, 2 coll., each ll. 17; Nasta'lik; size, 93 in. by 61 in. [Bodl. 748]

572

Sharb-i-Diwán-i-Khákání (شیر دیوان خاتمی).

Muhammad bin Dá'ud 'Alahi Shádívábádi's commentary on Khákání's kasidas, beginning:

جواهر زهرا نسبت سبیقیان ونیا حضرت صمدیه را جل ات

Only the difficult verses are explained, comp. Rieu ii. p. 561, and A. Sprenger, Catal., p. 462. Ff. 158—208 are misplaced and must be read in this order: 158, 167—207, 159—164, 208.

This copy was finished by Maulání Nímat-ál-láh bin Jamál-ál-din Mahmúd (living in the village of Akhbarpúr, in the district of Fáridábád belonging to Lahúr and commonly called Júyán) in the month Shawwál, A.H. 1142 = A.D. 1633, April-May.

Ff. 217, ll. 19; clear and distinct Nasta'lik; size, 95 in. by 53 in. [Fraser 65]

573

Another copy of the same commentary.

The text of this copy begins at once with the initial bait of Khákání's well-known kasídah:

دل مس پیام بهم عسکر
The same.

Numerous interlinear and marginal glosses. No preface. The mathnawi concludes on fol. 110\(a\); on fol. 110\(b\) there follows a fragment of a treatise on twenty-five peculiarities of the Nasta'lik script; and on fol. 111\(b\) the fragment of a treatise on a treatise on the punctuation of the manuscripts. The beginning: "بدأناكم أمر الخلافة في المعاني عند أبا طالب استجزائر صرف الألف المعاني...

Ff. 111, 2 coll., each ll. 15; Nastale\'ik; size, 8½ in. by 5½ in. [OUSELEY ADD. 51.]

The same.


Ff. 1–63, 2 coll., each ll. 15, and a third on the margin, ll. 12; small Nastale\'ik; the original leaves are put into another margin; fol. 41 supplied by another hand; size, 7½ in. by 4½ in. [OUSELEY ADD. 167.]

The same.


Ff. 169, 2 coll., each ll. 15; Nastale\'ik; a large number of leaves are supplied by a modern European hand; size, 8½ in. by 4½ in. [ELLIOET 384.]

Sharh-i-Tuhfat-al\'Tir\'ak\'an (شرح تحقعة العراقيين).

A commentary on Khı\'ak\'an\'s Tuhfat-al\'Tir\'ak\'an, the author of which is called in the subscription "خليج فدوى (فدوى) غلحان ملحmulmad.

It begins, without an introduction, with the explanation of the first verse:

ما مات نظرازان بالف. كلهم زين تعلق عليهما ثم دارد أعيان عن قولهم ما أزين عقولهم وهم تست.

This copy was finished the 5th of Safar, A. H. 1212 = A. D. 1712, March 14. From the commentaries occurring in the subscription, we conclude that it was copied in India:

تام شرح تحقعة العراقيين من تعريف الدم (فدوى) غلحان ملحmulmad. See also fol. 1248, where the commentary begins.

Ff. 141, ll. 17; cursive Nastale\'ik; size, 8½ in. by 4½ in. [OUSELEY 61.]

Sharh-i-Tuhfat-al\'Tir\'ak\'an.

Another commentary on the same work, very badly written and consequently very difficult to read. It is probably identical with the commentary of Abd-al\'-salam (composed A. H. 1057 = A. D. 1647, see A. Sprenger, Catal., p. 463, No. 322, and the copy in the India Office, No. 642), but is unfortunately defective at the beginning. Ff. 1–5 appear to form the introduction; on fol. 6\(b\) the commentary opens with the first part of the mathnawi.

Another part begins on fol. 20\(b\). The text of the poem is not marked, being unseparated from the commentary. Many additions on the margin.

Copied A. H. 1076 = A. D. 1665–1666, at Shāhjāhānabad.

Ff. 93, ll. 20–23; Shikasta; size, 10½ in. by 5½ in. [WALKER 90.]

Dīwān-i-Zahir Fārābī (ديوان ظاهر فارابی).


Contents:

The same preface, which is quoted by Sprenger, on fol. 12\(b\), written by a contemporary of Majd-i-Hamgar, who collected Fārābī\'s poems and dedicated them to Majd-aldinul wa aldin Ahmad bin Muhammed (comp. ff. 57, ll. 8–12, and 58, ll. 1–2). The beginning is wanting; it opens with the words: خلفت الإلحاد...

Kasidas on fol. 7\(^b\), intermixed with a great number of kīf\'as (for instance, on ff. 75\(^b\), 76\(^b\), and towards the end), some ghazals, and one short mathnawi (on fol. 81\(^b\)). Beginning:

جوهر وتبت مصوح يدالاط بساد جناد

مئادات تبر وكذال الا مرآت

The initial verse quoted in Sprenger is found here on fol. 12\(b\).

Rubā\'is, on fol. 149\(^b\), defective at the end. Beginning:

ای خليل ستارکان سيد و حشمت

وران فقير مطيع يبغ و قلعت

There is a lacuna after fol. 24. Printed, Calcutta, A. H. 1245.

Ff. 157, ll. 12; Nastale\'ik; incomplete both at the beginning and the end; illuminated frontispiece on fol. 7\(^b\); ff. 1\(^b\), 7\(^b\), and 8\(^b\) are sumptuously adorned; ornamental headings or corners throughout; size, 7½ in. by 4½ in. [ELLIOET 119.]

Another copy of the same.

This copy contains:

A short fragment of the same preface as in Elliot 119 on fol. 1\(^b\), without beginning or end. The first words are كذال الا مرآت (Elliot 119, fol. 4\(^b\), l. 10), and the last مئادات تبر (Elliot 119, fol. 6\(^b\), l. 2).

Kasidas, kīf\'as, etc., on fol. 2\(^b\), introduced by a rubā\'i, beginning:

جر زهرة و بارک (جر زهرة و بارک) The order is neither alphabetical nor agreeing with that in Elliot 119.

Rubā\'is on fol. 116\(^b\). Beginning the same as in Elliot 119.

This copy was finished the 26th of Rajab, A. H. 1015 = A. D. 1606, November 27. There is added a full notice
of Žahir Fârâbî, extracted from Daulatshâh’s tadkhârah, by Sir Gore Ouseley.

584

A third copy of the same diwân.

Contents:

Kasidas, without any order, on fol. 1b, beginning:

Šeheh-dâm-Da hâmûm Šarayrî al-rûm, Alûmî, London, 1836;

the second:

Maqat‘âtât on fol. 58b, beginning:

Zamâh darwâz-khûsh-nâmâr va dâris

Ghazals and rubâ’âs on fol. 105b, beginning:

Kargâl râshâbûr ummâl-bulbûr kand

No date. On the fly-leaf the same account of the poet as in Elliot 120.

585


Contents:

1. Alûmî’s al-ṣâ’ir (ناشی) of Alûmî, No. 274, fol. 1b, dedicated to Sultan Bahramshâh, and composed, according to the last verse, A.H. 552:

but the correct date is most likely A.H. 572 or 573.

Beginning:

Bism allât al-rûm al-thalâm al-thalâm

Edited by N. Bland, London, 1844, to which edition the author’s biographies of Daulatshâh and Lutf-al-Bég are prefixed; lithographed in Calcutta, 1869.

586

For many blank and omissions (for instance, on ff. 9a, 20b, 62a, 60b, 117b, etc.) illuminated frontispiece on fol. 2b; ff. 2a and 3a adorned; some leaves (ff. 25, 26, 50, and 79) supplied by another hand; size, 9 in. by 4½ in. [Elliot 120.]
Edited by A. Sprenger, Calcutta, 1852 and 1869.

The usage of the names of the persons which are of post-Nizâmi origin, has never been definitely settled in the East, as in different MSS. Schriften, and in the first part, Ähnliche, and in the second, and vice versa. See A. F. Mehren, p. 35, note. Compare also W. Bacher, pp. 101-171, and Dr. Théophile Ziegler, in the Zentralblatt für die bayerischen, 1880, pp. 334-405.

Dated the beginning of the first Rabī', A. H. 767 = A. D. 1365, November. The name of the copyist is Ahmad bin Allauddin bin Sana (al-Mabbūh).

No. 274, ff. 141; No. 275, ff. 152; each page 4 colls., each coll. 14 lines; the frontispieces of the single poems are illuminated, but some of them are injured; the title is written in Kufi; of the first two leaves two columns were torn away, but they have been completed by Sir W. Osney; ff. 21-37 in No. 274 are written by a more modern hand in Nastaliq, all the rest in Nasîkh; size, 18½ in. by 6½ in. [Ouseley 274, 275.]

The same.
1. صخرين الارض, on fol. 1b.
2. حسب و شيرين, on fol. 52b.
3. أسكندر نامه, first part on fol. 113b.
4. أسكندر نامه, second part on fol. 193b.
5. صخرين الارض, on fol. 224b.
6. حسب و شيرين, on fol. 253b.

At the end of the second part of the Khandaqiman, the copyist has given his name, كتابه المخطوطة, on fol. 274; and the date, the 14th of Dhū-Al Hijjah, A. H. 841 = A. D. 1438, June 8.

The MS. was originally bound in this order: 4, 5, 1, 2, 3.

Ff. 324, 4 colls., each ll. 23; Nastâlîk; illuminated frontispieces; size, 12½ in. by 8½ in. [Ouseley 304.]

The same.
1. صخرين الارض, on fol. 2b. Dated the 8th of Jumâda-al-Thani, A. H. 906 = A. D. 1500, 30th of December.
2. حسب و شيرين, on fol. 32b.
3. صخرين الارض, on fol. 101b.
4. صخرين الارض, on fol. 158b.

كتاب شرفاتة اسكندري (the first part of the Khandaqiman), on fol. 221b. Dated the 5th of Dhū-Al Hijjah, A. H. 906 = A. D. 1501, 22nd of June.

كتاب أمثلة اسكندري (the second part of the Khandaqiman), on fol. 306b.

The whole copy is dated Saturday, 22nd of Muharram, A. H. 907 = A. D. 1501, August 7, by Na'îm al-Dîn, al-Kabîr, al-Shirázī.

Ff. 346, 4 colls., each ll. 21; small Nastâlîk; illuminated frontispieces on ff. 2b, 3b, 101b, 138b, 221b, and 306b; ff. 2b and 3b sumptuously adorned; small ornaments throughout the whole MS.; large pictures on ff. 2b, 3b, 34b, and 36b; smaller ones on ff. 17b, 22b, 43b, 53b, 63b, 68b, 72b, 81b, 92b, 97b, 111b, 113b, 119b, 123b, 127b, 134b, 142b, 150b, 169b, 172b, 176b, 181b, 196b, 197b, 202b, 207b, 233b, 245b, and 274b; size, 11½ in. by 6½ in. [Elliot 192.]

The same.
1. صخرين الارض, on fol. 1b.
2. حسب و شيرين, on fol. 33b.
3. صخرين الارض, on fol. 119b.
4. صخرين الارض, on fol. 178b.
5. أسكندر نامه, first part, on fol. 246b.

كتاب أدنى نامه, second part, on fol. 336b.

At the end the copyist states his name to be Mir 'Ali, the scribe of the Alizâdê, son of the grandson of the Moolâ Muhammad, and on fol. 32b, Bâabâshâh, on fol. 32b, Bâabâshâh, the handwriting is the same throughout. Perhaps this is the same Bâabâshâh who wrote to Jânî on his commentary of the Kâfîyâh; see H. Khaifa v. p. 114. No date. The writing seems to indicate the tenth century of the Hijrah.

Ff. 384, 4 colls., each ll. 19; Nastâlîk; illuminated frontispieces at the beginning of each mawâbi, all brilliantly executed; pictures on ff. 57b, 81b, 199b, and 276b, of high perfection; size, 11½ in. by 7½ in. [Ouseley 316.]

The same.
1. صخرين الارض, on fol. 1b, beginning: فلاغآ فکرت و حقم سخین - نام خداییست بر اکم کن (the first bait of the other copies, the first being wanting here). Copied at Samarkand, A. H. 989 = A. D. 1581, by مبین بن خواریزمی حکم شیع by مبین بن خواریزمی حکم شیع.
2. حسب و شيرين, on fol. 42b.
3. صخرين الارض, on fol. 139b.
4. صخرين الارض, on fol. 218b.

كتاب اسكندري (only the first part), on fol. 306b.

On fol. 312b, at the beginning, one hemistic is wanting: بکار ن مرد پرادرختند; comp. Elliot 192, fol. 231b, l. 12.
The whole copy is dated A.H. 1010 = A.D. 1601, 1602.

FF. 413, 3 coll., each ll. 19; Nast'âlîk, written by different hands; five illuminated frontispieces on ff. 1b, 43a, 139b, 218a, and 302b; the first two pages richly adorned; a little worm-eaten; many headings forgotten; ff. 217 and 229 left blank; gilt edges; binding dark blue and gold; size, 10¾ in. by 6¾ in.

[ELLIOT 188.] 591

The same.
1. مختصر الروایات, on fol. 1b.
2. خصر و شیرین, on fol. 29b.
3. لیلی و حمیون, on fol. 120b.
4. هفت پیکر, on fol. 181b.
5. شرقانامه اسکندی, on fol. 253b.
6. اقبالنامه اسکندی, on fol. 336b.

FF. 360 and 361 must be inserted between ff. 3 and 4; fol. 362 is the direct continuation of fol. 359; some lacunae after ff. 274, 275, and 277. On the fly-leaf there is written by Sir Gore Ouseley the same account of Nizâmi's Khamâseh which is found in his Biographical Notices.

Copied by 'Abd-uljabbâr of Shirâz, in the month Ramadan, A.H. 1021 = A.D. 1612, October–November.

FF. 383, 4 coll., each ll. 20; clear and distinct Nastâlîk; illuminated frontispieces on ff. 1a, 29a, 120b, 181b, 253b, and 336b; very fine pictures—much better than usual—are found on ff. 34b, 37a, 59, 50b, 90b, 106b, 111b, 147b, 161b, 104b, 203b, 206b, 216b, 220b, 224b, 228b, 25b, 29b, 240b; blank spaces left for pictures on ff. 123b, 136b, 143b, 204b, 256b, 278b, 290b, 304b, 314b, and 326b; eastern binding, with flowers; all the headings written on a gold ground; size, 13¾ in. by 8¾ in.

[ELLIOT 107 (G. O.).] 592

The same.
1. مختصر الروایات, on fol. 1b.
2. خصر و شیرین, on fol. 31b.
3. لیلی و حمیون, on fol. 105b.
4. اسکند نامه, first part, on fol. 165b. The second part is wanting.
5. هفت پیکر, on fol. 253b.

The name of the scribe occurs on fol. 164b, سلطان محمد نواب الدین و جوهر التمبیدی البخاری, and two dates, one on fol. 252b, Ramadân, A.H. 1056 = A.D. 1646, October, and one on fol. 317b, Safar, A.H. 1056 = A.D. 1646, March; whence it appears that the last poem, Haft Paikar, ought to be placed before the Iskandarnâma.

FF. 317, 4 coll., each ll. 30; small, clear Nastâlîk; all five poems have most richly illuminated frontispieces, each of a different pattern; there are pictures on ff. 37b, 41b, 42b, 74b, 183b, 288b, 295; the paper is sprinkled with gold; size, 10½ in. by 6¼ in.

[OUSELEY 317.] 593

The same.
1. مختصر الروایات, on fol. 1b.
2. خصر و شیرین, on fol. 38b.
3. اسکند نامه, first part, on fol. 152b. The last haft of it runs thus:

بئارمع پانصد نود هفت سال
که خوانند، را گم نگمکرد ملال

594

The same.

Contents:
1. مختصر الروایات, on fol. 2b.
2. خصر و شیرین, on fol. 35b.
3. لیلی و حمیون, on fol. 122b.
4. هفت پیکر, on fol. 180b.
5. اسکند نامه (that is, the first part, commonly called شرقانامه), on fol. 246b.
6. اسکند نامه (the second part of the Iskandarnâma), on fol. 340b.

Not dated.

FF. 384, 4 coll., each ll. 19; Nastâlîk, written on brown paper; a very luxurious Ms., particularly ff. 17th-30th, 178a, 329b, 340b, 356b, 51b, 52b, 109b, 141b, 122b, 123b, 123b, 131b, 133b, 144b, 155b, 156b, 171b, 181b, 188b, 199b, 200b, 205, 223b, 224b, 229b, 230b, 240b, 241b, 245b, 263b, 264b, 269b, 279b, 280b, 291b, 295b, 246b, and 317b are most splendidly adorned; besides, there are fine pictures on ff. 18b, 28b, 31b, 32b, 33b, 51b, 110b, 112b, 144b, 155b, 180b, 199b, 223b, 240b, 245b, 246b (a very small one), 266b, 280b, 294b, 317b, 328b, 349b, and 362b; illuminated headings throughout; gilt edges; binding in red and gold; size, 10½ in. by 6¼ in.

[ELLIOT 194.] 595

The same.

This copy is older than some of the preceding ones, dated A.H. 999 = A.D. 1590, 1591, at Ahmadâbâd in Gujarat, but the first mathnawi, viz. the مختصر الروایات, is entirely wanting here.

1. خصر و شیرین, on fol. 1b.
2. لیلی و حمیون, on fol. 76b.
3. هفت پیکر, on fol. 123b.
596

Three mathnawis by Nizāmī.

This splendid copy, dated by Mirak bin Khwājam of Balkh, A. H. 980 = A. D. 1572, at Samarqand, contains:

1. Mejli wa Majnu, on fol. 1b.
   - Hefz e Bekr. on fol. 62b.
2. the first part (here meant for the first part of the Iskandarnama, as the beginning shows: حدادان
   جهانیان دایاشمی رست), on fol. 132b.

Ff. 217, 4 coll., each il. 19; excellent Nastālīk; illuminated frontispiece at the beginning of each mathnavi; pictures on ff. 13b, 33b, 43b, 55b, 60b, 95b, 103b, 108b, 114b, 119b, 145b, 163b, 178b, and 192b; size, 12 in. by 8 in. [Douce 348.]

597

Khulāsā-i Khushāi-i-Nizāmī (خلاصه خوشایی نظامی).

Extracts from Nizāmī's five mathnawis, arranged in thirty-seven chapters according to the subjects of which they treat, and introduced by a preface in prose; comp. Rieu ii. p. 575.

Beginning of the preface: بر احجاب دولت و ازاب مکنت واجب و یوسف که بعد از قرائت تزلزل آن

The first chapter (here, being omitted here, has been supplied from the following copy) begins with the first baiāt of the مناجات of the محرر الاسرار on fol. 3a:

ای همه مستی را برداشته دهد، حاکم فضیف اثر و تواناکه دهد.

No date. Copied by Muhammad Kūwām of Shīrāz.

Ff. 50, 1 coll., each il. 10; clear Nastālīk; illuminated frontispiece, the first two pages richly adorned; size, 6½ in. by 4½ in. [Ouseley Add. 106.]

598

The same.

This copy is defective in the beginning. It opens abruptly in the preface thus: برسی و آتی و مصراصی از آن منطقین الغ

The first chapter begins here on fol. 113b, l. 7. No date.

Ff. 112-156, 2 coll., each il. 12, 13; Nastālīk; size, 8½ in. by 5 in. [Bodleian 102.]

599

The same.

This copy has only a few lines in prose, beginning thus: با ندمای شیرین مقال مع

thirty-five chapters only. Dated the 6th of Muharram, A. H. 1152 = A. D. 1739, April 15, at Ahmādābād.

Ff. 42, 2 coll., each il. 15; Nastālīk; size, 8½ in. by 6½ in. [Walker 44.]

600

Makhzan-al-Asrār.


Inner margin, ff. 30a-77a; Nastālīk. [Ouseley 302.]

601

The same.

Copied A. H. 1201 = A. D. 1786, 1787.

Ff. 70-123, 2 coll., each il. 15, and a third on the margin, il. 12; small Nastālīk; size, 7½ in. by 4½ in. [Ouseley Add. 167.]

602

The same.

No date.

Ff. 1-93, 2 coll., each il. 12; Nastālīk; size, 7½ in. by 6 in. [Marsh. 388.]

603

The same.

No date.

Ff. 67, 2 coll., each il. 15; Nastālīk; small illuminated frontispiece; size, 7½ in. by 4½ in. [Sale 29.]

604

Khusrav and Shirin.

Another copy of Khusrav and Shirin, dated the second Sunday in the month Shawwāl, A. H. 990 = A. D. 1582, November 7, at Shīrāz. Beginning as usual. The right order of ff. 21-277 is: 21, 23-80, 82, 81, 84, 83, 85-155, 22, 156-270, 277.

Margin-column, ff. 31b-75a and fol. 277a, il. 24; Nastālīk; illuminated headings and corners. [Elliot 236.]

605

Laila and Majnun.

Another copy of Laila and Majnun, dated A. H. 984 = A. D. 1573, 1574 (so we conjecture from the defective date محمده و هستاد و نک...), but it may be as early as A. H. 881).

Ff. 153, 2 coll., each il. 15; splendid Nastālīk; the first two pages beautifully adorned with gold, nitrarine, and other bright colours; all the margins are of various hues and sprinkled with gold; illuminations throughout; pictures on ff. 31b, 44b, 59b, 60b, 75b, 80b, 105b, 132b, and 149b; unfortunately many leaves are greatly damaged, the last ones especially being almost entirely destroyed; bound in red velvet; size, 10½ in. by 6½ in. [Ouseley Add. 137.]

606

Large fragments of the same Laila and Majnun.

Beginning, end, and some middle parts of the poem are wanting. The first fragment, beginning on fol. 11a with this bait:

تآ چند زمستان نهاد بوده سیلی خور حاکم واداد بودن
and ending thus:

The same.

Many explanatory glosses on the margin of ff. 1-112a. There was a complete subscription on fol. 201b, but some one had effaced the copyist's name and part of the date, the remaining part of which (تاریخ نوشته شده) shows that this copy was made in India, probably in the last century.

Ff. 201, 2 coll., each ll. 17; Nasta’lik; size, 10½ in. by 6 in. [Ouseley 277.]

613

The same.

Beginning as usual. Marginal and interlinear glosses as far as fol. 70. No date. A seal from A.H. 1148 = A.D. 1734 on the last page. A later note at the end states that Mirzâ Husain ibn Mirzâ Taminás bought this MS. from the bookbinder 'Abdallah, the 1st of Jumâdâ-al-áthâr, A.H. 1220 = A.D. 1805, August 27.

Ff. 233, 2 coll., each ll. 15; Nasta’lik; size, 9 in. by 5 in. [BODL. 761.]

614

The same.

This copy was finished the 25th of Ramadân, a.H. 1224 = A.D. 1809, November 3; بدرست مهرب (به مهرب) اسرار شاه عالم.

Ff. 231, 2 coll., ll. 15; Nasta’lik; size, 9½ in. by 5½ in. [WALKER 79.]

615

The second part of the Iskandarnâma.

Another copy of the second part of the Iskandarnâma, styled here از رابی al-awwal, A.H. 1037 = A.D. 1627, November 23.

Beginning as usual: جوز هرکا نامی آرآ بدیج آئی.

Ff. 106, 2 coll., each ll. 17; Nasta’lik; size, 9½ in. by 5½ in. [LAUD 128.]

616

The same.

Copied in the month Rabi’-al-awwal, A.H. 1052 = A.D. 1642, June.

Ff. 100, 2 coll., ll. 17; Nasta’lik; illuminated frontispiece; size, 8 in. by 4½ in. [ELLIS 336.]

617

The same.

Dated the 6th of Shâbân, A.H. 1104 (= thirty-sixth year of Alamgir’s reign) = A.D. 1693, April 12. The copy was written at Aḥmadábâd for the Nawâwb Shâhâb ud-dîn.

Ff. 127, 2 coll., ll. 15; Nasta’lik; illuminated frontispiece; size, 9½ in. by 5½ in. [WALKER 80.]

618

Diwân-i-Nižâmi (ديوان نظامی).

A selection from the minor poems, ascribed to Nižâmi of Ganja (whilst others refer them to Nižâmi aruq).
According to Da'latshah and other biographers his whole diwan contained about 20,000 baits, but nobody even met with it. This copy seems to agree entirely with that in A. Sprenger, Catal., p. 523 (comp. also Butkhanâ, No. 69). The author's name occurs in many places, for instance, in the following verse, on fol. 23a, l. 10:

مر حذف نظام كلمه مكسر آل

and an allusion to Nizâmi's Lailâ and Majnûn is found on fol. 25b, l. 8:

گرآن ليلى نظام (زا) زعشخوحش صعود کر

This copy contains:

Kâsidas, on fol. 1b. Beginning (the same as in Sprenger):

هرک از روی خرد روی به بیدان از رفته بلاغ وابسته به افسانه سازان

Ghazals, arranged alphabetically, on fol. 13b. Beginning:

بناوی بدین مکتن حال نیامده خویش را

Kiftas and rubâ'îs, on fol. 39b. Beginning:

روزی بکم وکن درس پیاده

The colophon is effaced. The printed text of Nizâmi's diwan (Agra, a. h. 1283) differs entirely from this copy, in which not a single kâsidah or ghazal of that edition can be found.

Ff. 45, ll. 14; Nasta'lik; size, 6½ in. by 4 in. [Elliot 88.]

619

Another copy of the same diwan.

Kâsidas, on fol. 1b.

Ghazals, in alphabetical order, on fol. 14b. Beginning of both sections the same as in the preceding copy.

Rubâ'îs, on fol. 42b. Beginning:

چون ناک نظامی شکر آب الوش

No date. Mounted Ms.

Ff. 47, 2 coll., each ll. 13; Nasta'lik; size, 8 in. by 5½ in. [Ouseley Add. 114.]

620

Diwan-i-Atahir Akhsikatì (میانی انتخابی). (Diwan-i-Atahir Akhsikatì قیاماتی)

The diwan of one of the most celebrated earlier Persian poets, Atahir, a native of Akhsikatì, in the district of Farîghânâ in Turkistan, compl. fol. 2v, l. 10 sq., Butkhanâ, No. 14; A. Sprenger, Catal., pp. 16 and 345; and Rieu ii. p. 563. In his youth he left his country, and went for the purpose of learning and studying to Khurâsân, spent a long time in Balkh and Harât, and afterwards went into the Persian Trâk and Adharbâjajân, where he lived as pandeji at the court of Sultan Arslân bin Tughhrul (died A. H. 571 = A. D. 1175, 1176), Kizil Arslân, and Ildâgiz. He died A. H. 608 = A. D. 1211, 1212.

Contents:

A biography of Atahir on fol. 1a, defective, as the Arabic paging proves, according to which seven leaves (v-12) are missing. Beginning: مر حذف نظام كلمه مكسر آل

Kâsidas, on fol. 7a, alphabetically arranged, beginning in the middle of a poem, rhyming in 1, and three single kif'as on ff. 53a (1.), 58a (16), and 58b.

Mukâta'a'tâ and rubâ'îs, on fol. 71b. Beginning:

The copy was written by Muhammad Kâsim of Nishâpûr, but there is no date.

Ff. 79, 2 coll., each ll. 16; illuminated frontispiece, the first two pages richly ornamented; Nasta'lik; size, 7½ in. by 4½ in. [Elliot 88.]

621

Diwan-i-Shams Talsi (میانی شمس طوسی).

The poetical works of Khâdi Shams-âlîn Mahmûd of Talis, who died, according to Ta'kî Kâshî, a. h. 626 = A. D. 1228, 1229, comp. A. Sprenger, Catal., p. 17, No. 43; Butkhanâ, No. 97; and Daqâ'î-al-shârî in Elliot Coll. 37, fol. 124a sq.

This copy contains:

Kâsidas, on fol. 137b. Beginning:

در سازى سردار عزت نیا نیا دایمت

Mukâta'a'tâ, on fol. 180b. Beginning:

شیم نوزن میسر دیبا فرودت

The two kâsidas quoted by Da'latshah (Ouseley Coll. 305, fol. 96b), and for the purpose of learning and studying to Khurâsân, spent a long time in Balkh and Harât, and afterwards went into the Persian Trâk and Adharbâjâj, where he lived as pandeji at the court of Sultan Arslân bin Tughhrul (died A. H. 571 = A. D. 1175, 1176), Kizil Arslân, and Ildâgiz. He died A. H. 608 = A. D. 1211, 1212.

Kulliyât-i Farid-âlîn 'Attâr (کتاب توحید الدین). (کتاب توحید الدین)

Kulliyât-i Farid-âlîn 'Attâr (کتاب توحید الدین)

The complete works of Abu Hâmid Muhammad bin Abû Bakr Irââmî Farid-âlîn 'Attâr of Nishâpûr, who was born A. H. 513 = A. D. 1119, and killed by the Moghuls A. H. 627 = A. D. 1229. Comp. Rieu i. p. 344, and ii. p. 574 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 236; A. Sprenger, Catal., p. 346 sq.; G. Flügel i. p. 509 sq., etc. The Kulliyât-i Farid-âlîn 'Attâr were lithographed in Lucknow in 1872.

Contents:

Volume I (No. 206):
This part contains the biographies of seventy-one or seventy-two Sufis.

2. The second part of the same work, on fol. 129b, beginning:

This part contains the biographies of twenty-three Sufis more.

3. (See G. Flügel i. p. 518), on fol. 158b, beginning:

This part is identical with the Ausat-nameh, mentioned in Stewart, p. 60.

500

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14. (See G. Flügel i. p. 510, and Catal. des MSS. et Xyil., p. 332), on fol. 218b, beginning:

This part is also styled sometimes and contained in the manuscripts


This part is identical with the Ausat-nameh, mentioned in Stewart, p. 60.
This mathnawi, noticed in Stewart, p. 60, is not found in the other copies.

16. مظهر العجائب, on fol. 620b.
17. مصيِّبَة نامَة, on fol. 693b.
18. مصيِّبَة نامَة, on fol. 717b.

19. ديوان, on fol. 774b, beginning as in Elliot 297:

سماق قادي كمصتَفَّي رَكْبَيُهُمَّ

20. صنَّع,* on fol. 849b. This mathnawi contains a tarjumah of famous Qurān verses, illustrated by some illustrations:

سِياَس جَهَد بِرَجَالٍ عَالِمٍ - كَمْ أَرَاحُيَّ... 

The title is wanting here, but occurs in the index of Elliot 208 and in Elliot 209, fol. 529b. It was composed, according to the last hint:

رسَابِدْ فَعَلَ أَبُو حَكَامٍ وَعَامِرَ أَبِي

A.H. 699 (†), but this date is clearly a mistake for A.H. 619 (read instead of No. 1929), since Attar died A.H. 627.

21. مختار نامَة, with the introduction in prose, on fol. 861b. It is called here simply phrase.

This copy was made in A.H. 1026 and 1027. The first date on fol. 130b; the second is a copy of the first Jamīdī, A.H. 1027 = A.D. 1618, May 18; the copyist was نَصْرُ الْعَجَابَاتُ, and the same name occurs on fol. 516b.

A second date is found on fol. 567b: the 25th of Shawwal, A.H. 1026 = A.D. 1617, October 26.

A third date is on the last page: the 17th of Shawwal, A.H. 1026.

In many places there have been seals, but they are all effaced now.

Fol. 918, 4 coll., each ll. 25; small Nastālīk; the first two pages are richly illuminated, and all the single books have illuminated headings; size, 11 1/2 in. by 7 1/2 in. [OUSSELEY 374.]

624

The same.

Contents:
1. جددوى, on fol. 1b.
2. جددوى, on fol. 137b.
3. جددوى, on fol. 171b.
4. كل و حضور, on fol. 277b.
5. مختار نامَة, on fol. 362b.
6. مختار نامَة, on fol. 390b.
7. مختار الفتوح, on fol. 397b.
8. الْهَيْلِ نامَة, on fol. 414b.
9. مختار نامَة, on fol. 475b.
10. كِرْنَبْ النَّجَرِ, on fol. 509b. The date is given here also as 699.

11. مصيِّبَة نامَة, on fol. 530b.
12. مظهر العجائب, on fol. 607b.
13. مظهر العجائب, on fol. 681b.
14. مظهر العجائب, on fol. 736b.
15. مختار نامَة, on fol. 740b, beginning here as in Ousseley 208:

الْهَيْلِ نامَة, on fol. 748b, beginning (as in A. Sprenger, Catal., p. 356):

16. مختار نامَة, on fol. 758b.
17. مختار نامَة, on fol. 774b.
18. مظهر العجائب, on fol. 827b.
19. كِرْنَبْ النَّجَرِ, on fol. 841b, beginning as in the preceding copy.
20. ديوان, on fol. 849b, with the preface in prose, on fol. 899b. This copy was finished the 4th of Dhū-Allījah, A.H. 1078 = A.D. 1668, May 16, by Muhammad Hashim.

No. 206, ff. 471-474; No. 209, ff. 472-476, 4 coll., each ll. 25 (II. 19-20 on ff. 307, 308, 324, and 325, which are supplied by another hand); Nastālīk; illuminated frontispiece at the beginning of every book, except No. 144; the first two pages and also ff. 137 and 138 are richly adorned; binding in green and gold; size, 12 1/2 in. by 7 1/2 in. [OUSSELEY 208, 209.]

625

The same.

Contents:
Volume I (No. 204):

1. الْهَيْلِ نامَة, on fol. 3b.
2. مظهر العجائب, on fol. 61b. The right order of ff. 72-93 is: 72, 84-92, 73-83, 93.
3. كِرْنَبْ النَّجَرِ, the same mathnawi which is quoted in A. Sprenger, Catal., p. 352, as خَسْرُ حَضَر وَجَهَانَ سَاهِحَتَ زمَّمَ رَأَيْنَ فَطْقَ طَيْ مَآَسِيْنَ سَاهِحَتَ.
4. مختار نامَة, on fol. 212b.
5. مصيِّبَة نامَة, on fol. 226b.
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626

Five mathnavis by Farid-aldin 'Attar.
1.  جواهر الداني on fol. 1b.
2.  لسان الغيب on fol. 113b.
3.  مظاهر العباني on fol. 168b.
4.  كيل وحضور on fol. 243b.
5.  وصية نامه on fol. 328b.

There is no date; it seems to have been written in the tenth century of the Hijrah.

Fol. 243, 4 coll., each ll. 25; small Nasta'lik; the headings of the single poems are illuminated; size, 13\frac{1}{2} in. by 7\frac{1}{2} in. [Ouseley 371.]

627

Four mathnavis by Farid-aldin 'Attar.

Contents:
1.  كيل وحضور on fol. 1b.
2.  جواهر الداني on fol. 86b.
3.  مظاهر العباني on fol. 189b.
4.  مظاهر العباني on fol. 206b.

Each book seems to have been copied by a different hand. In the middle there is a displacement of the leaves; their proper order would be—ff. 161, 163, 164, 162, 167, 165, 166, 168, etc. The two leaves, ff. 84, 85, evidently written by the same hand which wrote ff. 1–83, are either misplaced (we have not succeeded in finding their proper place), or are a fragment of another poem, copied by the same hand. Sometimes there are blanks left, where the original was illegible to the抄手.

There is no date; as, however, the first page bears two notes—one of 13 and another of 17, viz. A.H. 1013 = A.D. 1604, and A.H. 1017 = A.D. 1608—the copy must have been finished before this date.

Fol. 275, 4 coll., each ll. 25; Nasta'lik; ff. 57, 28, and ff. 196-205 in Shikasta, without any ornament; size, 14\frac{1}{2} in. by 8\frac{1}{2} in. [Ouseley 253.]

628

Mantik-altair.

Another excellent copy of the Mantik-altair, finished the 16th of Jumāda-al-walā, A.H. 898 = A.D. 1493, March 8, by Na'im-aldin.

Fol. 172, 2 coll., each ll. 15; clear and distinct Nasta'lik; the first two pages splendidly illuminated in gold, blue, and other colours; pictures on ff. 25b, 45b, 52b, 63b, 96b, 124b, and 150b; size, 10\frac{1}{2} in. by 6 in. [Elliot 246.]

629

The same.

This copy was finished in the third year of Akbar's reign, that is, A.H. 965 = A.D. 1558.

Fol. 103, 2 coll., each ll. 15; Nasta'lik; the first five and the last two pages supplied by a later hand; size, 7\frac{1}{2} in. by 4\frac{1}{2} in. [Ouseley Add. 105.]

630

The same.

This copy is not dated; it may have been written in the tenth century of the Hijrah.

Fol. 163, 2 coll., each ll. 15; Nasta'lik; most of the leaves are sprinkled with gold; written on paper of different colours, with an illuminated frontispiece; size, 8 in. by 4\frac{1}{2} in. [Ouseley 63.]

631

The same.

The first leaf is turned upside down. Fol. 134–152 are misplaced; the proper order is: 134, 143–151, 135–142, 152. No date.

Fol. 164, 2 coll., each ll. 15; Nasta'lik; size, 9\frac{3}{4} in. by 5\frac{1}{4} in. [Selib, Sup. 25.]

632

Pandhāma.

Another copy of the Pandhāma, beginning as usual: Pandhāma.

Dated the 14th of Rabī'-al-awwal, in the forty-third year of 'Alamgir's reign, A.H. 1110 = A.D. 1698, September 20.

Fol. 51b–84b, 2 coll., each ll. 13; large Nasta'lik; size, 8\frac{3}{4} in. by 5\frac{1}{4} in. [Fraser 247.]

...
633

Musībahnāma

Another copy of the book of accidents, otherwise styled Risāla muḍabarat, or Dastur-i Hājī, beginning on fol. 2b as in the other copies: مسیب‌نامه،

On ff. 1b and 2a there is a short index of the headings of the forty chapters into which this mathnawi is divided; comp. A. Sprenger, Catal., pp. 349 and 350. No date.

Ff. 223, 2 coll., each ll. 17; Nasta'liq; greatly damaged by worms; size, 8 3/4 in. by 5 1/2 in. [OUSELEY ADD. 132]

634

Bisarnāma

A defective copy of the Bisarnāma, beginning as in the other copies: من بی‌خبر تو نه بیسم اللّٰه

The last bai't, found here, runs thus:

Mocked is the boy who was desired,

Copy A.H. 1112 = A.D. 1700, 1701.

Ff. 43-47, 2 coll., each ll. 11; Nasta'liq; size, 6 1/4 in. by 5 in. [FRASER 250]

635

A short fragment of the Ballūhnāma.

Beginning as usual. It is headed: آیات دستان من گرام حضرت شیخ عطار وثب تسم سری بكل دامه

Ff. 65b-67b, 2 coll., each ll. 17; Nasta'liq; the last page a little injured; size, 7 3/4 in. by 5 1/2 in. [LAUD 77]

636

Diwan-i-Farid-al'din 'Attār (Fard al-din Attar).

Another copy of Farid-al-din 'Attār's lyrical poems.

Contents:

Kasidas, on fol. 1b, introduced by a mathnawi, which begins:

کسرکار مطلبی آق

As there is a lacuna between ff. 1 and 2, the end of the mathnawi and the beginning of the first kasidah are missing; a comparison with Ouseley 374, fol. 774b, shows that thirty-seven baits of the kasidah are wanting, which, besides, is identical with the initial poem in A. Sprenger, Catal., p. 348:

سحاک خالقی (نازیتی) که صفایت رزگاری آق

The order is not alphabetical, but agrees upon the whole with that in Ouseley 374, for instance, ff. 2a-21b, l. 4, in this copy correspond to Ouseley 374, fol. 774b-785b, l. 4; 22b, last l. 32, l. 5, to fol. 780b, l. 15-783a, l. 21; and 32b, l. 5-35b, to fol. 783b, l. 14-784b, l. 9. The kasidahs in this copy, fol. 21b, l. 5-22b, l. 14, is found in Ouseley 374 at another place, viz. fl. 783a, l. 22-783b, l. 13; and the kasidah, in Ouseley 374, fol. 776, l. 6, is wanting here.

Ghazals, on fol. 35b, without alphabetical order, and not agreeing with Ouseley 374. Beginning:

خامساً عشقي ك د برون از در جهانست

آنست كه جبری كه بکویند نآنست

Rüblis, on fol. 100b. Beginning:

هم بیکرک دود مالک نیوازنده

هم با هم هم هم مناوتان راند

Not dated.

Ff. 114, ll. 15; Illuminated frontispiece; careless Nasta'liq; size, 5 3/4 in. by 4 1/2 in. [ELLiot 46]

637

Diwan-i-Najib-i-Jarbādkāni (Jabbedi).

The lyrical works of Najib-al-din of Jabbedi (a place near Hamadan), who is identical with Najib-al-din of Fars, and died either A.H. 625 or 635 = A.D. 1228 or 1237, 1238; comp. A. Sprenger, Catal., pp. 17 and 51, and Bukhāna, No. 24.

Contents:

Kasidas, on fol. 1b. Beginning:

یا معارف ولکون وعظ زنگی

بمود گرو جمال از فنک جویاز

One tarjī'ī, on fol. 1b.

Mukāṭṭah, on fol. 39b. Beginning:

خداوند بر صلیمان جمال دوست ودیع آق

Ghazals, on fol. 43b. Beginning:

ارغ از خوب تو جان ولدم بنیاء

چشم بد درگ سد فرح وس رزیاء

Rūblis, on fol. 44b. Beginning:

چگم که دیوید د سوابی ماست

کس نیست که اموزن تنها ماست

Not dated. On fol. 1b there are several seals of former owners, for instance, of Shāhjahān, into whose library this copy seems to have come, according to a very indirect note, A.H. 1057 = A.D. 1647, the twenty-first year of his reign; of Khan 'Ali A'zam (A.H. 1199), and others.

Ff. 47, ll. 21; Nasta'liq; without ornaments; size, 9 1/4 in. by 5 1/2 in. [ELLiot 87]

Kamāl Isma'il (Nos. 638-643).

638

Diwan-i-Kamāl Isma'il (Isma'il)

The complete lyrical works of Kamāl-al-din Isma'il of Isfahān, the son of the equally celebrated poet Jamāl-al-din Muhammed. He was tortured to death, A.H. 635 = A.D. 1237, 1238; comp. Ricci ii, p. 581; Bukhāna, No. 33; A. Sprenger, Catal., p. 454.

Contents:

Kasidas, on fol. 1b, partly in praise of Kamāl's patrons, for instance, Shikāb-al-din (ff. 8b, 13b, etc.), Nūr-al-din al-umānshī (ff. 24b), Rašīd-al-din Mas'ūd bin Ṣa'id (ff. 25b, 30b, etc.), Fakhr-al-din Niẓām (ff. 28b, 40b, etc.), Diyā-al-din Muḥammat (ff. 29b), 'Arūd-al-din Ḥasan (ff. 39b), Sharaf-al-din 'Ali (ff. 42b), the Atābeg Ṣā'id bin Ṣarh (ff. 43b), Muḥāḍar-al-din (ff. 46-48), Husain-al-din Ardāshīr bin 'Ali al-ḥasan, Shāhīb al-Muzandarān
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639

Another older, but smaller collection of the same.

Contents:

Kasidas on fol. 1b, as far as fol. 15b, agreeing with Elliot 65 (see fol. 9), in Elliot 65, fol. 13b; 16b, on fol. 16b, in Elliot 65, fol. 15b; 16b; 17b, on fol. 19b, in Elliot 65, fol. 16b; 17b; 18b, in Elliot 65, fol. 14b.

Beginning:

From all the manuscripts, in the library, the last.

Another rather defective copy of the same.

Kasidas, kif'as, on fol. 1, ghazals (principally from fol. 250b), unseparated and without any order. Beginning the same as in the other copies:

One older, but smaller collection of the same.

Contents:

Kasidas on fol. 1b, as far as fol. 15b, agreeing with Elliot 65 (see fol. 9), in Elliot 65, fol. 13b; 16b, on fol. 16b, in Elliot 65, fol. 15b; 16b; 17b, on fol. 19b, in Elliot 65, fol. 16b; 17b; 18b, in Elliot 65, fol. 14b.

Beginning:

From all the manuscripts, in the library, the last.
The poetical works of Saif-al-din Araj of Isfarang in Transoxania, who lived from the end of the sixth century of the Hijrah to the middle of the seventh. The dates of his birth and death are very different in Taki Kashi's, Daulatzahib's, and other biographers' works. According to Taki Kashi—and his statement is confirmed by the contents of the diwan—he was born in A.H. 581 = A.D. 1185, 1186, and died A.H. 666 = A.D. 1267, 1268 (Atashkâda, No. 711, gives exactly the same dates, but Butkham, No. 43, fixes his death in A.H. 652 or 660). Comp. Rieu ii. p. 581; A. Sprenger, Catal., p. 561; Catal. des MSS. et Xyli, p. 330; J. Aumé, p. 9.

Contents:

Kasidas, on fol. 1b, arranged alphabetically, except the last poem, rhyming in 3.

The beginning:

سکیو تا مت و مور که گریز ره ایم
وزورت روح ره مام که ایم
Comp. Elliot 95, fol. 11b, last line.

Kittâs, on fol. 21b. Beginning:

بای تو حکایتی که میری قنال خویش را
تا بگزاز نمایی کار جمال خویش را
Rubiâ's, on fol. 28a. Beginning:

جوین من مورم زندگی جاوید شد
وز هرچنده خدای نام نمود
Not dated. This MS. came into Sir Gore Ouseley's library, A.H. 1226 = A.D. 1811.

Ff. 294, ll. 20: very small Nasta'lik; illuminated frontispiece; some various readings here and there; size, 7½ in. by 5½ in.

Another rather defective copy of the same diwan. This copy contains:

Kasidas, on fol. 1b, without any order, intermixed with tarji'bands (for instance, on ff. 35a, the first corresponding to the initial one in Elliot 66; 44b, 51b, 79b, 89b, 165b, 178b, etc.) Beginning agreeing with that of Rieu's and Sprenger's second copies:

شک رش چو بر دار نگاه از هوریجی اسمز
که گریز ره رک دل دیدار
Comp. Elliot 96, fol. 120b. This ode is quoted by Daulatshah (Ouseley Coll. 307, fol. 77) as having been written by Saif in answer to a poem of Khâkâni.

Kittâs, on fol. 194a. Beginning:

شک مورم که گریز ره ومز از هوریج
بندی دل دل ایلاب نام نمی نمود
From the third kittâ the arrangement agrees with that in Elliot 96.

Ghazals, on fol. 250b, in the same order and with the same beginning as in Elliot 96: 

با تو حکایاتی علی
Catalogue of Persian MSS.

Preface to the fifth book, on fol. 136h, beginning:

(Book V, on fol. 137b, beginning:

(Book VI, on fol. 173b, beginning:

The whole MS., A. H. 924=A. D. 1518, in Rabî'-alawwal, at Constantinople, by Râfi'-alîn, Fadl-Allah.

Another old and excellent copy of the same, without a special date, written for the library of Abû-afth Yarbâdâk Bâhâdûrkân, by Nasr bin Hasan of Makkah; comp., the fly-leaves, where a full account of the mathnawi is given by Sir Gore Ouseley (identical with that in his Notices of Persian Poets, where the present copy is fully described). It is, like all the following copies, much larger than Ouseley Add. 146. All the prefaces are complete.

The same.

The same.

The same.

The same.

The same.

The prefacer of the first book is missing here; all the other prefaces are complete. Book I on fol. 1b; II on fol. 55b; III on fol. 101v; IV on fol. 160b; V on fol. 209v; VI on fol. 267v.

Occasional emendations and additions show that it has been collated with the original. At the end, on ff. 328v-329v, there is added a report of a conversation between Jalal-aldin and his son Sultan Walad. The latter asks his father whether he would not add a seventh book, in reply to which Jalal-aldin states his reasons for having completed the whole in six books. It is described in the same metre by Sultan Walad himself. Beginning:

جَمْعُ ذِئْبٍ مَتَنٍّ يَوْمَ وَلَدَت
شَدَّ حَمْضٌ كَفَّةٌ وَلَدَ كَأَيْ زِبْدَهُم
نَا كَرُونٍ رَأَوْتُ ذَا كَرُونٍ يَبْشَرُهُمْ وَأَمَّ لِها

No date; eleventh century. On the last page, fol. 329v, we read in Hindastani منظور جوه، and a seal with this inscription (1086) نظم جهنم كامد: हि.

Ff. 329, 4 coll., each ll. 23; Nasta'lik; to each book an illuminated frontispiece is prefixed; size, 10¾ in. by 6½ in. [Ouseley 284.]

The same.

Book I on fol. 1b; II on fol. 45b; III on fol. 86v; IV on fol. 137b; V on fol. 179b; VI on fol. 222b.

End:

سَيْرُ جَوَّادٍ فِي فُسَد َّلَا مَسْحُورُ
أَزْجَمٍ جَوَّانٍ كَيْسٍ أَنْدَرْ يَعْنِ

Accordingly the addition of Sultan Walad in Ouseley 294 on fol. 328v is wanting.

On ff. 2 and 3 the margin is covered with explanations in Turkish, subscribed by Abdalallah Efendi (عبد الله أفندي). He may be identical with that Abdalallah Efendi who, according to H. Khalifa ii. 495 and vi. 579, wrote a Turkish book, called آمِرُ الصَّوْرَاتِ, A. H. 1033 = A. D. 1623, 1624; and another one, called نُدْنَةُ الصِّلَوَاتِ.

See, besides, G. Flügel iii. p. 568.

The MS. is not dated; eleventh century.

Ff. 273, 4 coll., each ll. 25; written in a small but very careful Naskhi; size, 8½ in. by 5¼ in. [Ouseley 32.]

The same.

The complete mathnawi with the prefaces and glosses, especially at the beginning.

Book I on fol. 20б; II on fol. 142v; III on fol. 155b; IV on fol. 235v; V on fol. 300v; VI on fol. 374b.

The glosses are mostly subscribed by ك (which we believe to mean 'Abd-al-latif) and مَهِّرَ نُورُ الْلَّهِ (the first glossaire). Khwājah Ḥusain Khwārzānī and Sayyid 'Abd-al-lattāl Gujarātī (see A. Sprenger, Catal., p. 492, Nos. 364 and 365) are quoted. See No. 657 (Ouseley 293).

At the end of the second book, on fol. 154v, we find the date, the 26th of the second Rabi', and the name of the scribe. The last book is dated the 25th of the second Jumādā, A. H. 1086 = A. D. 1675, September 16.

Copied in India.

A modern hand has prefixed to this, on ff. 1-19, (1) a copious index of the whole mathnawi; (2) the addition of Sultan Walad on fol. 16b (see Ouseley 294, fol. 328b); (3) the same tradition which is noticed in No. 660 (Ouseley 375); finally the Dibā'a with the treatise on Sufic terminology, which seems to be imperfect at the end; compare also Ouseley 375, ff. 4 and 5.

Ff. 20-457, 2 coll., each ll. 17, and a third on the margin; small, clear Nasta'lik; size, 10½ in. by 6½ in. [Ouseley 310.]

The same.

All the prefaces complete. Book I on fol. 1b; II on fol. 62v; III on fol. 120v; IV on fol. 193v; V on fol. 233v; VI on fol. 311v. Dated the 16th of Shabān, A. H. 1094 = A. D. 1683. August 10.

Ff. 354, 4 coll., each ll. 19, and a third on the margin, ll. 32; Nasta'lik; size, 8½ in. by 4½ in. [Fraser 88.]

The same.

All the prefaces complete. Book I on fol. 1b; II on fol. 60b; III on fol. 115b; IV on fol. 186b; V on fol. 241b; VI on fol. 307v. The prose titles of the single tales are here much larger than in the other copies, especially in the fifth book. Good and not too modern copy.

Ff. 379, 2 coll., each ll. 21, and a third on the margin, ll. 32; Nasta'lik; illuminated frontispiece at the top of the first preface and at the beginning of every book; the last leaf supplied on more modern white paper; gilt edges; some explanatory glosses on the margin of the first leaves; size, 9½ in. by 5½ in. [Elliot 261.]

The same.

Another undated, but also tolerably old copy, with all the prefaces, except that of the second book. Book I on fol. 1b; II on fol. 51b; III on fol. 89b; IV on fol. 145b; V on fol. 189b; VI on fol. 240b. The preface of the fourth book begins here:

لَبِيدُ اللَّهِ حَيْثَ حَمَدَهُ
الشَّرِّ وَالسَّلَامُ عَلَى خَلِيفَةَ حَمَدَهُ وَذَرَّهُ أَمَّامَ أَمَامِهِ
فَهُذِئْلَ الْبَلَّامَةَ (١) الْرَّابِعُ إِلَى اسْتِحْمَالِ المَرَابِيْثِ
The preface of the fifth book begins here:

The same.

Another copy of the same, with the prefaces and explanatory glosses on the margin. Book I on fol. 1b; II on fol. 66b; III on fol. 108b; IV on fol. 198b; V on fol. 255b; VI on fol. 324b.

To the notes the names of their authors are appended in abbreviations, which are explained on the first page of each book.

In means Sháikh Muḥammad Kásím, the pupil of Sháh Fattáh Gujaráti.

On fol. 5a follows a short treatise on Súfí terminology.

According to the colophon on fol. 123b the first book was copied a.h. 1145, Ramsaš = A.D. 1636, February; the third book (see fol. 327) by Šáikh Ráhmat-álláh, a.h. 1146, the first Hábí = A.D. 1636, August 3.

On fol. 398. 4 coll., each ll. 19; small Nastá'lik; to each book an illuminated frontispiece is prefixed; size, 16½ in. by 6½ in.

[OUSELEY 293.]

The same.

Each volume contains one book of the mathnawi in consecutive order. All the prefaces complete. No date. The former possessor of this collated copy was Muḥammad bin 'Abd-ál-rámí bin 'Abd-ál-rázzaq. In No. 108, fol. 2 must be immediately followed by fol. 4; fol. 3 is misplaced, but we have not succeeded in finding out its proper place.

No. 106, ff. 65; No. 107, ff. 69; No. 108, ff. 80; No. 109, ff. 65; No. 110, ff. 72; No. 111, ff. 79; 2 coll., each ll. 19, and a third on the margin, ll. 32; Nastá'lik; illuminated frontispieces at the beginning of each volume; size, 9½ in. by 4½ in.

[WAICKER 106-111.]

The same.

The prefaces of the first and of the sixth book are wanting, all the others are complete. Book I on fol. 1b; II on fol. 69b; III on fol. 131b; IV on fol. 210b; V on fol. 271b; VI on fol. 348b.

Most of the latter pages damaged by dark brown spots. No date.

Ff. 428, 2 coll., each ll. 17, and a third on the margin, ll. 34; Nastá'lik; illuminated frontispieces at the beginning of every book; size, 7½ in. by 4½ in.

[OUSELEY 266.]

An incomplete copy of the same.

This copy contains only the first half of the mathnawi. Book I on fol. 5b; II on fol. 124b; III on fol. 203b. The margin is covered with a considerable number of explanations, added by different hands. The introduction of the second book is wanting; those of the first and third books are added on ff. 1-4b by a different hand, being interspersed with Persian notes.

To the introduction of the first book there is appended on fol. 4b a tradition regarding a note, which Jaláll-áldín is said to have written on the back of his mathnawi about the use which his followers should make of it:

The text of the first book begins here.

The same.

Another copy of the same, with the prefaces and explanatory glosses on the margin. Book I on fol. 1b; II on fol. 66b; III on fol. 108b; IV on fol. 198b; V on fol. 255b; VI on fol. 324b.

To the notes the names of their authors are appended in abbreviations, which are explained on the first page of each book.

In means Sháikh Muḥammad Kásím, the pupil of Sháh Fattáh Gujaráti.

On fol. 5a follows a short treatise on Súfí terminology.

According to the colophon on fol. 123b the first book was copied a.h. 1145, Ramsaš = A.D. 1636, February; the third book (see fol. 327) by Šáikh Ráhmat-álláh, a.h. 1146, the first Hábí = A.D. 1636, August 3.

On fol. 398. 4 coll., each ll. 19; small Nastá'lik; to each book an illuminated frontispiece is prefixed; size, 16½ in. by 6½ in.

[OUSELEY 293.]

Lubb-ál-lubábah (اللُّبُبُ اللَّبَابَ).

Husain bin 'Ali Wáriź Bāshtá Khášíři's (died a.h. 910 = A.D. 1504) extracts from the selections of Jaláll-áldín Rúmí's mathnawi, styled لبَبُ اللَّبَابُ مَنْتَخِبَةً or لبَبُ اللَّبَابُ مَنْتَخِبَةً or لبَبُ اللَّبَابُ مَنْتَخِبَةً; comp. A. Sprenger, Catal., p. 491.

The beginning of the preface on fol. 1b:

عَبْرُ عَشَرَةِ قَرْنٍ دَرْبِيَّةٌ أوَّلُ دَرْبٍ جَوْاَمُ أُطَاوِرُ خَذَّمَتُ مِنْ هَمْثِ تَنَََََاءِ الرَّحْمَانِيِّ شَهِيدَةٌ شَهِيدُةِ عَبْدُ اللَّهِ مُحَرَّمُ جَاهِنَ...

The beginning of Sprenger's Moty Mahall copy is found here, on fol. 2½, l. 2:

إِيَامُ خَمْسُتِ مَلَكِ جُهَانِ

This copy came the 22nd of Dhú-l-ádáh, A.H. 1014 = A.D. 1606, March 31, into the possession of Abú Muḥammad Dáhání, who began at once to collate it with that of Ḥáfíz Táj-áldín Shírazí; he finished his task the 24th of Dhú-l-ádáh in the same year = A.D. 1606, May 5. It was bought at Agra, July 3, 1647, for eight rupees, and presented to the Bodleian Library, 1652, by Dr. Edward Knight, of London.

Ff. 292, 2 coll., each ll. 15; Nastá'lik; size, 7½ in. by 4½ in.

[BODL. 43.]
662

Another copy of the same extracts.

This copy begins like Spranger's Moty Mahall: بعد نصف التشريد نص (see note to the text on fol. 271, l. 19) Beginning of the text on fol. 4, l. 9, the same as in the preceding copy. Dated the 30th of Rabi'-al-akhirah, in the forty-eighth year of 'Alamgir's reign, A.H. 1116 = A.D. 1704, September 1.

Ff. 258, 2 coll., each li. 17; Nasta'lik; size, 83 in. by 43 in. [Fraser 59.]

663

Nuskha-i-näsikha-i-mathnawiyyät-i-sa'ikah (نستہ نسیخہ مثنوی سیکمہ).

This copy, one of the most valuable that we possess, contains the text of the mathnawi, corrected, prefaced, explained, and annotated by 'Abd-allahtif ibn 'Abdallah al-Abbas (died A.H. 1048 or 1049 = A.D. 1638, 1639), who revised this poem, as he relates in his introduction, five times. The first time he compared it A.H. 1024 = A.D. 1615, 1616, with an ancient MS., collated by other learned men during thirty-eight years, with sixty of the best copies; a second time in A.H. 1025 with four or five other MSS.; a third, fourth, and fifth time during A.H. 1030-1032 = A.D. 1621-1623, again with other copies, so that it was collated with more than eighty MSS. of the mathnawi, compare Rieu ii. p. 589. 'Abd-allahtif, who is also the author of a revised edition of Sani'i's Hadihak, made A.H. 1035 = A.D. 1625, 1626 (see A. Spranger, pp. 558 and 559), has added to his revised text:


2. A short preface, stating the reasons why the mathnawi is divided into six books, on fol. 9b. Beginning: این دفتر این کتاب ڑا ئٰجسہ، رجہا دیا رش محمد بایہ جمہ جمہ کرے شد این

3. A detailed index, prefixed to every book (on ff. 10b-14b, 17b-19b, 132b-136b, 207b-209b, 264b-268b, and 332b-333b).

4. A Persian paraphrase to the Arabic prefaces of the first, third, and fourth books (on ff. 15b, 136b, and 210b).

5. A great number of various readings and glosses marked on the margin.

Book I on fol. 15b; II on fol. 80b; III on fol. 139b; IV on fol. 212b; V on fol. 269b; VI on fol. 336b.

The second book was finished the 7th of Safar, A.H. 1062 = A.D. 1652, January 19; the third the 8th of Jumâdâ-alihihin in the same year, A.D. 1652, May 17; the fourth the 23rd of Rajab in the same year, A.D. 1652, June 30; the fifth the 5th of Rabi'-al-akhirah in the same year, A.D. 1652, March 16; the sixth the 6th of Muharram, A.H. 1063 = A.D. 1652, December 7.

Ff. 402, 4 coll., each li. 21; Nasta'lik; all the margins covered with notes; illuminated frontispieces at the beginning of every book; ff. 18v and 19r richly adorned; ff. 326 and 327 supplied by another hand, and consequently without marginal notes; size, 167 in. by 61 in. [Elliot 284.]
supplied by later hands. This copy was transcribed A. H. 1095 = A. D. 1684.

Ff. 414, 4 coll., ll. 20; Nasta’lik; all the margins covered with notes; besides the MS. is in many places interleaved with explanatory glosses; illuminated frontispieces at the beginning of every book; size, 10½ in. by 7 in. [Elliot 265.]

The same.

Preface or introduction, dated A. H. 1032, on fol. 8\textsuperscript{b}, last line, and corresponding to Additions 1 and 2 in Elliot 264, on fol. 1\textsuperscript{b}. Beginning the same as Addition 2 of that copy: شش درنیرُ كَبْرِيَان قَآغ. After that follows, on fol. 9\textsuperscript{a} a detailed index of the first book of the mathnawi (the other indices to books II–VI are wanting in this copy); on fol. 13\textsuperscript{a} begins the usual Arabic prose preface of book I (هاذا كَبْرِيَان وَهُوَا، and on fol. 14\textsuperscript{a} a short eulogium of the poet is added, chiefly consisting of flattering epithets.

Book I, on fol. 14\textsuperscript{b}.

Arabic preface of book II, on fol. 72\textsuperscript{b}.

Arabic preface of book III, on fol. 118\textsuperscript{b}.

Arabic preface of book IV, on fol. 174\textsuperscript{b}.

Arabic preface of book V, on fol. 219\textsuperscript{b}.

Arabic preface of book VI, on fol. 271\textsuperscript{b}.

No date. The marginal glosses extend as far as fol. 93\textsuperscript{b}.

Ff. 319, ll. 21 in the preface and the first book, ll. 25 in the remainder of the copy; small, but distinct Nasta’lik; illuminated frontispiece at the beginning of the last five books; size, 10½ in. by 6¼ in. [Bodl. 758.]

666

Jawāhir-al-asrar u Zawâhir-al-anwâr (جوهر الامراة وجوهر الأسرار).

A commentary on the mathnawi, or rather an analysis of that famous poem, by Maulâna Husain bin Ḥasan of Khwârizm, who died A. H. 840 = A. D. 1436, 1437, according to H. Ḧalâfa v. p. 375. A. H. 845 = A. D. 1441, according to H. Ḧalâfa vi. p. 96. He was also the author of a collection of discourses on the mathnawi, entitled كَرَمْ عَلَى قِرَاتِيْنِ رُؤُوَيْنَاقِيْنِ; comp. Rieu ii. p. 588, and i. p. 144; A. Sprenger, Catal., p. 493. This copy contains only three books of the mathnawi (like the following one), the second of which was completed A. H. 834 = A. D. 1430, 1431. Contents:

Preliminary discourse on fol. 1\textsuperscript{b}, divided into ten maqālas, viz.:

- المَقَالَةُ الْأَوَّلَةُ في ذَكَرِ بعضِ مَكَالِهِنَّ هذِهِ الْطَّرِقَةَ
- المَقَالَةُ الثَّانِيَةُ في تَفْصِيلِ الْفَغَاءِ تَدْوَرُ بِهِنَّ هذِهِ الْطَّرِقَةَ
- المَقَالَةُ الْثَّالِثَةُ في صَٰلِحِ الْجَمِيعِ تَدْوَرُ بِهِنَّ هذِهِ الْطَّرِقَةَ

The preliminary discourse, on fol. 6\textsuperscript{b}, occupies 11½ folios.

667

Another copy of the same commentary.

Another copy of the same work, containing, like the preceding one, only three books of the mathnawi. One leaf is missing at the beginning; it opens abruptly thus: لَمَّا بَدَأَ نَجِلُوْنَ وَدأَقَعُ وَدأَقَعُ كَوْنَاتُ اعْيَانٍ. The preliminary discourse in ten maqâlas (as in the preceding copy), on ff. 8\textsuperscript{b}, 37\textsuperscript{b}, 41\textsuperscript{b}, 44\textsuperscript{b}, 48\textsuperscript{b}, 50\textsuperscript{b}, 53\textsuperscript{b}, 55\textsuperscript{b}, and 64\textsuperscript{a}. Book I on fol. 70\textsuperscript{b}; II on fol. 192\textsuperscript{b}; III on fol. 283\textsuperscript{b}. No date.

Ff. 429, ll. 21; Nasta’lik; size, 11½ in. by 6 in. [Walker 101.]

668

Sharîh-i-jîld-i-khâmis almâthnawi alma’wâni (شرح جلد خامس المتنوى المعنى).

A commentary on the fifth book of the mathnawi by Surûrî (that is, Mustâfâ bin Shâ‘bân al-Gallupoli, who died A. H. 969 = A. D. 1561, 1562; comp. H. Khâfîa v. p. 375). In the following lines of the preface he explains his motive for editing this fifth book first and
The author quotes as his chief authorities, 'Abd-Allah 'Aläisi and Mir 'Nä'r-Alläh Alârâ. The commentator's preface to the first book of the mathnawi begins on fol. 3v, the paraphrase of the poet's own Arabic preface on fol. 6r, and the explanation of the first bait on fol. 12a. Even this first volume seems not to be complete; it breaks off on fol. 150r with the words جوئن در حجاب.

Ff. 150, ll. 15; careless Nastalîk; ff. 139 and 142 very much damaged; a lacuna after fol. 146; size, 7½ in. by 4³/₈ in.

[Ouseley Add. 151.]

672

Jân-i-Mathnawi (چان منشوئی).

A short explanation of the beginning of the mathnawi, composed, according to a notice on fol. 160a, by 'Ali Dûshkhan (على دوستخان), beginning:

جمال حضرت: (على دوستخان), beginning:

مولوي علميه الرحمة کو کاشف اسرار صوری و معنویتی در اول بیت منشوئی آن

No date.

Ff. 160⁵⁻⁻⁶⁵, ll. 15; Nastalîk; size, 8½ in. by 4½ in.

[Boel. 451.]

673

Diwân-i-Maulânâ Râmi (دیوان مولانا رامی).

A rich and valuable collection of Jalâl-âlîn Râmî's minor poems (comp. Rieu ii. p. 593; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 etc.), containing:

Preface on fol. 1b, composed by the editor of this collection, whose name does not appear, in the month Rabî'-alawwal, A.H. 817 = A.D. 1414, May, June; comp. the last bait on fol. 8⁴, l. 12:

بمال همدید و هندق رسامالاول بود
ک این دیبا دنی که خود خالق معمر

Beginning: حمد مورف و شکر نا حمصورکیه از رست:

Ghazals, on fol. 9b, and a few tarjî'ât (on ff. 32b, 40b, etc.), alphabetically arranged. Beginning:

(ای) شاہ جم و جمان ما خندان ک گنندن ما

A new series of tarjî'ât, on fol. 405b. Beginning:

هله درد می یکرود که مهمان تو ام

Râmi's, on fol. 412b. Beginning:

در مذهب عشایی گزاری درست

The right order of ff. 206-214 is as follows: 206, 208-213, 207, 214. Fol. 230 must be followed by 232, and 231 is not in its right place; there are probably some lacunas.
CATALOGUE OF PERSIAN MSS.

674

The same.

Another, but smaller collection of the same poems (see the title on fol. 1 b), diwan Molk-e-kalam, consisting of gazals, arranged alphabetically, except the initial gazal.

A large laqana after fol. 403. Beginning of the initial poem:

The second (or first alphabetical) gazal begins:

This copy concludes, on fol. 404 sq., with an alphabetical index of the first hemistichs of the gazals, incomplete at the beginning. It is arranged both according to the rhyme letter and the initial letter. Not dated.

675

The same.

A third and still smaller collection of these poems, consisting only of gazals like Elliot 85, in alphabetical order. Beginning:

At the end some leaves are missing; the copy breaks off in the middle of a poem, rhyming in ی.

676

Diwan-i-Imami (Diwan Amaami).

The poetical works of Abu Abdallah Muhammad (or Abu Muhammad 'Abdallahi) bin Abu Bakr Uthman Imami of Harat, who died A.H. 674, or, as Tah Kashi


Contents:

Kasidas and ghazals, on fol. 97 b, without any order.

Beginning:

سرکرک در جهان یا برادر عزیبا
مساءت قطع میکردم یل زن نخورم ام

Comp. A. Sprenger, Catal., loc. cit., where the same is quoted, but without the first two words.

Rubai'is, on fol. 171 b. Beginning:

کو جان تن دو چه در جهان
کو آن تو مرو در جهان خوانم

Not dated.

677

A fragment of the same.

The same diwan, defective both at beginning and end, with a laqana in the middle (on fol. 64 a). It contains Kasidas, ghazals, and kit'as, all mixed together without any order. The abrupt beginning:

Another diwan, Majd-i-Hamgar (Diwan Majd Hamburg).


Contents:

Kasidas, on fol. 1 b, in praise of 'Adud-aldin, Zahir-aldin, etc., without any order. Beginning the same as in Sprenger:

کُسادات در همه ملک جهان سلیمانی آل

These kasidas are intermixed with a great number of tarjihat and tarkihbans (on ff. 147 b–293; 53 b, 54 b, 57 b, 59 b, 65 b, 66 b, 68–69 b, 73–75 b).

Ghazals, on fol. 75 b. Beginning:

ما تا بالک بست باشد
ما هم دل بدیسان لنک باشد

and mukatta'at, on fol. 81 sq.

Rubai'iyat, on fol. 105 b. Beginning:

آن که چا چو پیکربند مردم را
گسرد رست زنی مرو در

There are lacunas after ff. 131, 144, and 184. The right order of ff. 11–17 is as follows: 11, 14, 16, 12, 13, 15, 17 (comp. Elliot 86, fol. 98 b, l. 9 sq.)
POETRY.

679

The same.

Another copy of the same diwan, containing only kasidas, intermixed with tarjibbands (on ff. 105a, 113b). Beginning the same as in Elliot 56, and a similar order of poems as far as fol. 112a. The tarjibbands are quite different from those in Elliot 56, beginning thus:

بار ملال ماقرقو نزيم مزند
بر ساز ما نواي نو اهن مزند

This copy of Hangar's diwan was probably written in the same year 1005 = A.D. 1596, 1597, and by the same hand as Baill's diwan (see above, No. 559).

680

Diwan-i-Traki (diwan urshai).

The diwan of Fakhr-aldin Ibrahim bin Shahriyar Traki of Hamadan, who died A.H. 686 or 688 = A.D. 1287, 1288, or 1289; or, even as Da'ulatshah and Takri state, 700 = A.D. 1300; comp. Rieu ii. pp. 593, 594, and A. Sprenger, Catal., pp. 440, 441.

Contents:

Kasidas, ghazals, and tarjib bands, on fol. 1b, without any order. Beginning the same as in Sprenger:

رثد عشاق جانوانی اکر خدای جانانی آن

Rubais and fards, on fol. 116b. Beginning:

بطاون و مخدوم از آسیاب است

No date. Very modern handwriting.

681

Kulliyiyat-i-Sadi (kasidas).

The complete works of Muslih-aldin Sa'di, born in or before A.H. 585 = A.D. 1189, died A.H. 690 or 691 = A.D. 1291 or 1292, in his native place, Shiraz; see Rieu ii. p. 595 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 5; A. Sprenger, Catal., pp. 545 sq.; G. Flügel i. p. 527 sq.; and Dr. W. Bacher, Sa'di Studien, in Zeitschrift der D. M. G. xxx, pp. 81-106, and Sa'di's Aphorismen und Sinngedichte, Strassburg, 1879.

His works were collected by 'Ali bin Ahmad bin Abú Bakr bin Butūn, who preixed to them a preface, beginning on fol. 2b; and containing an index of all the compositions. This redaction, the text of which varies considerably in the different copies (the preface has been translated into English by J.H. Harington, in the Introduction to his edition of the Kulliyiyat, pp. 24-26), was made between A.H. 726 and 734, see Rieu ii. p. 596, Cat. des Ms. et XyIb., p. 340, etc. Other copies (for instance, Ouseley 11, fol. 20, ii. 10 and 11, see below, No. 693) give as date of completion the beginning of Dhu-al-qa'dah, A.H. 726 = A.D. 1326, end of September.

On the numerous editions of Sa'di's works, see Rieu, loc. cit.; A. Sprenger, Catal., p. 548; Zemir p. 35-38. The Kulliyiyat have been edited by Harington, Calcutta, 1791-1795, and lithographed in Bombay, Dilli, Cawnpore, Lucknow, Tabriz, etc. etc.

Contents:

A. Centre-columns:
1. First risalath (in five majlis), on fol. 5b. Beginning:

سیاسه بی گایت و ستایش بی نهایت

2. Second risalath (in five majlis), on fol. 11b. Beginning:

فساد لکه غیب و غیبت

3. Third risalath (in five majlis), on fol. 36b. Beginning here:

خواجگان دو بر سه ساخت و چراغ آن


4. Fourth risalath (in five majlis), on fol. 39b. Beginning:

سالم راه خدا و داده، ملك سکن ای از والافان تو

5. Fifth risalath (in five majlis), on fol. 46b. Beginning:

لهم لکه کالک حسب الاطلاب و حد و حد

6. Sixth risalath, here subdivided into two risalat or likiyat only, viz. (a) رسالت ملک شمس الدین تاریکی

(b) رسالت حکومت ملك عادل


7. (read اقوم،) قصائد العربی (عربي), Arabic kasidas, on fol. 56b. Beginning:

حمیش اقم المدام لا تجري

8. قصائد فارسی, Persian kasidas, on fol. 71b. Beginning:

شکر و سبب و حمد و مدخت خپرا

Compare Calcutta edition, fol. 113. Nineteen of these
Beginning of the first poem:

"عارفی چشم دل برود داشت، خاطرات رشد میلی می‌دادست
ماهیت، قطعه در کلیه، برای هر همکاری می‌آید."  

Beginning:

A few of the quatrains and detached distichs have been translated by Graf in Zeitschrift der D.M.G. xvii. pp. 570-572.

C. Margin and centre-columns together:

21. Signets, on fol. 376b. Margin. Beginning:

"همان مرکز جهان اعتماد را شاید
که بی عظم نبود، هر گاه در وجود یافت."  

Comp. Calcutta edition, fol. 415. Seven of these have been transl. in Graf, in Zeitschrift der D.M.G. xv. pp. 554-564.

22. Early ghazals, on fol. 387b, centre-columns. Beginning: 

"مرزیتی قدمی
با فرامیتی."  

23. "صحبی،
که مصنوع در وقوع آور می‌آید
"همان مرکز جهان اعتماد را شاید
که بی عظم نبود، هر گاه در وجود یافت."  

The first poem opens thus:

"منا و حمید بی پایان خدارا
که مصنوع در وقوع آور می‌آید."  

Translated by Bacher in ‘Sa‘di’s Aphorismen und Sprüngedichte.’

Copied by Nasir bin Hasan of Makkah, and finished in the middle of Sha‘ban, a.h. 856 = a.d. 1452, beginning of September. A full account of Sa‘di and his works, and a short index of the contents of this copy, written by Sir Gore Ouseley, 1825, are found on the fly-leaves, and occupy thirty-one pages.

F. 469, 2 centre-coil, each ll. 14, and a margin-col., ll. 24; small, but clear Naskhi; two vignettes on fl. 15 and 16; fl. 29 and 30 beautifully adorned in gold and ultramarine; illuminated headings at the beginning of each book or part, and other splendid ornaments throughout; fol. 70-85, 104-105, 111, 112, 209-211, 219-221, 249, and 250 later supplied on more modern paper; size, 8 in. by 4½ in.

[Ouseley Add. 35]
5. Fifth risālah, the same as in the preceding copy, on fol. 20b, margin.
6. Sixth risālah, comprising, as in most copies, three ḥikāyat or risālat, viz. on fol. 30b: حکایت ملكه صاحب الکتاب on fol. 43b.
7. on fol. 118b.
8. on fol. 43b.
9. on fol. 223b, beginning as in the preceding copy.
10. on fol. 232b, beginning as in the preceding copy.
11. on fol. 260b, beginning as in the preceding copy.
12. on fol. 408b, beginning as in the preceding copy.
15. on fol. 432b. Beginning: ان هوا النفس بقدع العقاف الک.
17. on fol. 440b, beginning as in the preceding copy.
18. in two sections, the first of which on fol. 447b contains only kitâs, and begins:

The second section on fol. 462b contains only short mathnawis, and begins here:
19. on fol. 469b, margin, beginning as in the preceding copy.
20. on fol. 476b, beginning as in the preceding copy.
21. on fol. 478b, with the same introduction and the same initial poem as in the preceding copy.
22. on fol. 487b, beginning as in the preceding copy.

There is given at the end of the "غلابیات قدیم", on fol. 432b, as date of the copy, the month Rabî-al-awwal, A. H. 918 = A. D. 1512, May, June. The muḳāṭaṭa'at are wanting.

Fr. 49b, 2 centre-coll., each ll. 15, and a third on the margin, ll. 10; Nastsâliḳ; ff. 1b and 2a richly illuminated in blue and gold; all the headings left blank; gilt edges; binding in green and gold; size, 7½ in. by 4½ in. [Elliott 224.]

683

The same.

After 'Ali bin Ahmad's preface follow:
1. First risālah, on fol. 2b, margin.
2. Second risālah, on fol. 5b.
3. Third risālah, styled here: دیوان سبالت خطاب، on fol. 16b. Beginning: لکم لله رب العالمین... آن آن که تذرک سبالت خطاب.
4. Fourth risālah, on fol. 17b, margin.
5. Fifth risālah, on fol. 19b.
6. Sixth risālah, containing only the second ḥikāyat, در حکایت انکیماو.

Beginning as in Ouseley Add. 39:

7. A seventh risâla (a parody of the second), styled دیوان صاحب السیف والفس و السلم والسید وما من ورثه صاحب السیف والفس و السلم والسید وما من ورثه, on fol. 26b. Beginning: چنین فرماید صاحب السیف والفس و السلم والسید وما من ورثه صاحب السیف والفس و السلم والسید وما من ورثه.

Comp. Bacher, Sa'di-Studien, p. 86.
8. on fol. 27b.
9. on fol. 89b.
10. on fol. 147b. Beginning: خیالی بالعوام من عیون الی آن.
11. on fol. 149b. Beginning: وقتها بکدم نیسانوی دیوان آن.

Comp. Bacher, Sa'di-Studien, p. 88, note 3.
12. on fol. 152b, margin. Beginning: ای نفس گر بدید تخفیق تبکیر آن.
15. on fol. 180b, beginning as in the preceding copies.
16. on fol. 24b, margin, beginning as in the preceding copies.
17. on fol. 271b, margin. Beginning: این نوی یا سر است بیان آدریم، است آن.
18. on fol. 288b. Beginning: آن که خوی جوین که سیست چه داند آن.
19. on fol. 316b, with the same introduction and initial poem as in Ouseley Add. 39.
20. on fol. 329b, margin. Beginning: بیش از آن که نظیر بیکندی آن.
21. on fol. 331b. Beginning without the introduction:

عسک (اعلایی) جمش (و) دل آلی

22. on fol. 483b.
23. **Mafarraz.** These last three numbers are not distinguished from each other; on the whole they are a mere selection of those books than a complete text.

The name of the scribe is Mullâ Rajab Shirâzî; he dated the Bûstân the 12th of Ramadan, A.H. 1027 = A.D. 1618, September 2.

Ff. 33b., centre-coll., each ff. 17, and margin; small Nastâlîk; size, 7½ in. by 4½ in. [Ouseley I.]

684

The same.

After 'Ali bin Ahmad's preface follow:

1. First risâlah, on fol. 2b.
2. Second risâlah, on fol. 5a (heading here and in the following risâlat missing).
3. Third risâlah, on fol. 15b. Beginning: **صحیح:**

4. Fourth risâlah, on fol. 15b.
5. Fifth risâlah, on fol. 16b.
6. Sixth risâlah, on fol. 19b, comprising the usual three hikâyât.
7. **السلتان,** on fol. 21b.
8. **دوستان,** on fol. 63b.
9. **فصل فارسی,** on fol. 117b (without any order).
Beginning: **شکر و سپاس و ممنون و حمدلَه اعراب**


10. **مراجع,** on fol. 134b, beginning as in Ouseley Add. 39.
11. **ملخصات,** on fol. 137b, beginning as in Elliot 224.
12. **مراجعات,** on fol. 139b, beginning as in Ouseley Add. 39 and Elliot 224.
13. **خواییات,** on fol. 142b. Beginning: **بدع: دو جوانا که بهم عربی کردن هردو زیکی اصل دوم هرکم گرد می‌زنند**

comp. Bacher, Sa'di-Studien, p. 89.
14. **مکاتبات,** on fol. 144b, beginning as in the preceding copies.
15. **بدرات,** on fol. 190b, likewise.
16. **خواصیات,** on fol. 210b, beginning as in Ouseley Add. 39 and Elliot 224.
17. **غزیّات قدیم,** on fol. 218b, beginning in Elliot 224. This book is here just as in the Calcutta edition, much smaller, for instance, than in Ouseley 11.
18. **صحبیات,** on fol. 222b, without the introduction.
Beginning of the first poem here:

ما هذه الدنيا بدورٍ الكتاب آَل

**مختارات.** Beginning:

19. **رویت دردش نوشته بودند - کمی دولت و منصب آن نزدیک**

This book is here and in the preceding copies quite different from that in the Calcutta edition, where the muku'ta'at comprise twenty-eight leaves (ff. 438-411).

20. **رباعیات.** on fol. 232b. Beginning:

ای کاش که مردم آن صمدمی تا بدل و پیچار گرددن

21. **مفرارّات.** on fol. 235b. Beginning:

مس سخن رست دویش آرش راست اخوانی عَل

685

The same.

After 'Ali bin Ahmad's preface follow:

1. First risâlah, on fol. 6b, margin.
2. Second risâlah, on fol. 8b, margin.
3. Third risâlah (پس سالم صاحب دیوان), on fol. 238b.
4. Fourth risâlah, on fol. 246b.
5. Fifth risâlah, on fol. 26b, margin.
6. Sixth risâlah, containing like the preceding copy three single risâlat or hikâyât, viz. *رَسْالَةُ سُلُطانِ ابَنَ فَارِسُ,* on fol. 33b; *حکایات انگیزان,* on fol. 34b; and *حکایات,* on fol. 36b.

7b. **هفهست کلستان,** on fol. 37b.
8b. **کلستان,** on fol. 37b.
9b. **دوستان,** on fol. 106b.
10. **قرآن فارسی,* on fol. 197b, beginning as in Elliot 219.
11. **فصل فارسی,* on fol. 201b, beginning as in Elliot 219.
12. **فصل انگیزان,* on fol. 227b, agreeing in the beginning with that of the ملخصات in Ouseley 11, viz. *وقتها يقدر انْلَ.* (The heading of this book appears to be a mere mistake.)

13. **مکاتبات,* on fol. 236b, beginning as in all the preceding copies.
14. **بدرات,* on fol. 329b, likewise.
15. **خواصیات,* on fol. 370b, beginning as in Elliot 219, 224, and Ouseley Add. 39.
16. **غزیّات قدیم,* on fol. 387b, beginning as in Elliot 219 and 224.
17. **صحبیات,* on fol. 394b, with the same introduction and initial poem as in Ouseley Add. 39.
686

The same.

After 'Ali bin Ahmad's preface follow:

1. First risalah, on fol. 4b (as general title of this part is given here: الباب الأول من كتاب الشيخ العارف رحم الله).
2. Second risalah, on fol. 8b.
3. Third risalah, on fol. 22b.
4. Fourth risalah, on fol. 23b.
5. Fifth risalah, on fol. 25b.
6. Sixth risalah, with the usual three hikâyât, رسالات سلطان ابن عياف النحاس, on fol. 31b; ورسالات ملك ابن عياف النحاس, on fol. 32b; and رسالة ملك شمس الدين, on fol. 33b.
7. ملتحم, on fol. 35b.
8. يونس, on fol. 94b.
9. تجايل عريء, on fol. 196b, defective at the beginning (there is a lacuna after fol. 195). The first bait runs here thus:

فأتينا دنو العبّاس ملتحم الزهري ألم
The initial kasidah of Ouseley 11, on fol. 199b, l. 9.
10b. في المعيشة حكاية البالغ, on fol. 203b.
11b. تجارب ناشئ, on fol. 204b, beginning as in Elliot 219, etc.
12. ملتحم, poems in three languages, on fol. 236b. Beginning:

خليل الهادي أبي واصف، ولكن من هداه الله أهل
Comp. Ouseley 11, fol. 151b, last line but one on the margin. This division usually forms one book with the ملائح, see the preceding copies.
13. مرازي, on fol. 238b, beginning as in Elliot 219, 223, etc.
14. تجربات, on fol. 243b, beginning as the last line in Ouseley 11 (No. 14):
15b. في مهت طبّس, on fol. 248b, etc.
15b. طبعات, on fol. 253b, beginning as in Elliot 219, etc., Ouseley 11, Calcutta edition, etc.
16a. في مهت طبّس, on fol. 337b.
16b. بيدانغ, on fol. 339b, beginning as in Elliot 219 and all the other copies.
17. خوانين, on fol. 372b, beginning as in Ouseley Add. 39, Elliot 219, and the other copies.
18. مصاحبه (the heading is wanting, since this part is not separated from the preceding one), on fol. 386b. Beginning:

رحلة مفت خداي بابي بابي بابي باب
The second poem here is found in Ouseley 11, on fol. 318b, first line.
19. ملائح, on fol. 399b. Beginning:

كريدت سعدتي زي بطل ماند
ستف مبروك رجاء كيافت معين است
20. بحث ومباحثات وملائح, with the same introduction and the same initial poem as usual, on fol. 420b.
21. مباحثات, quite agreeing with Elliot 219 and Ouseley Add. 39, on fol. 428b.
22. رعايات, on fol. 432b, beginning as in Ouseley Add. 39, etc.
23. مباحثات, on fol. 441b, beginning as in Ouseley Add. 39, etc.
No date. On the first page there are seals of Bahâdur 'Azîm 'Ali Khân, dated a.h. 1199=A.D. 1785.
Fol. 444, 2 coll., each ll. 25; Nasta'lik; the first four pages richly adorned; illuminated frontispieces on ff. 8b, 9b, 10b, 12b, 13b, 14b, 15b, 16b, 17b, 18b, 19b, 20b, 21b, 22b, 23b, 24b, 25b, 26b, 27b, 28b, 29b, 30b, 31b, 32b, 33b, 34b, 35b, 36b, 37b, 38b, 39b, 40b, 41b, 42b, 43b, 44b, 45b, and 46b; with flowers; size, 8½ in. by 5½ in. [Elliot 226.]

687

The same.

After 'Ali bin Ahmad's preface follow:

1. First risalah, on fol. 4b.
2. Second risalah, on fol. 7b.
3. Third risalah (رسالة سول صاحب ذيلون), on fol. 20b.
4. Fourth risalah, on fol. 21b.
5. Fifth risalah, on fol. 23b.
6. Sixth risalah, with the usual three hikâyât, on fol. 29b.
7. ملائح, on fol. 32b.
8. يونس, on fol. 94b. In the subscription the other title appears, viz. مصري نẫم.

M m 2
The same.
This copy contains:
1. کلماتی on fol. 198b, beginning in Elliot 219. 220, 223, etc.
2. روستان on fol. 41b.
3. The initial part of 'Ali bin Ahmad's preface and the last part of the first risalah confusedly mixed together by the mistake of the copyst, beginning on fol. 114b in the usual way: منكر و سبب, breaking off on the same page in the margin-column, where l. 7, still belongs to the preface (comp. Ouseley 11, fol. 16, margin, ll. 19 and 20), and l. 13, already to the first risalah (Ouseley 11, fol. 3b, centre-column, l. 13). The end is that of the first risalah too, and there is correctly written تتمت الوصالة الأولى،
in the first risalah.
4. طیبیت, on fol. 117b, beginning as usual.
5. تبیع, on fol. 188b, beginning as usual.
6. ماجیح, without preface, on fol. 219b. The first poem is the same as in Ouseley Add. 39, Ouseley 11, etc.
7. خوانیم, on fol. 245b.
Beginning:
نا بود بر میت برل بیوئس مرا آهن

The initial poem of Ouseley Add. 39, Elliot 219, 224, etc. is here the second.
8. غزلیات قدیم, on fol. 259b. Beginning:
طبع تو دمزر نبست عاشی دلسرار آهن

The initial ghazal of Elliot 219, 224, etc. is here the second.
9. تریمراجع, on fol. 271b, beginning as in Ouseley Add. 39, etc.
10. مزحیات, on fol. 273b, agreeing with Ouseley Add. 39 and Elliot 219, but styled at the end:
لمیثات مع المکات) (الهی و المگیکات
Consequently the ghazals of Elliot 219, 224, etc. are here the third.
11. ونگهیات و مفرادات, on fol. 283b. Beginning:
ای چن تو مامت آهن


12. (Sadi's pretended book of counsels), on fol. 289b. Beginning:
کرمب مختصئ بر حال ما آهن

The second poem of this book appears in Elliot 220, on fol. 239b.
13. مرایی, on fol. 293b. Beginning:
در جنگ رسیده که آهن درفت آهن


No. 73, ff. 1-177: No. 74, ff. 178-293: No. 75, ff. 294-412, 2 colli, each l. 19, and a third on the margin, l. 12; two richly coloured pictures at the beginning of Fraser 73; the first two pages of the text most luxuriously adorned in blue and gold; all the headings throughout beautifully illuminated; splendid bindings; very small, but clear and distinct Nasta'lik; size, 9¾ in. by 5¾ in.

[Fraser 73-75.]

9. تصانیف ماری, in fol. 178b, beginning as in Elliot 219, 220, 223, etc.
10. مرایی, on fol. 201b, beginning as in the preceding copies.
11. تصانیف عربی, on fol. 206b, margin. Beginning:
حیست أخی المدام لا تجی آهن

Comp. Calcutta edition, fol. r.c.
12. مصانع, on fol. 214b, beginning as in Elliot 220 and Ouseley Add. 39.
13. تریمراجع, on fol. 219b, beginning as in Ouseley Add. 39, Elliot 219, etc.
14. طیبیات (in alphabetical order, except the second poem rhyming in ی), without heading, on fol. 224b, beginning as usual.
15. میاف (likewise in alphabetical order), on fol. 300b, beginning as in Ouseley Add. 39, etc.
16. خوانیم, on fol. 346b, beginning as in Ouseley Add. 39, etc.
17. غزلیات قدیم, on fol. 360b, margin, beginning as in Elliot 224.
18. ماجیح, on fol. 366b, with the usual introduction. Beginning of the first poem here:
نکسن حسن رسالت حسن عربی آهن

Comp. Calcutta edition, fol. 385b, beginning as in Ouseley Add. 39, etc.
19. مزحیات, on fol. 387b, margin, quite identical with the ghazals and میتیات of the other copies, with the same introduction and the same initial poem as in Ouseley Add. 39, Elliot 219, 220, etc.
20. مزحیات, on fol. 395b.
21. مزحیات (comic pieces in prose), on fol. 400b, agreeing with the مزحیات in Elliot 223, No. 23, and beginning in the same way:
شورى نزد فقهی رفت و کفت آهن

Comp. Calcutta edition, fol. 401b. Beginning:
ابن دیده استرند بیا - بد خویی تو برتو نگزند بیا

Comp. Calcutta edition, fol. 410b. Beginning:
ورب علام صائب بطنه خلا آهن

Agreeing with the first fard in the Calcutta edition, fol. 43b.

No date. This copy was written در آستانه حضرت مولانا حسن الدين ابراهيم.

No. 73, ff. 1-177: No. 74, ff. 178-293; No. 75, ff. 294-412, 2 colli, each l. 19, and a third on the margin, l. 12; two richly coloured pictures at the beginning of Fraser 73; the first two pages of the text most luxuriously adorned in blue and gold; all the headings throughout beautifully illuminated; splendid bindings; very small, but clear and distinct Nasta'lik; size, 9¾ in. by 5¾ in.
18. Sixth risalah, styled در حكايات سلطان ابها, and comprising the three parts: حكايات 2 حكايات شمس الدين، تازیک 3; نسب و سخن تاریخ فارسی, on fol. 317b.


No date.

Ff. 348, 2 centre-coll., each li. 15, and a third col. on the margin, li. 30b small, but clear Nasta'līk; ff. 28, 247b, and 218b luxuriously adorned; illuminated frontispieces on ff. 41b, 114b, 188b, 210b, 245b, 259b, 271b, 257b, 289b, 293b, 300b, and 320b; modern binding, with a nice landscape on either side; size, 9½ in. by 6 in.

Ouseley Add. 40.

689

An incomplete copy of the same.

After the preface follow:
1. First risalah, on fol. 3b, margin.
2. Second risalah, on fol. 6b.
3. Third risalah (در سوال ساخ و دیوان), on fol. 17b, margin.
4. Fourth risalah, on fol. 18b, margin.
5. Fifth risalah, on fol. 20b.
6. Sixth risalah, comprising the same three ḥikayat, as most of the preceding copies, and therefore styled هي کا، نساع و سخن, on fol. 24b, margin.
7. On fol. 27b, margin.
8. On fol. 74b.
9. On fol. 142b, in alphabetical order, beginning (see Ouseley Add. 39, etc.):

10. On fol. 163b, beginning as in Ouseley Add. 39, etc.
11. On fol. 170a, beginning as in Elliot 220 (fol. 236b):

12. On fol. 171a, beginning as in Ouseley Add. 39, etc.
13. On fol. 173b, beginning as in Elliot 39, etc.
14. On fol. 241b, beginning as in Ouseley Add. 39, etc.
15. On fol. 272b, beginning the same as there.
16. On fol. 281b, margin. Beginning the same as there:

با فراغی صاحب سلطان

17. On fol. 287b, beginning with the first poem of Fraser 75 (fol. 366b):

18. On fol. 300b, beginning as in Ouseley Add. 39.

19. On fol. 301b, beginning as same as there.

In the middle of the ruba' the copy breaks off.

Ff. 301, 2 coll., each li. 21, and a third on the margin, li. 16; small Nasta'līk; the first two pages luxuriously adorned; illuminated frontispiece or smaller adorned heading at the beginning of each book; size, 9½ in. by 6 in.

690

Another incomplete copy of the same.

The first part of another copy of Sa'di's Kulliyāt, incomplete at the end, and containing the following minor poems (the greater part of the headings being missing, we have supplied them from the preceding copies):

1. On fol. 1b. Beginning as usual:

2. On fol. 44b, beginning as in the preceding copies.

3. On fol. 203a. Beginning:

4. On fol. 205a, in alphabetical order. Beginning:

5. (The word الله after the word ب ما is here omitted).

6. On fol. 248b, beginning as in Elliot 224, No. 14: 


8. On fol. 286b, with the usual short prose preface.

9. On fol. 293b, complete, but without the subdivision into three majās, on fol. 293b.

10. On fol. 298a, beginning in the same way as Ouseley Add. 39 and most of the other copies, but with a slight and rather incorrect modification in the first words, viz.:

11. On fol. 308b. Beginning:

12. On fol. 312b. Beginning:

Ff. 313, 2 coll., each li. 21; Nasta'līk; size, 8½ in. by 4½ in.

691

A fragment of the same Kulliyāt.

Fragment of a complete edition of Sa'di's works, containing:

Part of 'Ali bin Ahmad's preface, on fol. 277b.

Fragment of the Bastān (end of the first, second, and third, and beginning of the fourth book), on fol. 279a.

Ghazals beginning with the letter ج, on fol. 304a.

Badā'ī, on fol. 341b. Beginning:
692

Diyār-i-Sa'di (ديوان سعدی).
Sa'di's diwan, containing:
Persian kashidas, on fol. 1r.
Beginning:
آیین رضوی وشمت زرخیز خدا
بزرگترین خلیفه وفادار کری
Tarjī-hand, on fol. 45v.
ای رییمی نبود مشتری یک
غیره زمانی را
Ghazals, on fol. 56v.
Beginning:
الدشت دیرنما بیزد داناد صاحب برخگاه، وچ و روزنار
Arranged alphabetically.
Sahibiyah, on fol. 232v.
Beginning:
با رضوی زردبہتر وبیگکنیشن بید
این شهروی عالی و البستریست
Mathnawi, on fol. 231v.
Beginning:
ان شنبدی گی در بلاد شمال
دود مری محبی ساحاب مال
Khābštān, on fol. 234v (the heading is here omitted).
Beginning:
ای که هم سکت دوز در کوت
آن در سگه همی ساده سنت
Mukhashālah, on fol. 297v.
Beginning:
ماه مهر مرضتی میر یازد خوست
که هرجه دوست کرد هرچی دوست ضرعت
Mufadsā, on fol. 305v.
Beginning:
زحمه خرید بیش از آید چنین که بهتر
مکران به بیزی میزبانی نو خود داد

No date; it seems to have been written in the tenth or eleventh century of the Hijrah. In some places there are blanks left, where the copyist could not read the original.

Fol. 392, 2 coll. each il. 17; Nasta‘īk; size, 5½ in. by 4½ in.

[OeSey 64.]

693

A shorter collection of the same diwan.
This copy contains:
Persian kashidas, on fol. 1r.
Beginning:
آیین رضوی وشمت زرخیز خدا
بزرگترین خلیفه وفادار کری
Ghazals, on ff. 4v-94v.
Beginning:
ماه فرماند از جمال محمد سو ترویج باحتاد حکم
Arranged alphabetically according to the rhyme-letters, except the first one, all the verses of which end with Muhammad.
No date; it seems to have been written in the tenth century of the Hijrah.

Fol. 94, 2 coll. each il. 17; Nasta‘īk; size, 5½ in. by 4½ in.

[OeSey 27.]

694

Selections from Sa’di’s diwan.
Selections from Sa’di’s diwan, containing:
Persian kashidas on fol. 235v, beginning as in the two preceding copies.
Sahibiyah, on fol. 290v.
Beginning:
کسی بھی کی زمان ماند استغفر الہ عظیم
Comp. W. Pertsch, p. 97, No. 70.
Rubā’is, on fol. 325v.
Beginning:
مرحباً نما اندر واد
Margin-column, ff. 125v-130, il. 22; Nasta‘īk.

[Elliot 62.]

695

Shorter selections from the same diwan.
This collection contains:
Persian kashidas, on fol. 1r.
Beginning:
پاک بھی کرم تعمیم استغفر الہ العظیم
Ghazals in alphabetical order, on fol. 6v.
Beginning:
آرما تو فازی از خالی دوستی پر
فراغت از مری میری شون مزار

No date. On fol. 1v a seal of the Hāsim the Malik of A. H.
1219 = A. D. 1804, 1805.
Fol. 1v-2, 2 coll. each il. 12; Nasta‘īk; the first two leaves supplied by another hand; size, 7½ in. by 4½ in.

[Elliot 167.]

696

Selections from Sa’di’s ghazals.
Selected ghazals from Sa’di’s diwan in three short sections, each arranged alphabetically, except the last ode.
POETRY.

First section, on fol. 1r. Beginning:

Second section, on fol. 35a. Beginning:

Comp. Ouseley 64, fol. 63b.

Third section, on fol. 54a. Beginning:

Comp. Ouseley 64, fol. 93b.

The right order of ff. 16–25 is: 16, 24, 17–23, 25.

Ff. 1–43, 2 coll., each ll. 11: Nasta’lik, written on paper of different colour; illuminated frontispiece; ff. 38, 41, 42, 40, 52, and 53 are almost entirely effaced; occasional balls on the margin; size, 7 in. by 4¾ in. [Elliot 155.]

697
A shorter selection from the same ghazals.

Ghazals by Sa’di, rhyming in l. 1. Beginning:

This selection breaks off suddenly on fol. 138a.

Ff. 124–135, 2 coll., each ll. 15; Nasta’lik; illuminated frontispiece; size, 9½ in. by 5¾ in. [Elliot 329.]

698
Gulistan.

Another copy of Sa’di’s Gulistan, dated the second of Shahr, A. H. 863 = A. D. 1459, October 16.

Ff. 96, ll. 15; Nasta’lik; size, 6¼ in. by 4¼ in. [Boole 673.]

699
The same.

This copy was finished by Shaikh Muhammad bin Shaikh Isma’il, the 6th of Rajab, A. H. 893 = A. D. 1488, June 16, and came into Archbishop Laud’s library in 1633.

Ff. 1–60, ll. 17; Nasta’lik; size, 7½ in. by 5¾ in. [Laud 77.]

700
The same.

This copy is distinguished by occasional interlinear and marginal explanations of Persian words, partly in Persian, partly in Turkish. Copied in the month Muharram, A. H. 1020 = A. D. 1611, March–April, by Kasim.

Ff. 146, ll. 13; Nasta’lik; size, 6½ in. by 5½ in. [Grave 20.]

701
The same.

This copy was given to Henry Tyndale in Galata, near Constantinople, 1706. On the last page occurs something of a date, viz. A. H. 1031 = A. D. 1621, 1622.

Ff. 58, ll. 12; Nasta’lik; small illuminated frontispiece; size, 7½ in. by 4½ in. [Boole 410.]

702
The same.

The Gulistan concludes here, on fol. 61a, with a colophon, from which we learn that this copy was made by Mullal Muhammad bin ‘Aziz of Ahmadabad for his son ‘Abd-al-‘al-majid, and finished the 6th of Jumadá-‘al-Thani, A. H. 1039 = A. D. 1632, January 21. Five years after it came into Laud’s library, 1635. On ff. 61b–66a there are written, by another hand, some fragments, partly in Persian, partly in Arabic; the first, on fol. 61b, treating of the funeral prayer, begins:

This page continues on fol. 66, ll. 21: Nasta’lik; illuminated frontispiece; size, 10 in. by 6¾ in. [Laud 174.]

703
The same.

This copy came into Laud’s library in 1637.

Centre-column, ff. 1–132, ll. 12; Nasta’lik; two pictures at the beginning; illuminated frontispiece on fol. 12; the first two pages of the text richly embellished; every page framed with a gold stripe, intermixed with little flourishes in other colours; size, 10¾ in. by 6¾ in. [Laud 241.]

704
The same.

The transcriber of this copy, which came into Laud’s library in the same year 1637, and which contains some interlinear translations in Latin, written in pencil, was ‘Abd-al-‘al-mahmud bin ‘Ali. There is one leaf more with a single line (apparently belonging to another missing text), that runs thus:

\[\text{written in Latin}\]

Ff. 116, ll. 11; elegant Nasta’lik; size, 8½ in. by 6 in. [Laud 121.]

705
The same.

This copy likewise came into Laud’s library in 1637. Fol. 1 must be immediately followed by ff. 66 and 67, all three supplied by another hand; after fol. 67 the text continues on fol. 2 without any further interruption.

Ff. 72, ll. 12; Nasta’lik; size, 6½ in. by 4¾ in. [Laud 153.]

706
The same.

This copy came into Laud’s library in 1642. The transcriber was Sayyid ‘Ali bin Sayyid Ahmad. As date is given only the month Muharram, the year is omitted.

Ff. 141, ll. 13; distinct Nasta’lik; small illuminated frontispiece; size, 7½ in. by 4½ in. [Laud 154.]

707
The same.

The original MS., from which this copy was transcribed, is dated by ‘Abd-ul-‘al-mahk from the month of Rajab, A. H. 1052 = A. D. 1642, October. It is interleaved, and
about ten pages at the beginning are translated into Latin. Besides, the first 21 leaves are collated.

Ff. 93, ll. 17; dear and distinct Nasta'lik; written by a European hand; size, 12½ in. by 8¾ in.

[MARSH. 174.]

708

The same.

This copy, adorned with pictures of no great merit, was made by Aghâ Hasan 'Ali, the writer of Shirâz, and dated A. H. 1055 = A. D. 1645.

Ff. 65, ll. 15; small Nasta'lik; size, 9½ in. by 5¾ in.

[OUSELEY 234.]

709

The same.

This copy was made by Ibrahîm bin Muhammed, A. H. 1067 = A. D. 1656, 1657.

Ff. 118, ll. 15; Nasta'lik; size, 7½ in. by 4½ in.

[CLARKE 12.]

710

The same.

Dated the 23rd of Ramadân, A. H. 1076 = A. D. 1666, March 29.

Ff. 220, ll. 10; large Naskh; size, 10½ in. by 8½ in.

[HYDE 46.]

711

The same.

The margin bears a good many notes explaining the meaning of mostly Arabic words. The copy was finished the 22nd of Rabî’-al-thâni, A. H. 1189 (the 16th year of Shâh 'Alâm’s reign, A. D. 1775, June 22), by Muhammed Jamâl.

Ff. 136, ll. 13; strong, clear Nasta'lik; size, 8½ in. by 5½ in.

[OUSELEY 26.]

712

The same.

A very good and legible copy without date. The last leaf seems to have been supplied later.

Ff. 112, ll. 15; Nasta'lik; size, 9½ in. by 5¾ in.

[SALE 40.]

713

The same.

This copy is not dated, but quite modern. The text is in a very abridged form, especially in the last books. On the first leaf:

‘The Gulistân, etc.; a MS. rendered peculiarly valuable by the notes of that celebrated traveller, the Chevalier Chardin. 1795. Wm. Ouseley.’

In many places Chardin has added the meaning of the single words in French.

Ff. 119, ll. 6; Nasta'lik; size, 8½ in. by 5 in.

[OUSELEY 25.]

714

The same.

Another copy of the Gulistân, with an interlinear Turkish version in the following manner:

715

The same.

Another copy of the Gulistân, with an interlinear version in Hindûstânî, except the preface, which is given alone in Persian. It is not quite complete, ending with Hâdîsh Beh Khwâd Khwâdî, Khwâdî Khwâdî (see the edition of F. Johnson, p. 167, l. 16). All the vowels etc. are added to both the Persian and Hindûstânî texts.

There is no date; it seems to have been written at the end of the last century.

Ff. 341, ll. 14; the Persian is written in strong Nasta'lik, the Hindûstânî in small irregular Nasta'lik in red ink; size, 10½ in. by 6½ in.

[OUSELEY 286.]

716

The same.

The most modern copy of the Gulistân which the Bodleian Library possesses. It is dated by Sa'ydî Ghulâm Ghânî, son of Mualawî 'Ali Akbar, an inhabitant of Jârâj, the 22nd of Rabî’-al-thâni, A. H. 1233 (which is not, as the copyist states, 1817, June 11, but 1818, March 1). The Gulistân ends on fol. 73b. Fol. 74 contains (in another handwriting) the first nine baits of the Būstân.

Ff. 74, ll. 17–18; Nasta'lik, by different hands; size, 10 in. by 6½ in.

[BOIDL. 770.]

717

A fragment of the same.

A fragment of the Gulistân, containing the greater part of the first book; the second book, on fol. 77b; and the greater part of the third, on ff. 96b.

Ff. 62–110, ll. 12; Nasta'lik; size, 7½ in. by 5 in.

[OUSELEY 88.]

718


This copy contains the Hindûstânî translation of the Gulistân, made A. D. 1802 = A. H. 1217, under the direction and superintendence of Dr. John Gilchrist, by Mir Shirî 'Ali Afsâs, who died in Calcutta, A. D. 1809; see A. Sprenger, Catal., p. 198. It was printed in the same year 1802, in Calcutta, under the title 'The Rose Garden of Hindoostan, translated from Shykh Sade’s original nursery or Persian Goolistân of Sheeza,' in two volumes.

From the first words—

ترجمة كلستان شهير سعدی

صبرى كا واسطى، دژند نئینه، همینک خاص شاه

كروان بأراز؛ انكلستان مارکوس ولزلر گورنگتل بهادر آلغ
we learn (just as from the preface of the printed edition) that this version was dedicated to the Marquis Wellesley, Governor-General of India.

Ff. 204, ll. 13; Nasta‘lik; size, 9 6 in. by 5 1 in.

[Book. 716.]

719

Sharh-i-Gulistan (شرح گلستان).

The oldest Arabic commentary on Sa’di’s Gulistan, composed by Ya’qūb bin Sayyid ‘Ali, who died A.H. 931 = A.D. 1524, 1525; comp. H. Khalfa v. p. 230; Rieu ii. p. 606, etc. It begins: 

لهم الله الرحمن الرحيم وصلى الله على سيدنا محمد وأليمه اجعمن بهم الله الذي اتوب عبادة بآدم الأوادما (الذين) ورثيتهم بها تمامهم من حكم لکم (الخ) ووفقهم الرحمن.

The Persian text is written in red ink. Book I begins on fol. 13a; II on fol. 33b; III on fol. 61a; IV on fol. 79a; V on fol. 83b; VI on fol. 99a; VII on fol. 103b; VIII on fol. 115a. The commentary concludes on fol. 131a; ll. 131b and 132a are left blank; on fol. 132b (being upside down) a part of fol. 120b is repeated. No date.

Ff. 132, ll. 20-31; Naskh, written by different hands; size, 8 3 in. by 5 5 in. [Seld. sup. 75.]

720

Another copy of the same commentary.

This copy was made A.H. 1548 = A.D. 1638; the Persian text has vowel points throughout, and is written in large and distinctive characters; the Arabic commentary in much smaller ones. Beginning: 

للهم الذي اتوب عبادة بآدم الأوادما ورثيتهم الرحمن

Book I on fol. 61a; II on fol. 127b; III on fol. 162a; IV on fol. 186b; V on fol. 193a; VI on fol. 219a; VII on fol. 227a; VIII on fol. 253b.

Ff. 39-277, ll. 11-23; clear and distinct European handwriting; size, 8 3 in. by 6 in. [Marsh. 566.]

721

Sharh-i-Gulistan (شرح گلستان).

Surūrī’s (died A.H. 969) Arabic commentary on the Guliston, composed A.H. 957 = A.D. 1550, at Amāsia; comp. Rieu ii. p. 606; A. Sprenger, Catal., p. 549; G. Flügel i. p. 539, etc. Beginning: 

للهم الذي جعلت من عيني البيان والمعاني ألا

Occasional notes and glosses on the margin. Dated by Ubbeh, the last of Ramadān, A.H. 1025 = A.D. 1616, October 11.

Ff. 129, ll. 23; Turkish handwriting; size, 8 3 in. by 5 4 in. [Clarke 13.]

722

Sharh-i-Gulistan (شرح گلستان).

Shami’s well-known Turkish commentary on the Gulistan, composed A.H. 977 or 979 = A.D. 1569 or

1571. Beginning: 

سياض بن بابا أول صانع في

No date.

Ff. 73, ll. 15-18; Nasta‘lik, written by different hands; size, 7 4 in. by 4 1 in. [Walker 50.]

723

Another copy of Shami’s commentary.

No date. Many marginal glosses. This copy came into Land’s library in 1633. Book I on fol. 24b; II on fol. 65b; III on fol. 97b; IV on fol. 122b; V on fol. 127b; VI on fol. 150b; VII on fol. 157b; VIII on fol. 178a. No date. This copy came into Land’s library in 1633.

Ff. 193, ll. 21; Turkish handwriting; size, 8 4 in. by 5 5 in. [Laud 79.]
CATALOGUE OF PERSIAN MSS.

725

Khiyâbân-i Gulistân (شیرک کلمات)
Another Persian commentary on the Gulistân, composed by Sirâj-âl-din ʿAlîkhân Arzû, the famous author of the Maj-numâ-ṣaḥâlaâs, who was born A.H. 1101 = A.D. 1690, and died A.H. 1169 = A.D. 1756; comp. A. Sprenger, Catal., pp. 133 and 551.

Beginning:


Ff. 137, ll. 15; large and clear Nastaʾlîk; size, 9 in. by 6½ in. [Ouseley Add. 118.]

726

Sharh-i Abyât-i Gulistân (شرح ابيات کلمات)
An anonymous Arabic commentary on the Kurân verses and other Arabic texts which occur in the Gulistân. Beginning:

The first page is decorated with gold stripes; the first line of the text is adorned; the title on the frontispiece, margin, and text with gold arabesques; the single columns framed with gold stripes; size, 7½ in. by 5 in. [Elliot 28.]

727

Bâstân.
Another copy of Saʿdî's Bâstân, collated throughout. Copied by Nûmân bin ʿIsmail Muhammad, and finished A.H. 923, end of Safar = A.D. 1517, March. On the first page are several seals of former possessors. On the last two pages some poetry of Saʿdî is written by a more modern hand, beginning:

One of the Persian kaṣidas, see Ouseley 64, fol. 4a, l. 4.

Ff. 68, 4 coll., each ll. 16; Nastaʾlîk; size, 10½ in. by 7½ in. [Ouseley 291.]

728

The same.
This copy was finished at Sabzvâr in the month of Shawwâl, A.H. 936 = A.D. 1530, June. On fol. 280b a ghazal of Saʿdî is written, beginning:

The same.

Ff. 143-287, 2 coll., each ll. 15; Nastaʾlîk; size, 7 in. by 4½ in. [Ouseley 125.]

729

The same.
This copy is in a very precarious state, many leaves being damaged. A lacuna after fol. 13. Ff. 123-141 are turned upside down. The first page supplied later. Dated the 14th of Rabi’-al-awwal, A.H. 974 = A.D. 1566, October 29.

Ff. 142, 2 coll., each ll. 15; Nastaʾlîk; size, 7½ in. by 4 in. [Marsh. 76.]

730

The same.
This copy was finished in Samarkand A.H. 983 = A.D. 1575, 1576. Its first owner was Tâhir the goldsmith (طاهر ترك). The first six verses of the first bâb in Girâf's édition (pp. 17 and 18) are added here to the preface.

Ff. 129, 2 coll., each ll. 15; the first two pages richly adorned; frontispiece, margin, and text with gold arabesques; the single columns framed with gold stripes; size, 7½ in. by 5 in. [Laud 57.]

731

The same.
Many additions on the margin. The first leaves covered with interlinear explanations in Turkish. No date. This copy came into Laud's library in 1633.

Ff. 153, 2 coll., each ll. 12; Nastaʾlîk; size, 6½ in. by 4½ in. [Laud 57.]

732

The same.
No date. This copy came into Laud's library in 1637.

Margin-column, ff. 21-163, and centre-column, ff. 154-163, ll. 12; Nastaʾlîk; richly illuminated throughout; size, 10½ in. by 6½ in. [Laud 241.]

733

The same.
This copy is dated in the beginning of Shawwâl, A.H. 1059 = A.D. 1649, October. On fol. 1a is the following note: 'This MS. belonged to the celebrated traveller, the chevalier Chardin, 1795. Wm. Ouseley.'

Ff. 1-114, 2 coll., each ll. 8; Nastaʾlîk; size, 7½ in. by 4½ in. [Ouseley 110.]

734

The same.
This copy begins:

Bâstân.

Copied in the reign of the emperor Akbar. 

Ff. 158, 2 coll., each ll. 12-13; inelegant Nastaʾlîk; size, 9 in. by 5½ in. [Cool. 526.]

735

The same.
The same beginning of the first bâb here as in Elliot 28. The concluding verse at the end:

The same.
The same beginning of the first bâb here as in Elliot 28. The concluding verse at the end:

Ezar Dard and Esrâz Darb - zamâ Darb al-sâm - is not found in the other copies, and seems to have been added by the copyist. It is written by Ṣâlîh al-ṣâle, a student of Mashhad, but not dated. On the first leaf the following entry is found from A.H. 1205 = A.D. 1790.
POETRY.

The same.

Another modern copy, dated the second of Dhu-
Allahjah, A.H. 1218 = A.D. 1804, March 14, by Pir 'Ali,
and beginning like Bodl. 526: بذنم حاجنار جان ألغ
instead of the more usual one: بنام خداوند ألغ,
The first bāb begins as in Elliot 28 and 30. From
fol. 144 to the end all the headings are omitted.

Ff. 171, li. 13; Nasta'lik; worm-eaten in several places; size, 8\frac{1}{2} in. by 6\frac{1}{2} in.

[Elliot 27.]

The same.

This copy is not dated. The transcriber was Mir
'Ali Laqimus after fol. 25 (corresponding to Graf's
collection, p. 22, last line, to \(\varepsilon\), l. 7), fol. 66 (twenty-five
verses, corresponding to p. \(\varepsilon\), l. 2), and fol. 98 (thirty-one
times, corresponding to p. \(\varepsilon\), l. 5, 6, in Graf). The right order
of ff. 72-77 is: 72, 75, 76, 74, 73, 77. Fol. 100 must
be put before fol. 99.

Ff. 143, 2 coll., each li. 12; a very sumptuous MS., the first
two pages of which are ornamented as richly as possible, illuminated
and embellished by arabesques in gold and other colours; all
the other pages are sprinkled with gold; each column
framed with gold stripes; on the margin likewise are arabesques
and flowers; the paper is of different colours, the beginning of
each bāb and story is marked by a beautiful heading in red, blue,
and gold; splendid binding, red and gold; small, but very clear
Nasta'lik; size, 9\frac{1}{2} in. by 6\frac{1}{2} in.

[Elliot 25.]

The same.

No date. The beginning of the first bāb is the same
as in Elliot 27, 28, and 30.

Ff. 202, 2 coll., each li. 11; Nasta'lik; illuminated frontispiece,
the first two pages ornamented, the single lines framed
with gold; each column surrounded by gold stripes; pictures on
fol. 15, 16, 43, 44, 91, 92, 131, and 132; size, 7\frac{1}{2} in. by 4\frac{1}{2} in.

[Elliot 26.]

The same.

No date. Beginning as in Bodl. 526 and Elliot 27:

بذنم حاجنار ألغ

Ff. 145, 2 coll., each li. 14; large Nasta'lik; many water-
spots; size, 8 in. by 5\frac{1}{2} in.

[Walker 51.]

The same.

No date. Beginning as in Elliot 27, 28, and 30:

بذنم حاجنار ألغ

Ff. 148, 2 coll., each li. 14; large Nasta'lik; many water-
spots; size, 8 in. by 5\frac{1}{2} in.

[Walker 51.]

The same.

The complete text of the Būstān concludes on fol.
125b: جذبت البسات بخبوت هده النسخة بسات ألغ
fol. 126-129 are left blank; on fol. 129 the four initial
letters of the poem are translated into Latin, and ff. 130-
173 contain some fragments of the same Būstān, written
by another much more careless hand, viz. ff. 130-135
and ff. 136-173 corresponding to ff. 75-80, and ff. 144-173
corresponding to ff. 67-104, so that ff. 75-80 are twice repeated
in this appendix. Most of the Persian words in the
first sixty leaves are accompanied with an interlinear
Latin paraphrase, written with pencil. No date.

Ff. 173, 2 coll., each li. 17; Nasta'lik, written by a European
hand; size, 10\frac{1}{2} in. by 6\frac{1}{2} in.

[Mars. 447.]

The same.

Various readings and short glosses occasionally on
the margin. No date.

Ff. 144, 2 coll., each li. 15; very inelegantly and irregularly
written by different hands, for the greater part in Nasta'lik;
size, 9\frac{1}{2} in. by 6\frac{1}{2} in.

[Bodl. 207.]

Khułāsa-i-Būstān (خلاصة بستان).

Short extracts from the Būstān, styled the 'quent-
essence of the Būstān,' made by Shāh Kasīm-i-Anwār,
who died A.H. 837 = A.D. 1433; comp. A. Sprenger,
Catal., p. 532, and Rieu ii. p. 635 sqq. The extracts
begin with the usual initial bāb, بنام خداوند ألغ,
and most of them are single incoherent verses, collected
under different divisions. This copy is dated the end
of Rabi'-al-Akhar, A.H. 797 = A.D. 1571, September 20
(probably a mistake for A.H. 990, as all the other parts
of the same MS. are copied in that year), at Shirāz,
which is styled here رد الغـسق!  

Ff. 287v-298b, 2 centre-columns, each li. 10, and a third on
the margin, li. 24; Nasta'lik; illuminated headings; size, 10 in. by
6\frac{1}{2} in.

[Elliot 259.]

Another copy of the same extracts.

Another copy of the same 'quintessence of the Būs-
tān,' not dated. The transcriber was Mir Jalāmah (مير
جلام), who made this copy at Bukhārā.

Ff. 21, 2 coll., each li. 11; Nasta'lik; illuminated frontispiece;
size, 9\frac{1}{2} in. by 6 in.

[Fraser 77.]

Sharī'-Būstān (شرح بستان).

Shami's well-known Turkish commentary on the
Būstān, beginning:

حمد با حَد و نتائج بي عد أول

Ni 2
746

Lughāt-i-Bāstān (لغت بوستان شمس سعدی)

A short Persian-Turkish glosary in alphabetical order, explaining those difficult Arabic and Persian words which occur in Sā’dī’s Bāstān, in Turkish.

Beginning:

<table>
<thead>
<tr>
<th>سی گرام نعمت و عظمت الأُصُنُبَا جمع</th>
</tr>
</thead>
</table>

No date.

Ff. 262-281. II. 9; Nasta’līk; size, 8 in. by 4¾ in. [BODL. 478.]

747

Khābīrāt-i-Sā’lī (خیباتیات سعدی)

A small collection of obscene poems by Sā’dī, comp. Ouseley 11, fol. 331°.

Beginning:

<table>
<thead>
<tr>
<th>عاری جوش (و دل بریده داشت</th>
</tr>
</thead>
</table>

No date.

Ff. 19-22, II. 14-18, and margin; Nasta’līk; size, 11½ in. by 7¾ in. [OUSELEY 857.]

748

Pandnāma (پند نامه).

Another copy of the pretended Pandnāma by Sā’dī. Beginning:

<table>
<thead>
<tr>
<th>کرسی در خوشای برحال ما - که هستم اسمیری (آ) کمکم هو</th>
</tr>
</thead>
</table>

No date.

Ff. 83°-99. II. 7; careless and irregular Nasta’līk; size, 4½ in. by 3¼ in. [FEASER 249.]

749

Rubā’īyyāt-i-Afḍal Kāshī (رباییات آفدل کاشی)

A collection of rubā’īs by the famous rubā’ī-writer, Khwājā Bābā Afḍal-ālīn Muhammad Kāshī, who flourished in the second half of the seventh century of the Hijrah, was the uncle of Khwājā Nasīr-ālīn Tūsī (who died A. H. 672 = A. D. 1273, 1274), and died, according to Taki Kāshī, A. H. 707 = A. D. 1307, 1308; comp. A. Sprenger, Catal., p. 17; No. 54, and Rieu ii. pp. 739 and 829-831. See also Atashkāda, Ouseley Add. 183, fol. 140°, No. 553; Wāḥīb’s Riyāḍ-ālīnhārā, Elliot Coll. 402, fol. 20°; and the Makhzan-ālīghārāb, Elliot 395, fol. 21°, No. 27.

Beginning:

<table>
<thead>
<tr>
<th>اي نام تو سر دفتر اسرار وجود</th>
</tr>
</thead>
</table>

Not dated; with ornaments at the beginning and end. Paper, however, and handwriting are identical with Ouseley 140, which is dated A. H. 865, end of 83-831. December, by Mahmūd Parbūdākh at Shirāz.

Ff. 12, II. 10; Nasta’līk; size, 63 in. by 2½ in. [OUSELEY 141.]

750

Two mathnawis by Sultan Walad.

1. Moodūnī Wāli, on fol. 1b, a poem composed as a kind of commentary on Jalāl-ālīn Rūmī’s mathnawi, by his son Shaikh Bahā-ālīn Ahmad (died A. H. 712 = A. D. 1312, 1313), commonly called Sultan Walad. It was completed A. H. 670 = A. D. 1291, comp. the last but seven on fol. 11b:

<table>
<thead>
<tr>
<th>مطلب این بیان جان افراد - بود در مشهد و نور بار</th>
</tr>
</thead>
</table>

Beginning of the preface in prose, on fol. 1b:

<table>
<thead>
<tr>
<th>سمبت</th>
</tr>
</thead>
</table>

Beginning of the mathnawi, on fol. 2a:

<table>
<thead>
<tr>
<th>انتظار می‌کنیم با‌مرحضا - موجب عالم قنیا و بقا</th>
</tr>
</thead>
</table>


2. Pandnāma, on fol. 11b, another poem by the same author, treating of the same mystical subjects as the preceding one, but quite different from that, (in most of our European catalogues both are mixed together, as though they were identical). It is styled Rūbdnāmān, or the book of the guitar, and arranged in the same manner as the Moodūnī Wāli.

Beginning of the preface in prose, on fol. 11b:

<table>
<thead>
<tr>
<th>تجلیف این کیا گرفت اعیان معنی و اسوار بر ابزارن آن بود که</th>
</tr>
</thead>
</table>

Beginning of the main text, on fol. 11b:

<table>
<thead>
<tr>
<th>شنویند از ناله و بانگ ریاب</th>
</tr>
</thead>
</table>


Ff. 216, 4 cells, each II. 23; Nasta’līk; many pages a little injured; size, 10½ in. by 7½ in. [WALKER 97.]

751

Selections from Humām’s Divān.

Ghazals of Humām, who is, no doubt, identical with Humām-ālīn of Tabriz, Nasīr-ālīn Tūsī’s pupil, who died at Tabriz. A. H. 713 or 714 = A. D. 1313 or 1314; comp. A. Sprenger, Catal., p. 17; No. 58, and Butkhanā. No. 73.
POETRY.

752

Dasturnâma (حَمْرَة الفَوْقَاء). A mathnawi on morals, by Hakim Na'îm-al-dîn bîn Jamâl-al-dîn Nizârî of Kûshân, who died A.H. 720 or 721 = A.D. 1320 or 1321; comp. A. Sprenger, Catal., p. 18, No. 64, and p. 524; Rieu ii. p. 869; Cat. des MSS. et Xyill., p. 365; Batthkâhî, No. 71.

Beginning:

ترجم حزائى طلّل
الله اقسام ملام حواسين الزمان الو كف창 ذووراً
بهادر حاز بن ملا خان ابى عمّ النصر.

This MS. is in paper, size, and writing identical with Ouseley 141 and 140, both of which have been copied by Shaikh Mahmûd Parbildîkî, A.H. 865, end of Safar = A.D. 1460. December, at Shiraz.

FF. 62, II. 10; Nastâlik; size, 65 in. by 3 in.

[Ouseley 131.]

Amir Khusrâu (Nos. 753–779).

753


This collection contains all the poems written by Amir Khusrâu in middle life; comp. A. Sprenger, Catal., p. 467, where some extracts from the preface are given.

Contents:

Preface, beginning in Rieu ii. p. 613.

Beginning as in Sprenger:

ملا راين این عصر را نماید
ویشیلها ناسطخا ایشان
که خون نشیده طلخ بلاء را

Each Kitâh is preceded by a distich, rhyming in a. A mathnawi in the metre of Hârî, with fac-simile of the first campaigns of Sultan Firuzâshah, who ascended the throne in A.H. 689 = A.D. 1290, see fol. 106b, l. 11:

بیان چای چنین فی خورشید
رجب شمشیر و همیشید و نه سال

Beginning:

سخن برادمان مشاه کر کر آغاز
که بر شاهان در دند بار

754

Ghurrat-âlkamâl (غَرْرَةُ الكَمْل). The third diwan of Amir Khusrâu, which contains the poems of maturity; it was completed, according to fol. 397a, A.H. 702 = A.D. 1302, 1303 (according to Rieu, A.H. 693).

Contents:

Preface, on fol. 11, in which the author gives remarkable and important notices on the earlier Persian literature, including that of India, and on his own life and literary activity; see fol. 399:

۱: در سگدنست خال
۲: خودش و بیوسن با ملک و سلطان و مشرعين کشت.

Beginning of this preface:

۱: الکمال انسان دیوان ای
۲: خورگان است که مطلع دیوان ای

Kasidas, without alphabetical order, on fol. 54b, each preceded by a distich, not corresponding with the rhyme of the poem itself (compare on these books of the chain, or 'Silsilah,' which fasten together, as it were, the single poems of the diwan, and are usually styled here inature, because they are written in red ink on the first pages, Rieu's remarks, ii. p. 609). Beginning of the first introductory distich:

چون آفتربی روح توحید ذو للال
دندو ملک میرا بیوسته ای غرر کمال

All the following distichs of this class rhyme of course in a; see, for instance, fol. 62a, l. 2, ff. 69a, 76a, etc.

Beginning of the first kasidah itself:

۱: جو زیاد خان مسکین را که توحید حدا کود
۲: دوین یا از تیقّت زنن دادن کود

Tarjât, on fol. 168b.

Beginning:

آی دل چا ماند، خیم ورد سوی جانان طلب
وز نفس اهل در (۱) مايّی درمان طلب

Kitâb, on fol. 172a.

Beginning:

مرک کود که من از عدل نشام هریکیً

Each Kitâb is preceded by a distich, rhyming in a. A mathnawi in the metre of Hârî, entitled 'the song of victory,' a poem in praise of the first campaigns of Sultan Firuzâshah, who ascended the throne in A.H. 689 = A.D. 1290, see fol. 166b, l. 11:

بیان چای چنین فی خورشید
رجب شمشیر و همیشید و نه سال

Beginning:

سخن برادمان مشاه کر کر آغاز
که بر شاهان در دولت لند بار
comp. Rieu ii. p. 611, where the title appears as مقتامات ابندی، 'the key of victories,' and Elliot, History of India, iii. pp. 536-544.

Other mathnawiyat, on fol. 216a. Beginning of the first:

ابن نامه که جان در شریعت - هر هر چیز در نوشتن

The fatnâma, as well as this series of mathnawis, is preceded by the introductory distich or دیوان سرخ (in Elliot 79 even the smaller subdivisions of them).

Ghazals, on fol. 239a. Beginning:

ای زبان نمایند در تو کتب کی رصد
بنا صفت تو عقل را لطف کمک کی رصد

Rubâis, on fol. 346b. Beginning:

پاکتست خداوند خرم آباد
پیروز زبان داشت و عقل بسر

Both parts preceded by the یادبود سرخ.

Ff. 397, 2 coll., each ii. 17; careless Nasta’lîk; the original leaves are put into a modern margin; no illuminated frontispiece or any other ornament, except gilt edges and a splendid binding in red and gold; size, 9 in. by 5½ in. [Elliot 78.]

755

Another copy of the same third diwan of Amir Khusrau.

This very beautiful and splendid copy fairly agrees with Elliot 78.

Contents:
The author's preface, on fol. 1b.
Kasidas, on fol. 63a, incomplete at the beginning (in consequence of a blank on fol. 62b). The first batt, on fol. 63a, is the eighth of the first poem, خنیا که است علی.

The two یادبود سرخ on ff. 120a and 120b are transposed (when compared with Elliot 78, ff. 107b and 123b); likewise ff. 134b, l. 9-137a, last line, and 138a, l. 1-140b, l. 8 (when compared with Elliot 78, ff. 121a, l. 1-126, l. 10), ff. 145b, l. 10-146b, l. 3, and 146b, l. 6-147a, l. 10.

Ff. 152a, l. 2-152b, l. 4, are missing in Elliot 78.
Tarjârâs, on fol. 179a.
Kitâs, on fol. 193a.
Fatnâma and the other mathnawis, on fol. 218a.
Ghazals, on fol. 276b (the order a little different from that in Elliot 78).
Rubâis, on fol. 343b.
The beginning of all subdivisions the same as in Elliot 78.

Not dated.

Ff. 390, 2 coll., each ii. 15; Nasta’lîk; the original leaves are put into a modern margin of different colours: the first two pages sumptuously ornamented; illuminated frontispieces and headings on ff. 1b, 215b, 276b, and 343b; binding red and gold, gilt edges; size, 11½ in. by 7¼ in. [Elliot 78.]

756

Bakiyya-i-nâkiyyah (نقیهہ نکیٰیہ).
The fourth diwan of Amir Khusrau, containing the author's poems of old age (Sprenger calls it نقیهہ نکیٰیہ, and Cat. des. MSS. et Xyl., p. 351, کتاب نقیهہ و نکیٰیہ, (K) کتاب نقیهہ و نکیٰیہ, (K).

Contents:
Preface, on fol. 238b, in which the poet enumerates his four well-known diwans, (not found in the Bodleian Collections), and brings them into comparison with the four elements of کشیدگی نفیسه, and likewise begins the following:

که که است نقیهہ رضی اللہ عليه
که که است نقیهہ مذاکر است و متن

The first kasidah itself opens thus:

زبان کر در مکی کلید کفتار است
زیب سرک و سیاک چکناد است

Mathnawis, on fol. 272b (جنس یوسفی, etc.), and kitâs.

Beginnings:

- جهانگیز و جنگز مجموعه مندو آلم

There is also found occasionally such a distich rhyming in عینی, for instance, on fol. 275b.

Ghazals, on fol. 290a, likewise preceded by a distich rhyming in عینی.

Beginning:

ای سیاهر فرید: ونجم - نی فلک مدرک تو نی مرد

Rubâis, on fol. 329b, first and a second distich, beginning:

سیاک احذ را که صاخت نهو کچر کچر

Dated the 10th of Jumâdâ-alawwal, A.H. 1008 = A.D. 1599, November 28; see the colophon: امیر کیا که است نقیهہ حضرت امیر حضرت دهلوی خصت ملکسن راجو

Moscow روژس شدنی تاریخ دهم جمادی الول سد

Ff. 238-335, 2 coll., each ii. 15, and a third on the margin, II. 26; illuminated frontispieces, splendid ornaments on the first two pages; Nasta’lîk; size, 10½ in. by 6 in. [Elliot 82.]

757

Nihâyat-alkamal (نهایت الکمال).
The fifth diwan of Amir Khusrau, containing the poems of the last years of his life, see Rieu ii. p. 613.

Contents:
A short preface, on fol. 155b. Beginning:

بسم اللہ

The waheb al-udhum, or the ûlma of Khusrau.

Kasidas, on fol. 157b. Beginning:

- سیاک یزد کرداریا را که شد زمرش چاکر

Boys an دیده ام بیدا ودر جدید مختار نهان

Tarjârâs, on fol. 180b. Beginning:

این که من است این که بیدار اینم وافلاک شد

Mathnawis and kitâs, on fol. 184b. Beginning:

- جنگز مجموعه مندو

Ghazals, on fol. 191b; and a series of rubâis, on ff. 235a-237a. Beginning:
758

A selection of Amir Khusrau's minor poems from his different diwans, in four volumes.

This splendid selection contains:

Ghazals in alphabetical order, except the first two poems, on fol. 1b.

Beginning of the initial ghazal agreeing with that of the second diwan:

A revival of the "Kashmiri" style.

Beginning of the first alphabetical ghazal, on fol. 3a:

آکنو شناخت کریم خورشید و گرایانه

Beginning:

مجرک گویید ک من از عقل شناسی حق را

comp. Elliot 78, fol. 172b.

Ru'âris, on fol. 500b. Beginning:

باکست خداوند کریم و اکرم

comp. Elliot 78, fol. 346b.

Mufradât, on fol. 500b. Beginning:

خواهی که این کتاب حقیقی یابی

از چشم بدان نبی نگاش می‌دار

Copied A. H. 860 = A. D. 1465, at the court of Mirzá Shâh Mahmúd (the great-grandson of Shâhrukh); see the colophon:

چنین کلیدسته مختصر که خصو

دیوین اورد از ناخالی ضرور

بامر بامش عالم که بدایا

قرین بخت جوان با رای پریش

کامد بندی، درکه محمد

رقم کری این سباهی بر حضور

طلب توانستم آن لیام شاعر

وی به بنک آرزو فرح اخیر

See similar selections in Rieu ii. p. 614 sq.

Ff. 510, 2 coll., each li. 17; excellent Nasta'lik; a vignette in blue, gold, and other colours, on fol. 1r; ff. 1b and 2 beautifully adorned; illuminations throughout; size, 9½ in. by 6½ in.

759

Another selection from Khusrau's diwans.

This selection contains:

Ghazals, on fol. 1b, in alphabetical order, except the first twelve poems, the first of which is the initial

kasidah of the second diwan, Elliot 82, fol. 78: امیر شاھروخ والد که

and the fourth the initial ghazal in the same second diwan, Elliot 82, fol. 68a. Beginning of the first alphabetical ghazal, on fol. 6b:

ای روی بکر که از آن گذشت

Kitâs and rubâ'ís, on fol. 366b, the latter beginning (like those in the fourth diwan) on fol. 367a:

مانکا کسی که ساخت چنین آهنگ

Dated by Muni'm al-din Mubârak, A. H. 898 = A. D. 1492, 1493.

Ff. 357, 2 coll., each li. 15; very distinct Nasta'lik; the first two pages richly adorned; the last pages of every ghazal written partly in blue, partly in gold; the columns framed with small gold stripes; size, 9½ in. by 5½ in.

760

A third selection from the same diwans.

This selection contains:

Ghazals in alphabetical order, except the first five, on fol. 1b. Beginning the same as in the third diwan, Elliot 78, fol. 239a, and 79, fol. 276b:

ای خاکزا به ما آهن


Kitâs and rubâ'ís (there is no heading), on fol. 328a.

Beginning:

صبا در سفر در کلنستک نگاش آهن

Not dated; it seems to have been written in the tenth century of the Hijrah.

Ff. 357, 2 coll., each li. 13; Nasta'lik; illuminated front-piece; size, 9½ in. by 7 in.

Ouseley 260.

761

A fourth selection from the same diwans.

This collection, smaller than the preceding ones, contains:

Ghazals, in alphabetical order, on fol. 1b. Beginning:

ای از بی ای در جان

روای تکه کمی می‌خواند

corresponding to Elliot 80, fol. 10b, I. 3.

Kitâs and rubâ'ís, on fol. 218a. Beginning:

گرما می‌خکشت حضرت که گی که هی

علم مسمی زخم نگرا نیکوتود

comp. Elliot 80, fol. 366b, I. 1.

The transcriber was Muhammad Hasan allummaini, the date is missing, see the conclusion of this copy on fol. 224:

نامیم رسف و مخصوص اخلاق ایامید در

لایین من مظولات جامع کتاب آفرین و حادی علم

می‌توان اصیل حضرت دیوان که عطر می‌شود در

کتابخانه نائم نامدار لذت می‌دارد فلک ایمان که خلاص

وی از خواستگاران اذان و اسم هریک جدا جدا
CATALOGUE OF PERSIAN MSS.

762

Selections from Amīr Khusrau's ghazals.

This selection contains only ghazals, at the end of which thirteen rubāis are added. The ghazals are arranged alphabetically; except the first four poems.

Beginning: 

After fol. 88 there is wanting at least one leaf, comp. Elliot 80, fol. 228, last line, and fol. 229, last line.

The first alphabetical ghazal runs here thus:

The two verses on fol. 126, ll. 1 and 2, must be removed, as they belong to another ghazal, which begins on fol. 117, and are repeated on fol. 128, ll. 2-3. One hemistich is omitted on fol. 185.

Copied A.H. 839 = A.D. 1435, 1436. At the end a beautiful gold arabesque.

Centre-columns, fi. 1-204, ll. 13; a very beautiful frontispiece on fol. 1; fi. 1 and 2 are most splendidly adorned: the headings and corners richly illuminated throughout; distinct Nasta'lik; beautiful binding with flowers; size, 8 in. by 5 in.

[Elliot 121.]

763

The same.

Another smaller selection from Amīr Khusrau's ghazals, in two sections, arranged alphabetically, except the first poem, which is the same as in Ouseley 250, etc.

The first alphabetical ghazal begins:

The second section begins, on fol. 82, with the letter d thus:

agreeing with Elliot 81, fol. 30b. The second section begins, on fol. 82, with the letter d thus:

agreeing with Elliot 81, fol. 45b. There seems to be a lacuna after fol. 81. Ff. 58b and 59 are rather effaced.

Ff. 58b-127b, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; size, 7 in. by 4½ in.

[Elliot 135.]

764

The same.

This selection of ghazals (arranged alphabetically) begins like the preceding one:

No date.

Ff. 50-102, 2 coll., each ll. 11; Nasta'lik; size, 6½ in. by 4½ in. [Sale 25.]

765

The same.

A very small selection. Beginning:

No date.

Ff. 25b-34b, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4½ in. [Elliot 167.]

766

Khamsa-i-Amīr Khusrau (Shīkhūzah) (Amīr Khusrau).

Contents:

I. Centre-columns:

1. مطلع الإذار | the rising of the lights, composed A.H. 598 = A.D. 1298, 1299, on fol. 2b. Beginning:

2. سحر و خصر | the loves of Khusrau and Shirin, composed A.H. 698, on fol. 83b. Beginning:

3. خاندان دل ما چشم بکشد - | with Interlaced writing and arabesques, size, 8½ in. by 6½ in.

Printed at Calcutta, 1811; lithographed, 1818; Lucknow, 1869; see Trübner’s Record, No. 65, p. 81.

II. Margin-columns:

1. هشت پوسته | the eight paradieses, an imitation of Nizāmī’s Haft Paikūr, composed A.H. 701 = A.D. 1301, 1302, on fol. 2b. Beginning:

2. کسی نداند | the mirror of Alexander, composed A.H. 699 = A.D. 1299, 1300, on fol. 88b. Beginning:

3. جهان پاشا ها آدیل | besides these five famous mahānwās, this copy contains two smaller ones, which are not mentioned anywhere, viz.

[Elliot 122.]

767

The spirit of the lovers, on fol. 203b, ten poetical love-letters, intermixed with ghazals, etc., beginning:

and the language of the lovers, on fol. 226b, also a collection of ten love-letters, with ghazals, etc. The last verses of this mahānwā are found in the centre-columns of fol. 240. It begins:

Copied A.H. 840 = A.D. 1436, 1437 (so it seems at least, but only in small margin is distinctly written).

Ff. 240, 2 centre-columns, each ll. 20, and 1 margin-column, ll. 38; small Nasta'lik, sometimes like Shīkasta; three illuminated frontispieces on ff. 24b, 85b, and 172b; illuminated headings on the margin of ff. 88b, 262b, and 226b; the first two pages richly adorned; size, 7½ in. by 5 in. [Elliot 191.]
The same.

1. **مطلع الآثار**, on fol. 1b. Beginning here with transposition of the two hemistichs:

```
خطب قدس است بملك قديم نسم الله الرحمن الرحيم
لالي و حيدور, on fol. 48b.
```

2. **نشر و شریف, on fol. 83b.** After fol. 132 there is a lacuna of eight leaves (corresponding to fol. 75a, 111-116 in the following copy, Elliot 189).

3. **آئینه سکدرین, on fol. 134b.

4. **دهشت بهشت, on fol. 195b.

This copy was finished at the end of the month Safar, A.H. 848 = A.D. 1444, middle of June, by Fadlallah bin Luṭf-Allah al-Hāfiẓ al-Zard of Salzwâr. Some headings in the text are omitted.

[Ff. 240, 4 coll., each ll. 19; Nasta’lik; illuminated frontispiece at the beginning of each mathnawi; gilt edges; binding green and gold; size, 9½ in. by 6 in. [ELLIOT 183.]

---

The same.

1. **مطلع الآثار**, on fol. 2b.

2. **نشر و شریف, on fol. 38b.** One bait is wanting at the beginning of fol. 79b.

3. **روجود و ليلى, on fol. 82b.** Copied A.H. 866.

4. **آئینه سکدرین (here called کتاب سکدرین نامه آئینه سکدرین, on fol. 110b. Finished the 27th of Jumadâ-al-Awwal, A.H. 867, at Shiraz.

5. **دهشت بهشت, on fol. 156b.** Copied at Shiraz, A.H. 867, at the beginning of Rajab = A.D. 1463. March. The name of the transcriber is effaced.

[Ff. 192, 4 coll., each ll. 25; small Nasta’lik; the last leaves are put into another modern margin; illuminated frontispiece at the beginning of each mathnawi; pictures on ff. 1b, 2b, 101b, and 192b; binding red velvet; size, 9½ in. by 6½ in. [ELLIOT 189.]

---

The same.

1. **مطلع الآثار**, on fol. 1b.

2. **نشر و شریف, on fol. 49b.

3. **روجود و ليلى, on fol. 103b.

4. **دهشت بهشت, on fol. 141b.

5. **آئینه سکدرین, on fol. 187b.

A full account of Amir Khusrau’s Khamsah on the basis of Daulatshâb’s and Shirkhân Lûdî’s tadkhîras, the Atashkâda, Haft Iklim, and Khazâneh-i-Amirah is written by Sir Gore Ouseley on the fly-leaves; but in giving the date of this copy as 920 the learned gentleman has made a mistake; it was transcribed, according to the colophon on fol. 187a, at the end of the Hašṭ Bahâš, A.H. 902 = A.D. 1496, 1497 (بینه السلام و تسنیمات).

[Ff. 241, 4 coll., each ll. 19; illuminated frontispiece at the beginning of each mathnawi; the first two pages richly adorned; all the headings written in gold; Nasta’lik; bound in leather with gold ornaments; size, 9½ in. by 6½ in. [ELLIOT 190.]

---

The same.

1. **کتاب خسر و شریف, on fol. 2b.**

2. **کتاب ليلى و حيدور, on fol. 57b.** Dated Muhammad, A.H. 987 = A.D. 1579, March.

3. **کتاب آئینه سکدرین, on fol. 92b.** Dated Dhū-al-‘Ala’iyyah (year forgotten) by Ramdadân bin Shams-al-Din Ajâmî.

4. **کتاب دهشت بهشت (must be so read instead of the wrong heading مطلع الآثار, which belongs to the following poem), on fol. 149b.** Dated the 5th of Rabî’-al-‘Alawwal, A.H. 1043 = A.D. 1633, September 9.

5. **کتاب مطلع الآثار (must be so read here instead of the wrong heading هفت میکر در حسن مار), on fol. 197b.** Dated the end of Rabi’-al-‘Alawwal, A.H. 1063 = A.D. 1653, end of February, that is, seventy-six lunar years after the copy of the second mathnawi!

[Ff. 243, 4 coll., each ll. 19; Nasta’lik, written by various hands at very different times; a little worm-eaten; the original leaves are put into another margin; illuminated frontispiece at the beginning of each mathnawi; two pictures on ff. 1b and 2b; size, 11½ in. by 7½ in. [ELLIOT 185.]

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The same.

1. **قاسم (or شیخ مکتب جمیعی جمیعی, on fol. 78.** The scribe’s name is

2. **نشر و شریف, on fol. 79.

3. **دهشت بهشت, on fol. 80.

4. **روجود و حیدور, on fol. 81.** Beginning here:

```
ای کرد رود خانه زه رز یک آدممان در حسن مار
آئینه سکدرین, on fol. 82.
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5. Six verses, missing at the end, are added by Sir W. Ouseley from another MS.

None of these volumes bears a date; they seem to have been copied in the eleventh century of the Hijrah.

No. 78, ff. 45; No. 79, ff. 66; No. 80, ff. 55; No. 81, ff. 42; No. 82, ff. 73; 2 coll., each ll. 17, and margin; each volume has an illuminated frontispiece, and the first two pages of each are interlined with gold; size, 7½ in. by 4½ in. [OUSELEY 78-82.]

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The same.

1. **مطلع الآثار, on fol. 1b.** Dated the 5th of Rajab, A.H. 970 = A.D. 1563, February 28, by Maḥmûd bin Mir Bahâ Shâhîdi.

2. **نشر و شریف, on fol. 49b.** Dated Rajab, A.H. 970, by Kutb-aldin Muhammad Katîb.

3. **دهشت بهشت, on fol. 107b.** Not dated.

Between the first and second poem on ff. 47b and 48a there is written a ghazal by Niẓâm of Astarâbâd, rhyming in a, and beginning:

```
لنت کرآت لطافت برو دمیده، کیا
زغم کرتد جهان بر درال حسر سیاه
```

O
Regarding the author, see A. Sprenger, Catal., p. 518; he died A.H. 921 = A.D. 1515.

Ff. 152, 4 coll., each ll. 18; each poem has an illuminated frontispiece, and all the headings are written in blue ink and gold; Nasta'lik; size, 9½ in. by 7 in. [Ouseley 256.]

773

Kirān-alsa'dain (قرآن السلطات). Amir Khusru's historical mathnavi, 'The conjunction of the two lucky planets.' Beginning:

شکرگوگوم که بتویغی حذفاً جهان بر سرم زندگی نشسته عونان

It was completed in Ramadān, A.H. 688 = A.D. 1289, September; comp. Rieu ii. p. 612. On the margin are scattered some explanatory notes.

According to the subscription this rough copy (سدوه) was finished the 17th of the 1st Jumādā, in the thirty-fourth year of the reign (سبعہ جولوس س وچاپ). We suppose this to be the thirty-fourth year of Aurangzib, A.H. 1102 = A.D. 1691, February 16.

The work was edited at Lucknow, A.H. 1259 and 1261 (lithographed). See an account of it by Prof. Cowell, in the Journal of the Asiatic Society of Bengal, 1866, vol. xxix., pp. 225-239. Some extracts in English translation were given in Elliot's History of India, vol. iii. p. 524 sq.

Ff. 1-188, 2 coll., each ll. 19; Nasta'lik; without any ornament; size, 9½ in. by 4½ in. [Ouseley 143.]

774

The same.

This copy is dated the 9th of Muḥarram, A.H. 1169 = A.D. 1755, Oct. 15, by Muḥammad Šafi'ī, the son of Muḥammad Masīh.

Ff. 154, 2 coll., each ll. 13; large Nasta'lik; size, 8½ in. by 4½ in. [Ouseley Add. 85.]

775

The same.

This copy is not dated; many explanatory glosses on the margin and between the lines; on fol. 6v there is wanting at the beginning one leaf; comp. Ouseley 14, fol. 4r, l. 13.

Ff. 182, 2 coll., each ll. 11 (on ff. 116-118 only 6); distinct Nasta'lik; illuminated frontispiece; binding adorned with beautiful flowers; worm-eaten; size, 8½ in. by 5½ in. [Elliott 188.]

776

Nab Sipihr (نبيبیه).

Amir Khusrū's mathnavi, 'The nine spheres.' Beginning:

خداونا کم به سرم نامه یاد که در سنگ، در حاشیه معتی کهاد

It was composed A.H. 718 = A.D. 1318; comp. Rieu ii. p. 612.

It is not dated, but seems to have been copied in the eleventh century of the Hijrah.

Comp. the extracts, in English translation, in Elliot's History of India, vol. iii. p. 557 sq.

Ff. 151, 2 coll., each ll. 15; small Nasta'lik; the first leaf has two frontispieces, and the first two pages are interleaved with gold; the paper is of various colours; size, 8½ in. by 4½ in. [Ouseley 33.]

777


Beginning:

سرنا بندام آل حذفاً داد مخدراً داد بیوند

Copied in the month Sha'bān, A.H. 1102 = A.D. 1604, January. Mounted MS.

Ff. 101, 2 coll., each ll. 19; Nasta'lik; size, 9½ in. by 5 in. [Ouseley Add. 128.]

778

The same.

This copy was finished the 27th of Rabī‘-al-awwal, A.H. 1064 = A.D. 1654, February 15. Both on the fly-leaf and in the colophon it is styled خشخاش. Ff. 1-10 and 64-72 were supplied later by another hand on much whiter paper. After fol. 13 one leaf is missing (corresponding to fol. 16b, l. 1-17b, l. 6, in the following copy. Ouseley 145).

Ff. 153, 2 coll., each ll. 15; Nasta'lik, on different paper; worm-eaten throughout; no ornaments; size, 9½ in. by 5½ in. [Elliot 124.]

779

The same.

Not dated; the copy is adorned with several pictures. The right order of ff. 46-53 is: 46, 52, 48, 49, 50, 51, 47, 53; and of ff. 134-141: 134, 140, 136, 137, 138, 139, 135, 141.

Ff. 186, 2 coll., each ll. 12; small Nasta'lik; size, 5½ in. by 3½ in. [Elliot 146.]

780

Dīwān-i-Hasan-i-Dihlawī (ديوان حسن دهلوی).

Dīwān of Amir Najm-al-dīn Hasan Sunjārī, who died A.H. 727 = A.D. 1327; also 738 and 745 are given as the year of his death. See H. Kaffa, iii. p. 275, No. 5381; Rieu ii. p. 618; A. Sprenger, Catal., p. 418; Catal. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc.

Contents:

Kašīdas, on fol. 1b. Beginning:

ای حاکم جهان و جهان داور حکیم

جحده هم دلاده و زنه میدع قدم

Ghazals, on fol. 77b. Beginning:

ای سر نامه نفس نام تو - دن میا درستیم تو

Arranged alphabetically.
Mukatta'at, on fol. 216b. Beginning:

Shehnasa Zaman Daulto - Zeymata a' la sghatad Amine.

Rubais, on fol. 222b. Beginning:

ay felu nuxun shi danahini yu.

Mathnawis, on fol. 239b; the copyist forgot to add a heading. Beginning:

There is a lacuna after fol. 239.

A romance called "Hikayyot Naski" on fol. 258b.

Beginning:

dala ta jend azariin lailish halak - yakey yadoz an azzorad yad.

A poem in praise of Shaikh Nizam-al-din Anilya, the teacher of Amir Hasan, on fol. 283b. Beginning:

Bina'm i'dashak bndon - korosh horeh shi dar'al sur.

This copy was finished by Muhammad bin Ilyas, A.H. 862, the 20th Shawwal = A.D. 1458, August 31.

Ff. 292, 2 coll., each ll. 14; small Nastaliq; each part has an illuminated frontispiece; on the first page a beautiful ornamental; size, 7 1/4 in. by 4 3/4 in. [Ouseley 122.]

781

The same.

This copy of Hasan of Dihl'i's divan is about twenty-three years older than the preceding one, but not so complete, and therefore put into the second place.

Kasidas and ghazals, mixed together, on fol. 204b.

From fol. 243b down to fol. 475b there is an alphabetical order. Beginning the same as in Ouseley 122:

ay hakam jihany al'ham.

The first alphabetical poem runs thus:

ay ura' zina ma' nawi roneh zorod, u'dad.

ay lule traverse doni mu' fah and mu' amd.

Kits as, on fol. 475b. Beginning:

Shehnasa Zaman.

Rubais, on fol. 478b, intermixed with some mufradat and a short mathnawi, incomplete at the beginning in consequence of fol. 487 being left entirely blank. This mathnawi is the same which is found in Elliot 57 (see further below), on ff. 211, 212, but here are wanting the first thirty-two poems. Beginning of the rubai's the same as in Ouseley 122.

Copied A.H. 939 = A.D. 1435, 1436.

Centre-columns, ff. 204-490, ll. 13; Nastaliq; small, but splendid frontispieces; illuminated headings and corners; size, 8 in. by 5 in. [Elliot 121.]

782

The same.

This copy begins with the sixth bait of the initial kasidah of Ouseley 122 (the first leaf, containing the first five baits, being missing). On fol. 18b ghazals follow in alphabetical order. Beginning:

ay rib beshg hatr dour seyans ma ma'ma al'ham.

On ff. 201-203 there are inserted three longer poems in homage of the festival of breaking the fast (Dr. Iyad). Beginning of the first:

ay ad ust eys amsab korki mehmati dastal al'ham.

The initial ghazal of Ouseley 122 is found here on fol. 198b.

A mathnawi on fol. 221b. Beginning:

Sheir hateni change bkefet amrai

beyi azistan fariq fek. Amron

Kits as and rubais, mixed, on fol. 222b. Beginning:

Ghazals in alphabetical order, on fol. 358b. Beginning:

ay br tizas sor a br urouda ma ra al'ham.

Mukatta'at, on fol. 268a. Beginning as in Ouseley 122.

A mathnawi, on fol. 211b. Beginning:

Pia a weha jori dirayt ghab al'ham.

corresponding to the incomplete poem on fol. 240a in Ouseley 122, after the lacuna; the first verse appearing there, al'ham, is the eighth of this mathnawi; see here fol. 211b, l. 1.

Rubaiyyat, on fol. 213b. Beginning as in Ouseley 122. No date.

Ff. 225, 2 coll., each ll. 14; two illuminated frontispieces on ff. 18b and 35b; the first two pages richly ornamented; Nastaliq; size, 7 1/4 in. by 4 in. [Elliot 57.]

784

Diyain-i-'Ala-aldaulah (ديوان علاء الدؤلَة).

The poetical works of the great Sufi Shaikh (or Shah, as the Atashkada and the tadkhira-falaliyya call him) 'Ala-aldaulah of Simnan (between Rai and Damaghán), who died A.H. 736 = A.D. 1335, 1336; comp. Khulasat-alafkar, Elliot 181, No. 181, and Atashkada, Ouseley Add. 183, No. 192; see Rieu i, p. 413. The three rubai's quoted in these two tadhkiras are found here on ff. 131b (repeated on fol. 159b), 172b, and 164b.

Contents:

Kasidas in praise of God and Muhammad, on fol. 1b. Beginning:

bedun zangan mullaucid baqiz wajad.

chokun kalam mi la ila al'ham.

Ghazals, on fol. 38b, alphabetically arranged, oeca-
sionally intermixed with ka'ashas (for instance, on fol. 107a). Beginning:

كمس را خبری نیست بردن دفتر اسم 
aparasta

Kif'as, on fol. 115a. Beginning:

نیکب الدین هزاران کی تارو آلت 

Mathnawis, on fol. 121b. Beginning:

پس از هفتاد سال حیات افتاد که شد خانه وداران آباد 

Rubā'is, on fol. 125b. Beginning:

هر دل که یاد آرده با آن

Copied at the end of the month Shawwāl, A.H. 864 = A.D. 1460, August 17.

Ff. 178, 2 coll., each ll. 17; Nasta'lik; small illuminated frontispiece; the columns framed with gold stripes, and the headings ornamented throughout, except ll. 144–159 and ll. 176–178; binding green and gold; size, 8½ in. by 4½ in. [Elliot 112.]

785

Jām-i-Jam (جام انم)

A mathnawi, called Jām-i-Jam, being an imitation of Sanā’ī’s Hadīkah, composed by Rukan-aldin Isfahānī (or Marāghī), with the tahlilus Aḥādī, in A.H. 733 = A.D. 1332, 1333, or, according to one copy in the British Museum, A.H. 732. He died A.H. 738. See Rieu ii. p. 619; A. Sprenger, Catal., pp. 300–303. Beginning:

قل لله ولللمهد كلمه وقل لِلمهد دائمًا مثالًا

The poem is divided, as we learn from another copy of the same, into three great dawas or bābās, the first treating of the Maasah, the second of the Mathnawī and the third of the Akhbār. This copy was finished by Hasain Ahmad bin Ḥasan, A.H. 961, the 17th of Muḥarram = A.D. 1553, December 23.

On the last page are two notes of former possessors—one from the thirty-fifth year of Aurangzib, A.H. 1103 = A.D. 1691, 1692; the other from the fifteenth year. The one leaf between ff. 136 and 137 is misplaced; it belongs to the end between ff. 145 and 146.

Ff. 140, 2 coll., each ll. 15; small Nasta'lik on reddish paper; the first two pages are richly illuminated, and the headings are written in blue ink; size, 7¾ in. by 4½ in. [Ouseley 115.]

786

The same.

This copy is much older than the preceding one, having been finished the 17th of Jamūdā-althānī, A.H. 884 = A.D. 1479, September 5, by Shaikh Muḥammad bin Shaikh Ismā’īl, when he was a captive in the town of the infidels. (Moscow 6); but it is unfortunately very defective. There is a large lacuna after fol. 67 (corresponding to fol. 53, l. 16–fol. 17b, l. 15, in the following copy, Laud 75). Moreover, fol. 63 must be inserted between ff. 65 and 66. The poem concludes on fol. 185a, and ff. 185b–187b are filled with a selection from the rubā’is of Ḥaṣaṭī.

Ff. 63–187, 2 coll., each ll. 16; Nasta'lik; the first leaves are very much damaged; size, 7½ in. by 5¼ in. [Laud 77.]

787

The same.

A very good and correct copy, rather old, and written by Muḥammad ῦalīf bin Muḥammad Sharīṭbeg of Balkh. In the possession of Sultān Sa’d, it came into Archbishop Laud’s library in 1635.

Ff. 123, 2 coll., each ll. 19; Nasta'lik; size, 9¾ in. by 5¼ in. [Laud 75.]

788

The same.

Both text and chapter-divisions are in many places very different from the other copies, especially from Ouseley 119. The Sultān Abū Sa’d’s wazir, Ghiyāth-āldīn Muḥammad, is twice addressed here, in the introduction as well as in the conclusion. No date.

Ff. 93–250, 2 coll., each ll. 15; Nasta’lik; size, 9½ in. by 7½ in. [Elliot 114.]

789

The same.

This copy, dated A.H. 1297 = A.D. 1685. 1686, is very much abridged, being scarcely half as long as the preceding ones.

Ff. 140–181, 2 coll., each ll. 15; Nasta’lik; size, 9 in. by 4½ in. [Elliot 258.]

790

Diwān-i-Ṭīb Yamin (ذیوان ابن بیمن)

Lyrical poems by Aḥmad Fakhr-aldin Muḥammad bin Ṭīb Yamin bin Muḥammad Musta’fī of Faryānād (a three days’ journey from Sabzvār), formerly called Ibn Yamin, who died A.H. 745 = A.D. 1344, 1345; see Rieu ii. p. 825; A. Sprenger, Catal., p. 433; G. Flügel i. p. 545. The notice in the preface of his diwan, quoted in the Catal., des MSS. et Xylographes, p. 35,8, that he wrote these poems A.H. 756, is, no doubt, an error; comp. the other preface mentioned by Sprenger, p. 434, which was composed by one of his friends, A.H. 753. If Ibn Yamin had been still alive at that time, very probably he would have written the introduction himself. This collection contains:

Ghazals in alphabetical order, on fol. 1b. Beginning:

ای خدوان قدیر بختیا یمیدی کون مال فضیبیا

A tarjī’band, on fol. 102a. Beginning:

یونور کئیان دیکب ویکوئی دیکب یونور یونور کئیان دیکب

And a few unkhammasat and rubā’is at the end.

Dated the 21st of Shawwāl, A.H. 1128 = A.D. 1716, August 10. Ff. 89b–111b are turned upside down, and must be read in this order: 111b, 111a, 110b–90a, 89b, 89a.

Ff. 1–111, 2 coll., each ll. 13; clear and distinct Nasta’lik; size, 8½ in. by 5 in. [Booth 102.]

791

The same.

Another collection of Ibn Yamin’s lyric poems, containing:
Ghazals in alphabetical arrangement, on fol. 1b.
Beginning:

The same tarjī'ī band, as in the preceding copy, on fol. 96a.

A few rubā'īs, fards, and tar'īkhās, on fol. 100b. Beginning:

On the fly-leaf, before fol. 1, there is written a full and interesting account of Ibn Yamin, by Sir Gore Ouseley. In A.H. 1216 = A.D. 1801, 1802, this copy came into his library. A lacuna seems to be after fol. 9.

The same.

This collection contains only Ibn Yamin's famous ki'tās (translated into German verse by Schlechta-Weschrid, 'Ibn Yamin's Brunchstücke,' Vienna, 1852), in alphabetical order. Beginning:

Bib a Zain Ism al-ma' kafi
Maya Ism Sayid name Hafizh

The first two pages luxuriously adorned; size, 8½ in. by 7½ in. [Elliot 118]

792

Divān-i-Badr-i-Cācī (ديروان بهار مغني).

The diwan of Badr-al-dīn (or, according to others, Fakhr-al-dīn) Muhammad Cācī, generally called Badr-i-Cācī, the full moon of Cācī, or Tashkid in Mawarī-ndīn, who spent the greater part of his life at the court of Sultan Muhammadshāh bin Tughluq of Dihlī (reigned from A.H. 725 to 752), and died after A.H. 746 = A.D. 1345, 1346; comp. Rieu iii. p. 1032 and 1046; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. p. 567 sq.

Contents:

Kasidas, on fol. 122b, without alphabetical order. Beginning the same as in Sprenger:

Lithographed editions, Cawnpore, A.H. 1261, and Rām-pūr, 1280 (with commentary).

Muktaṣṣāṭ, on fol. 152a. Beginning:

Not dated. Very modern handwriting.

[Elliot 61.]

794

Kulliyāt-i-Khwājū (کلیات خووجو).


Contents:

1. Centre-columns (ff. 1–179d):

1. Kasidas, ki'tās (on ff. 45b and 48a–60), tarkībāns (on fol. 50b sq.), different sorts of tasmī'āt, muḥkammasāt, mu'ashshārāt, etc., without alphabetical order. They are introduced by a preface in prose. Beginning on fol. 1b:

According to this preface the diwan of Khwājū is divided into five sections (قسم), viz.:

2. Ghazals, in alphabetical order, except the first four, on fol. 61b (i.e. the third section of the diwan). Beginning of the initial ghazal:

Beginning of the first alphabetical ghazal:

3. Rubā'īs and riddles, on fol. 159b (i.e. the fourth section of the diwan). Beginning:

Beginning:

This part, together with the following two mathnawīs, seems to form the fifth section of the diwan.
CATALOGUE OF PERSIAN MSS.

796

Selections from Khwājā's diwan. Selected ghazals. Beginning:

Dr jamn dows bujī nū fāt nīkat waqīdām
Qad la hā'ā barāz hūn jā'ār mā'āmā,
-agreeing with the first ghazal, rhyming in a, Elliot 217, fol. 129a.

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 444b-447b, ll. 24; Nasta'liq [Elliot 121.]

797

Kitāb-i-Mūšh u Gūrha ( كتاب موسى و کوره ).

A metrical story of the Mouse and the Cat, composed by 'Ubaid Zakānī, who died A. H. 772 = A. D. 1370, 1371; see A. Sprenger, Catal., p. 527; Fleischer, Cat. Jāps., p. 537; Rieu ii. p. 809. The poet's name occurs in the last verse:

Hast ādīn qāma 'al-lam wa gurīb - yākārū Abīl- 'Azānān
Beginning:

Ay hāmbārī sadāl wa dānā - qāma mūsh va gurīb 'al-lam
Qad lā hā'āā barāz hūn jā'ār mā'āmā
Nābī barāz hūn hūn dīr wa kānān

On the last page, second column, the beginning of another similar story is written:

Kābā šīrāz dōd a'jar kūrā tāmā
Šīrāz dōd tābādī, wa fāzi bā gūbā

Not dated.

Ff. 1-5; each page 2 coll., ll. 8; careless Nasta'liq; size, 7½ in. by 3½ in. [Ouseley 152.]

798

This seems to be the continuation of the story of Sang-tarāš (the stone-cutter), by 'Ubaid Zakānī, the beginning of which is contained in the preceding MS.

Beginning:

Hādā šīrāzi tāmā barāz hūn al-lam

On fol. 12b follows a ghazal by Kūrah (Muhammad Bini), the copyist. Title: ġalāl 'alā 'l-lam 'alā bišān (ألا للللم على البшинة) maĥfīl bāqīrāt

Beginning:

Kīsī kārjān ḥanjār tawwāb al-lam

In the colophon he states that he copied this for a Mr. Franklin (?), A. H. 1202 = A. D. 1787, 1788, at Basrah.

Ff. 8-12; writing, paper, and size identical with No. 797. [O.]
799
Another copy of the story of the Monse and the Cat. Beginning here:

With very rude drawings. On the fly-leaf this note: 'From the original MS. June, 1797. W. O.' The original seems to be Ouseley 152.
Ff. 104-111; Sir W. Ouseley's writing; size, 7½ in. by 5¼ in. [Ouseley 87.]

800
Hazliyyat-i-'Ubaid Zakānī (ب皇宫یات عبید زاکانی).
Pleasantries by the same famous and witty poet, composed A.H. 751 = A.D. 1350, 1351, that is to say, in the same year in which he collected his diwān; comp. A. Sprenger, Catal., p. 527.
Beginning: شکر و سپاس خالقی را که به اثرنامه‌ای و لازم و دلیل و درست و درست ساطع‌نموده و نامه‌نگاری نثار........ نه را یافته خرد و اثرات – و ارای نظر و فراست عرض می‌اند که مصر
این حروف عبید زاکانی آق
No date.
Ff. 90-101, b. 19; Nastaʿlīk; size, 7½ in. by 4½ in. [Ouseley Add. 115.]

801
Selections from Nāsīr's diwān.
Ghazals of Nāsīr, that is, no doubt, Khwājā Nāsir-aldin of Bukhārā, Salāmān of Sāwa's friend, who died A.H. 772 = A.D. 1370, 1371; comp. Rieu ii. p. 735; Tornberg, p. 103; A. Sprenger, Catal., p. 18, No. 77; W. Pertsch, p. 73; Khulasat-ulafkar, No. 274; Butkhāna, No. 70.
Beginning: میکنند عنوان تو سوی خرد دل دوست‌هار ؛ را
یست بسی که به شعیب میکند پرتو را
Copied A.H. 839 = A.D. 1435, 1436.
Margin-column, ff. 457b–464b, b. 24; Nastaʿlīk.
[Elliot 121.]

802
Selections from 'Abd-al-majīd's diwān.
Ghazals of 'Abd-al-majīd, a poet mentioned in Buthkhanā, No. 88; Makhlun-algharāʾīb, No. 1526; and in Taḳī Aḥaddī's tabkhārā. The date of his death is not given anywhere, but there is no doubt that he lived at the same period as Nāsīr of Bukhārā.
Beginning: ای دل نانوان سودالی - بس که آفتابکی و خورشید
Copied A.H. 839 = A.D. 1435, 1436.
Margin-column, ff. 488–490b, b. 24; Nastaʿlīk.
[Elliot 121.]

803
Kulliyāt-i-'Imād (کلیات عماد).
The complete poetical works of Khwājā Imād-aldin Faḵī, a native of Kirmān, who lived under Shāh
Muḥaffar and Shāh Shuja', and died A.H. 773 = A.D. 1371, 1372. Taki Kāshi fixes his death in A.H. 793 = A.D. 1391; comp. A. Sprenger, Catal., pp. 436–438: Ouseley, Biographical Notices, pp. 195–200 (where, on the basis of this very copy, a detailed account of 'Imād's works is given); H. Khalfa iii. p. 298, Nos. 5579; W. Pertsch, p. 73; Rieu ii. p. 869b.

Contents:
1. Maʻrūs al-anwar, the companion of the righteous, a mathnawi, composed A.H. 766. Beginning on fol. 1b:

حمد الهی بیگارای دیبر - چون ذرم آمیشان زنی در بحر

2. حکیت نامه, the book of friendly discourse, another mathnawi, composed A.H. 731. Beginning on fol. 40b:

بنا محققان که توقیفی ازست
دل زدنا یا فر آغجی ازست

3. جمعیت نامه, the love-book of the Sūfis, a third mathnawi, composed A.H. 722 (the title is a chronogram), with a short preface in prose. Beginning on fol. 70b:

للمجد لله الذي ادین للثناء، حمیتی از زواله و ازوع آن
Beginning of the mathnawi:

بنا آنکه در کشانده دل - حمیتی را معین کر مزین
4. Deh-name, the ten letters, a fourth mathnawi. Beginning on fol. 99b:

بنا آنکه معجزه نامه اوست - حروف کتابناته ازخانه اوست

5. A collection of short mathnawi (poems on particular occasions, as Ouseley styles them), the first of which is headed في نعت سید المرسلین.

Beginning on fol. 121b:

غبرانکه در در جامست
میکرکنند این معجزه نشانست

The headings of the other short poems are:

در بیان بعضی احوال منشی کتاب در حساب حال
در بیان اخبار به وقوع قدس سرّ حضرت رستم را
در سبیل فرشتی مقدم سرّ روزارا با پیکره‌ی سعد

شکست کر

در مهد السلطان الماقی دو نر قربه

در الموطع و المصجمع (السلطان الماقی
جاری دیدن قدس سرّسلطان سید زاغی را
الدعا و الدعاء)

6. مصباح البديعة, the torch of guidance, another mathnawi, also styled نامه; comp. the last bait but one:

طرحیت نامه، جونآمآببان
زون در خواسن تاریخی آسان

It begins on fol. 128b:

بنا آنکه جانزی دانش آمخت
بندور عقل شمع دل بر اورخت
The date of its composition is contained in this chronogram:

جو دول در شهریار از مریم است
فند از غیب تاریخ بدست
that is, A.H. 750.

7. Kasidas and kitâbas, on fol. 214b. Beginning:

ای حکمت زیان دار فضل للطاب داده
کشت امید جانارا از دیده آب داده

At the end a chronogram and one short mathnawi

8. Ghazals in alphabetical order and some rubâis. Beginning of the ghazals on fol. 250b:

ای هر در از اعطا تو کامی درک مرا
وزک نمتم تو دیه بر نمک را

Beginning of the rubâis on fol. 386b:

مرجند که حواشی از خداوند را است
حسن طلب از اهل کرم رسیده

There seem to be some small lacunae after ff. 281 and 341.

This copy was finished by Aţzar, the 26th of Dhu-
all'hijjah, A.H. 834, A.D. 1431, September 4.

Ff. 390, 2 coll., each ll. 19; distinct Nasta'îk; a richly-ornamented
star, with the inscription:

"مصمم خواننده نظمان مالک بهرام خیان خالد الله مالک"

On fol. 1âb: illuminated headings, with Kufic inscriptions, on ff. 1b, 46b, 70b, 99b, 124b, 125b, 214b, 250b, and another heading on fol. 72a; bound in brown leather with gold; size, 9½ in. by 6½ in.

[Elliot 210.]

804

Another very defective copy of the same.

Contents:
1. Seven large kasidas, which are not found in the preceding copy.

Beginning of the first on fol. 1b:

چر زمر حاک مسکین را کو نویید خدا کود
بدین آلوکیت ذات مقدس را نبان کود

On fol. 2a several baits are left blank.

The fifth kasida (on fol. 16a) is styled "بیستین نماه";

the seventh "بیستیم نماه";

2. The same collection of short mathnawis as in the preceding copy, No. 5, on fol. 32b.

3. كتاب نامه صفا الملف بمؤنون الإزار

on fol. 39b.

4. كتاب حمیت نامه

on fol. 81b.

5. كتاب حمیت نامه

on fol. 113b, with the preface in prose.

6. كتاب طرطیف نامه

(Or "مصاحبه الهدایة", or fol. 143b). This mathnawi is defective at the end; the last bait, 

"بیان آمد این فرخند" agrees with Elliot "210, fol. 213b, 1, 8; the remaining five baits, as well as the ghazals, kitâbas, etc., are entirely missing in this copy.

Ff. 231, 2 coll., each ll. 17; Nasta'îk: no ornaments; the original leaves are put into a modern margin; size, 10½ in. by 6¼ in.

[Elliot 258.]

805

Diwan-i-Imâd (ديوان عمار).

This collection of Imâd Fâ'îh's lyrical poems con-
tains:

Ghazals in alphabetical order, on fol. 1b. Beginning:

"ای مر م آل

Rubâis and riddles, on fol. 171b. Beginning:

کیسم تی با مشکل خسوس وردم آل

No date.

Ff. 177, 2 coll., each ll. 17; the original leaves are put into a modern margin; Nasta'îk; size, 10½ in. by 6¼ in.

[Elliot 59.]

806

Short selections from the same diwan.

Selected ghazals. Beginning:

زمی بوعده وصل تو شادمان دل ما

خیال ری میوه مشت و میوه-

Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 43b-44b, ll. 24; Nasta'îk.

[Elliot 121.]

807

Diwan-i-Salmân (ديوان سلمان).

The lyrical poems of Jamal-ud-din Muhammad Salmân
of Sâva, who died A.H. 778 or 779 = A.D. 1376 or 1377; comp. Rieu ii. p. 624 sq., and Kühnásat-ulahk, Elliot 181, No. 129, fol. 12b. The dates given by Daulatshâh and Tahk Kâshî, viz. 769 and 799, are obviously wrong. See also Ouseley, Biographical Notices, p. 117; A. Sprenger, Catal., p. 555; and Erdmann, in Zeitschrift der D.M.G. xv. p. 758 sq.

Contents:

Kasidas, on fol. 1b, tarjâbands and marâthi (on ff. 2b-
6b, 48b-54b, 67b-69b, 90b-91b, 102b-104b, 136b-138b,
141b-143b, 163b-174b), without any order. Beginning (as in Sprenger):

"بلدى که در دواوی هفت جمال باند آل

Ff. 135 and 140 are supplied later.

Mukha'at't, on fol. 174b, and two tarjâbands at the end.

Beginning:

"کسر ترک کلا فقر دری ای فنر

چار ترک بادی اولت ن رود کاری زیبتی

Ghazals, on fol. 209b, without alphabetical order.

Beginning (as in Sprenger's Lucknow copies):

"آرفس تو باکشند نافذ از جهور دودوی را آل

Rubâis and nufradât, on fol. 312b. Beginning:

"ای کار گر کار کاران (read دم شمس و زحل آل

This part is larger in this copy than in the two following ones. The date is effaced. The transcriber's name seems to be "محمّد بن حمّود بن جعفر بن سکندر دهلویه.

Ff. 332, 2 coll., each ll. 19; Naskhî; old, mounted MS., without ornaments; size, 11½ in. by 7¼ in.

[Elliot 107.]
The same.

Contents:

Kasidas, on fol. 1; tarjib bands and marathî (on ff. 4b–8b, 57a–64a, 69b–80b, 146b–149b, 139a–140b, 158a–160b, 187b–200b), in number and arrangement completely agreeing with Elliot 107.

Mukattatâ, on fol. 200b, entirely corresponding to Elliot 107. At the end (ff. 233–239) there are the same two tarjib bands.

Ghazals, on fol. 239a. Beginning and order the same as in Elliot 107.

Rubâis, on fol. 352a. Beginning the same as in Elliot 107. The mufradât are wanting here.

Not dated. A small blank on fol. 312a. Many corners injured and effaced.

Ff. 358, 2 coll., each li. 17; Nasta'lık; old, mounted MS., without ornamets; size, 12½ in. by 7½ in. [Elliott 105.]

The same.

Contents:

Kasidas, on fol. 1; tarjib bands and marathî (on ff. 58b–66b, 83a–85b, 102b–116b, 129a–130b, 173a–175b, 179a–181b, 206b–220b). The arrangement differs a little from that in Elliot 107 and Elliot 105.

Beginning agreeing with Elliot 105, fol. 9a, l. 1:

خال حسن آفسنا لب نشامكل كرلاست
آخري جضم بلا بين جوی خونات كیماست

Mukattatâ, on fol. 220a, quite agreeing with Elliot 107 and Elliot 105, only the second tarjib band is wanting here.

Ghazals without any order, on fol. 263b. Beginning:

آنهنا ک مقیمین حرابین مغانند
ر جز بدر خاندن خبرنگ ندانند

Comp. Elliot 105, fol. 245a.

Rubâis, on fol. 383a, without the mufradât. Beginning the same as in Elliot 107 and Elliot 105.

Not dated.

Ff. 392, 2 coll., each li. 15; Nasta'lık; old, mounted MS., without ornaments, except a splendid binding in red and gold and gilt edges; size, 8½ in. by 5½ in. [Elliott 106.]

Selections from Salmân's diwân.

A few selected ghazals of Salmân's. Beginning like Elliot 107 (fol. 209b):

آخري حسن تور کشیدن ال

Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 453–457, li. 24; Nasta'lık. [Elliott 121.]

Mihrû Ushtari (مهدی عشتاری).

The Sun and Jupiter, a romantic poem by Shams-aldin Muhammad 'Assâr of Tabriz, who died A.H. 784 = A.D. 1382. 1383. This poem was completed the 10th of Shawwal, A.H. 778 = A.D. 1377, Feb. 20; see fol. 175b, l. 12:

پر زورا و دال از ماه شرائل،[is not legible]

Comp. Rieu ii, p. 626 sq. and p. 817; A. Sprenger, Catal., p. 311; Ouseley, Biographical Notices, p. 201 sq.; Peiper, Comment. de Mihrî et Musht. amoribus, Berlin, 1839; G. Flügel i. p. 547; Catal. das MSs. et Xylographes, p. 359; Zeitschrift der D.M.G. xv. p. 389 sq. etc. Beginning:

پنام پادشاه عالم عظمی، که نقش اواست نقش خانم عظمی

The right order of ff. 31–47 is: 31, 39–46, 32–38, 47. At the beginning of fol. 107 two baits are wanting; comp. the following copy, fol. 159a, ll. 8 and 9.

Copied A.H. 955 = A.D. 1548, by Muhammad bin Husain the Kadib.

Ff. 176, 2 coll., each li. 15; Nasta'lık; illuminated frontispiece; the first two pages richly adorned, but a little injured; pictures on li. 19b, 35b, 76b, 89b, 113b, and 141b; size, 9½ in. by 5½ in. [Elliott 257.]

For editions, see Zunker ii. p. 40; and Rieu, loc. cit.; the text, with Sâdi's commentary, was edited by Brockhaus, 1874; text and metrical German translation, by V. v. Rosenzweig-Schwanne, 3 vols., Vienna, 1858, 1863, and 1864. Other translations in German by F. Bodenstein, Der Sâneg von Shiráz, Berlin, 1877 and 1880; in English by H. Bicknell, Hâfiz of Shiraz, Selections from his Poems, London, 1875; by the late E. H. Palmer, The Odes of Hâfiz, 2 vols., in Trübner's Oriental Series, London, 1883; comp. also S. Robinson, Persian Poetry, p. 397 sq., and the 'Select Translations from the original Persian of Hâfiz,' Calcutta, 1877, etc.


This MS. is dated the 9th of Jamâdâ I, A.H. 843 = A.D. 1439, November 17, fifty-two lunar years after the author's death, by one Isuma'il bin Maljud Mrazm. See fol. 263a:

فز من تحرير هذا الكتاب بعض الله الملك الوان
العبد المفاعف المحتاج إلى الله الغني ... اسم عصيم
خليف الزين في تأسيس جماعة الأطراف المعنى اسم
ملك في سنة أشرفتها بأسم الله عز وجل مجد وكرمه
وأحساء اسم عصيم.

The copyist has wrongly reckoned بأخیر ASM as 843; 7, however, is an alteration, where originally there was something different. The characters of بأخیر added together give 843.

Contents:
Gazals in alphabetical order, on ff. 1a-236b. Beginning:

مکتیات, on fol. 236b. They are thirty-seven in number, whilst the edition of Brockhaus has 42.

The Mughamî- and Sâkî-nâma in one, on fol. 247a. Mathnawiyyât, on fol. 254a. They are two in number—لا أي امیر 843 and اي رحم الصبا غالب 843 (Brockhaus, 685).

Rubiâyât, on fol. 256a-263b. They are thirty-five, whilst Brockhaus has sixty-nine.

From this it would appear that the present MS. does not contain all the poems which are at present attributed to Hâfiz. This text varies considerably from the redaction of Sâdi, edited by Brockhaus. The copyist distinguishes carefully between 843 and 8 in Persian words; this distinction was scarcely regarded by the original redactor, Muhammed Gulandâm, because in this case he would have divided the letter 8 into two parts.

Ff. 263, 2 coll., each ll. 10 or 11; very small, but clear and regular Nasta'îlî; on the first page a vignette painted in different colours; ff. 1b and 2a are beautifully adorned and interlined with gold and different colours; the first leaf is destroyed in the middle; each page is surrounded by a gold border and all the headings by a gold painting; the whole is very carefully executed and entirely preserved; size, 43 in. by 34 in. [Ouseley 148.]

816

The same.

This copy of Hâfiz' poems contains:

Preface of Muhammed Gulandâm, who collected the poems of his friend Hâfiz at the request of Kâvâmadîn 'Abdallah (see Rieu ii. p. 628 sq.), on ff. 1a-6b. Beginning:

بیا سایت از مین دو: (ساتی نام خا)
غلازال ازبای خض: (ساتی نام خا)
پیش شاف آیت: (ساتی نام خا)
تاریخ وادی آیت: (ساتی نام خا)
دیوان وادی آیت: (ساتی نام خا)

One mukhammas (Brockhaus, 693), on fol. 218b. Muktâta't, on fol. 220b. Rubâis, on fol. 226b. Beginning: بیا شریف طبر: (Brockhaus, 656).

This copy was finished the 1st of Safar A.H. 927 = A.D. 1521, January 11, by Mir 'Ali, who, according to a notice on the fly-leaf by Sir Gore Ouseley, was empli- cally styled 'al-kâthî-b,' being the best writer of Nasta'îlî in the world. A very elaborate account of Hâfiz' life and poetry, by Sir Gore Ouseley, comprising nearly eight pages, is also found on the fly-leaves.

Two centre-columns, ff. 1-6 and 12-236, II. 14; beautifully ornamented throughout in gold and ultramarine; illuminated frontispieces on ff. 3a and 12a; highly finished miniatures on ff. 1b, 2b, 3b, 14b, 140b, and 195a; excellent Nasta'îlâ: splendid binding, rich in gold; size, 12 in. by 7 1/2 in. [Ouseley Add. 175.]

817

The same.

Contents:
Gazals, on fol. 1v.

Two kashidas (Brockhaus, 691 and 692), on fol. 170b. Four mathnawis, on fol. 173a, the first and last identical with Brockhaus, 685 and 690. Beginning of the second, on fol. 173b: بیا سایتی از مین دو: (ساتی نام خا)
Beginning of the third, on fol. 177b: بیا سایتی از مین دو: (ساتی نام خا).
Kitāb as and a few rubā'is, on fol. 179a. Beginning: 

Copied in the month Sha'bān, A. H. 943 = A. D. 1537, January–February.

Ff. 189, 2 coll., each II. 14; clear and distinct Nasta'liq; the two first pages splendidly adorned; illuminations throughout; pictures on ff. 35, 67, 92, 128, and 162; splendid binding in gold; size, 9 1/4 in. by 5 3/4 in.

[Ouseley Add. 1b.]

818

The same.

Contents:

Ghazals, on fol. 1b.

One mukhammas, on fol. 140a. Beginning: 

One tarjī'īhand, entitled ساتي نامه (Brockhaus, 693).

Beginning:

Two mathnawiyyāt, on fol. 143b, corresponding to Brockhaus, 685 and 686.

Mukāṭṭa'āt, on fol. 149b. Beginning:

Another place, entitled 

Rūbā'is, on fol. 155b, beginning with Brockhaus, 617.

Dated the 12th of Jumādā-al-ākha, A. H. 915 = A. D. 1538, November 5.

Ff. 164, 2 coll., each II. 14; distinct Nasta'liq; the two first pages brilliantly illuminated; pictures on ff. 58, 99, 117, and 135; size, 8 3/4 in. by 5 in.; splendid eastern binding.

[Ouseley Add. 2b.]

819

The same.

Contents:

Ghazals, on ff. 200b.

Mathnawiyyāt, on fol. 202b.

Mukāṭṭa'āt, on fol. 205b.

Rūbā'īyyāt, on fol. 210a–215a.


Ff. 215, 2 coll., each II. 12; Nasta'liq; the first two pages are beautifully adorned; all the pages are adorned by green, blue, and gold borders, and by flowers; there are several pictures, which have been defaced by a later hand; size, 8 1/2 in. by 4 1/2 in.

[Ouseley 20b.]

820

The same.

Contents:

Muḥammad Gulandām's preface, on fol. 1b.

Kāsidas, on fol. 7b.

Tarkibbanāds, on fol. 15a.

Tārīqīyat, on fol. 17b.

Ghazals, on fol. 20b.

Mathnawiyyāt, on fol. 197a.

Mukāṭṭa'āt, on fol. 202b.

Mukhammasāt and rubā'īyyāt, on ff. 208b–213b.

The scribe was Kīvām bin Muḥammad Shīrāzī. The date, which is not stated, is about the same as that of Ouseley 20. On the first page there is a seal (probably of an owner), 'Abd-al-shakūr, 1143. In many places a more modern hand has made additions on the margin from other copies. In a few places it is injured by wet.

Ff. 215, 2 coll., each II. 12; Nasta'liq; ff. 1b and 2a, 7b and 8a, 20b and 21b are richly ornamented, and so is every page with borders of various colours and flowers; a small haemat on fol. 206; size, 9 1/4 in. by 5 3/4 in.

[Ouseley 201.]

821

The same.

This copy contains:

Gulandām's preface, on fol. 1b.

Ghazals, on fol. 5b, arranged alphabetically, but different in order and text from Brockhaus' edition.

Beginning the same:

Kāsidas, on fol. 211b (agreeing with Brockhaus, 691 and 692).

Mathnawiyyāt, on fol. 214b (the first agreeing with Brockhaus, 685); there are besides a sākānāma and a mughammānāma, quite different from those in Brockhaus, 686 and 687.

Tārīqīyat and one mukhammas (Brockhaus, 693), on fol. 222b.

Mukāṭṭa'āt, on fol. 228b. Beginning:

Rūbā'īyyāt, on fol. 236b. Beginning of the latter:

There seems to be a lacuna after fol. 33; on fol. 179b the scribe has made a mistake, fol. 179b must be read before 179h. This copy was finished in the month Jumādā-al-awwal, A. H. 918 = A. D. 1598, June–July.

Ff. 246, 2 coll., each II. 12; without any particular ornaments; many large water-spots; occasionally short marginal notes, introduced by رعیت; the writing, both at the beginning and towards the end, a little effaced; Nasta'liq; size, 9 1/4 in. by 5 3/4 in.

[Elliot 52.

822

The same.

This copy, written in Persia and dated the middle of Ramadan, A. H. 1011 = end of February, A. D. 1603, contains only Ghazals, in the usual order, on fol. 1b.

Two mathnawis and a few rubā'is at the end. Beginning of the first mathnawi:

There are many large water-spots; occasionally short marginal notes, introduced by رعیت; the writing, both at the beginning and towards the end, a little effaced; Nasta'liq; size, 7 3/4 in. by 4 1/4 in.

[Godl. 385.]

823

The same.

Contents:

Ghazals, on fol. 1b, beginning with Brockhaus, 8.

Mukhammasāt, on fol. 142b.

Mukāṭṭa'āt, on fol. 143b.

Mathnawiyyāt, on fol. 149b.

Rūbā'īyyāt, on fol. 155b.

The name of the scribe seems to have been Mirzā Muḥammad Husain Harawi; he wrote in Harat; the year is not entirely preserved; it seems to have been either 1010 or 1017 = A. D. 1601 or 1608.

Ff. 161, 2 coll., each II. 17; written in a very small, but clear Nasta'liq; it is greatly injured, especially at the beginning and end, by worms, etc.; at the beginning the leaf seems to be missing; ornamented with gold; size, 7 3/4 in. by 4 1/4 in.

[Ouseley 144.]
The same.
Another copy of Ḥāfiz' diwān, containing the gazals in alphabetical order with the usual beginning, on fol. 1b; two mathnawis, on fol. 142b (Brockhaus, 686 and 685); and some kiṭās and rubāis at the end, on ff. 144b-148b, the first of which corresponds to Brockhaus, 592.

Beginning:

بسم بىغام فرستاد دوستی دی روز الیغ

Dated the 20th of Jumādá-ālā, A.H. 1019 = A.D. 1610, August 16.

Ff. 14b, 2 coll., each ll. 17; Nasta'īk; size, 10½ in. by 6½ in. [Hunt. 126.]

825

The same.
This copy is imperfect at the beginning; it opens with Brockhaus, 156, second bait.

Gazals, on fol. 1b.

Kašidas, on fol. 133b.

Mathnawiyāt, on fol. 148a.

Mukhammadāt, on fol. 149b.

Muktaṭāt, on fol. 151b.

Rubā'īyāt, on fol. 163b.

On the margin several additions are made.

There is no date; it may be somewhat later than Ouseley 144 and Hunt. 126.

Ff. 174, 2 coll., each ll. 15; small Nasta'īk; size, 6½ in. by 3½ in. [Ouseley 142.]

826

The same.

Contents:

Gulandām's preface, on fol. 1b.

Five kašidas, on fol. 4b. Beginning of the first:

سعیده دم گمشده می‌خواهد

Gazals in alphabetical order, on fol. 10b. Beginning as usual.

A tarkibband (beginning: ماهِی جو تازا آسمان الیغ) and a mukhammad (corresponding to Brockhaus, 693), on fol. 160b.

Mathnawis, on fol. 162b. Beginning of the first:

لا ای آموی الیغ

see Brockhaus, 685.

Kiṭās, on fol. 166b. Beginning:

زمانه کر که نیر بان داشت دیوار آلم

comp. Brockhaus, 585. This poem is wrongly headed in the manṭūnī.

Rubā'īs, on fol. 171b. Beginning:

امشب زمخت میان دوی الیغ

agreeing with Brockhaus, 626.

This copy was transcribed from an Oriental MS. (dated the 27th of Rabi' al-awwal, A.H. 1052), A.D. 1642.

Many leaves are misplaced, the right order being this: ff. 1-12, 63-70, 53-62, 43-52, 33-42, 13-22, 32-23 (the last ten leaves are turned upside down), 61-96, 71-80, 91-175. Most of the Persian words are explained in Latin (written in pencil) on the margin and between the lines.

Ff. 175, 2 coll., each ll. 17; European handwriting; size, 13½ in. by 8½ in. [Marsin. 450.]

827

The same.

Extract from Daulatshāh's article on Ḥāfiz, on fol. 1b. Introduction of Muḥammad Gulandām, on fol. 3b.

Gazals, on fol. 6b.

Mathnawiyāt, on fol. 200a.

Tarkībband, on fol. 207b.

Muktaṭāt, on fol. 210b.

Mukhammadāt, on fol. 218a.

Rubā'īyāt, on fol. 219a.

Small collection of explanations of Sūfī terms, on ff. 227b-232a.

Copied by Ghulām ʿlā Ḥusain, and dated the 16th of the 1st Rabi', A.H. 1074 = A.D. 1663, October 18.

Ff. 232, 2 coll., each ll. 15; Nasta'īk; size, 8½ in. by 4½ in. [Ouseley 182.]

828

The same.

Contents:

The first portion of Gulandām's preface, on fol. 1b, going down to the baṭ, مَتْسَغَرَقْ درو دوتنا الیغ; comp. Ouseley 200, fol. 3b, 1. 3.

Gazals in usual order, on fol. 3b.

One tarjīb band, incomplete at the beginning, agreeing with Ouseley 200, fol. 17b, on fol. 116b. It commences with the tarjīb bait of the first strophe:

آن بکرک دم زمان رخ نتائج

باقی که مراد دل بیام

One kašīdah (جُو شهر زمخت الیغ) and one kiṭās (دُل), on ff. 117b-118a, including fol. 119, which ought to be placed before fol. 118.

One mukhammad (Brockhaus, 693), on fol. 118b.

Mathnawiyāt and kiṭās, on fol. 120b, but the greater part different from those in the other MSS. as well as in the printed editions. Beginning:

فریب جهان فصّهّ روشن است الیغ

Rubā'īs, on fol. 133b, beginning with Brockhaus, 617.

Dated by Kuth al-dīn, in the month Rabi' al-akhir, A.H. 1001 (according to the Arabic ciphers), or, more probably, 1101 (according to the words, where between the number and the date a distinct word is written) = A.D. 1690, January-February.

Ff. 138, 2 coll., each ll. 15; Nasta'īk; illuminated frontispiece; pictures on ff. 2b, 11b, 55b, and 88b; a blank on fol. 125; size, 9 in. by 5½ in. [Elliot 163.]

829

The same.

Contents:

Gazals, on fol. 1b, concluded by one or two kašidas.

Mathnawiyāt, on fol. 247b, the first agreeing with Brockhaus, 685, the second and third with the sākināna and mughannināna in Elliot 52, ff. 217a and 220a; the fourth and fifth with Elliot 52, ff. 221b and 222a;
835

The same.

This copy contains:

Gulandam’s preface, on fol. 1b, incomplete at the beginning (there are two leaves wanting).

Ghazals, on fol. 4b, in alphabetical order, but slightly differing from those in Brockhaus.

Tarjī’bands, on fol. 231b (the first corresponding to Ouseley 200, fol. 17b), and Mathnawiyyat (the first beginning: سر فنده دارد الله).

Mukatta’aṭ, beginning the same as in Elliot 52 (among these a short mathnawi, consisting of four baits, on fol. 250b, tıkī kum al-llah, and the well-known mukhammas, on fol. 255a, در عشق ای آنا).

Rubā‘īyyat, on fol. 258b, beginning with Brockhaus, 651.

Not dated. On the fly-leaf after fol. 270 a notice written by a certain kādi on the subject of this copy, but so indistinctly that the date cannot be accurately fixed.

Ff. 270, 2 coll., each ll. 13; gilt edges; illuminated frontispiece on fol. 4b; small, but very clear Nasta’līk; size, 7½ in. by 4½ in. [Elliot 55.]

836

The same.

This copy contains:

Ghazals, on fol. 1b, arranged alphabetically, but quite different from those in Brockhaus, Rosenzweig, the Calcutta edition, and the other Elliot MSS. Beginning as usual.

Kasidas, on fol. 197a; the first agreeing with Elliot 51, fol. 216b: سبیده دم ک میسا الله.

Mathnawiyyat, on fol. 200a; the first three corresponding to Brockhaus, 685-687; the sixth to Brockhaus, 688.

Mukatta’aṭ, on fol. 203b, beginning with Brockhaus, 592.

Rubā‘īyyat, on fol. 210b, beginning with Brockhaus, 617.

Margin-column, ff. 1-216, ll. 22; Nasta’līk. [Elliot 62.]

837

The same.

Contents:

Ghazals, on fol. 1b.

Mukatta’aṭ, on fol. 176b. Beginning as in Ouseley Add. 26.

The same two mathnawis as in Ouseley Add. 26, on fol. 187a.

One tarjī’band, on fol. 193a. Beginning:

ماهی جو تو آسمان ندارد - سروی جو تو دیوان ندارد

One mukhammas (Brockhaus, 693) and one mathnawi (Brockhaus, 696), on fol. 195a.

Rubā‘īs, on fol. 196b. Beginning:

۸۳۷ نه فَقِّيَّاً آن شِجْعٗ جُک لَبِّوَنَان كَفِتِ آْیُّلَت

The copy breaks off on fol. 204b. No date.

Ff. 204, 2 coll., each ll. 25; careless Nasta’līk; very worn eaten throughout; size, 9 in. by 3½ in. [Ouseley Add. 150.]

838

The same.

This copy is remarkable in several respects: (a) there is almost throughout an interlinear paraphrase or explanation, together with marginal glosses added to the text; (b) there are several pieces of poetry in this MS. not found in any other copy of Hāfiz divān.

Contents:

Gulandam’s preface, on fol. 1b.

The Arabic kasidas, from which the first hemistic in Hāfiz’ first ghazal is taken, on fol. 3a.

Ghazals, on fol. 9b.

Kasidas, on fol. 200b. Beginning: جوزا سحرنهاده، آت لِهٔ غُریب تَرِک نيَّه

Sākināma, on fol. 207a. Beginning: الا آی آموی آلل

One musaddas, on fol. 208a. Beginning:

مَالكَةٔ الْجَامِعَةِ الْعَلِيَّةِ

Mathnawiyat, on fol. 210b. Beginning: ایا رَبَّ الْحَسَنِیاً

Another Sākināma, on fol. 213a. Beginning:

یِبَا سَاطِی اَر مِن مَتْرِبِش شاہ، آت لِهٔ

Mughannināma, on fol. 215b. Beginning: مَغَّتٔی اَن قَهَیتی آلل

A series of tarjī’bands, beginning on fol. 216b: ای دادر، بِدَاد الْاللٔ مَلْک

The usual mukhammas, on fol. 220b.

Kīfās and rubā‘īs, on fol. 221b.

No date.

Ff. 245, 2 coll., each ll. 17; Nasta’līk; illuminated frontispieces on ff. 1b, 5b, and 9b; size, 9½ in. by 4½ in. [Brockhaus, 488.]

839

The same.

Contents:

Ghazals, defective at the beginning. They open on fol. 1b abruptly thus:

عنْفآ شکَّرَکٗ نْشُوْدَ دَام بِنْ بِریِش شاہ آلل

corresponding to Brockhaus, 4, second bait.
Two kašidas, on fol. 154a; the second identical with Brockhaus, 691.

Four mathnawis, on fol. 156b; the first of which corresponds to Brockhaus, 685.

A few kitâś and rubâ'îs, on fol. 161b, beginning with Brockhaus, 662.

This copy is worm-eaten throughout and spoiled by water, especially in the beginning. No date.

Fol. 168, 2 coll., each ll. 15; Nasta'îk; size, 5 1/4 in. by 3 1/2 in. [ Bodl. 306.]

840

The same.

On the first leaves there are some marginal glosses, various readings, and additions. The date is torn away.

Ghazals, on fol. 1b. Mathnawiyât, on fol. 136b; the first agrees with Brockhaus, 685.

They are intermixed with a long tarkibband.

The well-known muhammas (Brockhaus, 693), on fol. 144a.

Kitâś and rubâ'îs at the end.

Fol. 154, 2 coll., each ll. 17; Nasta'îk; size, 8 3/4 in. by 5 1/2 in. [Bodl. 525.]

841

The same.

Contents:

Gulândâm's preface, on fol. 1b.

Kašidas and one tarkibband, on fol. 5b. The first of the kašidas begins: جوزا سحر نهاد حمادل برانم آل (agreeing with Elliot 53, fol. 14b); the tarkibband on fol. 14b begins: دوش بادم در طوله آل (Elliot 53, fol. 12b).

Ghazals in alphabetical order, on fol. 17b. Beginning as usual.

The well-known muhammas (Brockhaus, 693), on fol. 197b.

Mathnawis, on fol. 200a; the first is identical with Brockhaus' ساقينامہ (686).

Kitâś, on fol. 206a. Beginning: بکوش جان رهی آل (see Brockhaus, 576).

Rubâ'îs, on fol. 215a. Beginning: مردی زکنندة آل (Brockhaus, 617).

Not dated.

Fol. 226, 2 coll., each ll. 14; clear Nasta'îk; three illuminated frontispieces on ff. 1b, 5b, and 17b; size, 8 3/4 in. by 4 3/4 in. [Fraser 71.]

842

The same.

Contents:

Ghazals, alphabetical, on fol. 1b. Beginning as usual.

Kitâś, on fol. 174a. Beginning:

سرای مدرسه و اعتصام علم و عقوق آل (see Brockhaus, 584).

Mathnawis, on fol. 180a; the first is Brockhaus' ساقینامہ.

Rubâ'îs, on fol. 183b. Beginning: مردی زکنندة آل (Brockhaus, 617).

Not dated.

Fol. 186, 2 coll., each ll. 14; Nasta'îk; a little effaced frontispiece; size, 7 1/2 in. by 4 3/4 in. [Sale 28.]

843

Shorter selections from Hâfiz' diwân.

Contents:

Ghazals, in alphabetical order, on fol. 1b.

Some ghazals, kitâś, and parts of the first two mathnawis in Brockhaus (685 and 686), on ff. 146a and 147a (two baits of it repeated and the whole continued on fol. 151b); concluded by rubâ'îs, the first of which, on fol. 156b, corresponds to Brockhaus, 635.

Copied A. H. 939 = A. D. 1435, 1436.

Margin-column, ff. 1-159, ll. 24: Nasta'îk. [Elliot 121.]

844

The same.

Contents:

Ghazals, on fol. 1b.

Two mathnawis (Brockhaus, 685 and 686) and some kitâś (the first identical with Brockhaus, 574), on fol. 161b.

This copy was finished in the month Ṣafar, A. H. 980 = A. D. 1572, June-July.

Fol. 167, 2 coll., each ll. 13; illuminated frontispieces, the first two pages adorned; size, 8 in. by 5 1/2 in. [Laud 48.]

845

The same.

This copy contains chiefly ghazals in alphabetical order, with a few kitâś at the end. Dated the 14th of Ṣafar, A. H. 1057 = A. D. 1647, March 21.

Fol. 165, 2 coll., each ll. 14; Nasta'îk; small illuminated frontispiece; size, 6 3/4 in. by 4 in. [Caps. Or. F. 3.]

846

The same.

Contents:

Ghazals, on fol. 1b.

Kitâś, on fol. 178b, beginning with Brockhaus, 605.

Rubâ'îs, on fol. 182b, beginning with Brockhaus, 626.

Not dated.

Fol. 185, 2 coll., each ll. 13; clear and distinct Nasta'îk; the first twenty-two and the last three leaves supplied by another hand; size, 8 3/4 in. by 4 3/4 in. [Fraser 72.]

847

The same.

Contents:

Ghazals, on fol. 1b.

A few kitâś and rubâ'îs at the end, on ff. 134b-140b, beginning: دل مدل آل. Copied by Nûr Muḥammad ibn Pir Muḥammad. No date.

Fol. 149, 2 coll., each ll. 17; Nasta'îk, by different hands; size, 9 1/2 in. by 5 1/2 in. [Bodl. 570.]
The same.
Ghazals in alphabetical order, with some-kit'as, kaşidah fragments, and four rubā'is at the end. No date.

849

The same.
Only ghazals in alphabetical order, with three or four mathnawi-ba'as at the end. No date.

850

A short fragment of the same.
Beginning of the diwan of Hafiz, ghazals as far as the letter ٌ.

851

Jild-i-awwal az sharh-i-diwan-i-Hafiz (شرح ديوان حافظ).
The first volume of Surūrī’s (died A.H. 969 = A.D. 1561, 1562) well-known Turkish commentary on Hafiz’ poems. Beginning:

لاضمني للذَّي حفظ الذُكر الٌّ
           comp. Rieu ii, p. 631; H. Khalifa iii, p. 273; and J. Aumer, p. 27. It comprises the ghazals from 1 to 8. Several leaves are misplaced, for instance, fol. 90 must be followed by fol. 99. Colophon: صاحب و الملاك غزير
           (A.H. 1025) ١٣٠٠. It came into Archbishop Laud’s library in 1635.

852

Another copy of the same.
The same first volume of Surūrī’s commentary, quite agreeing with the preceding copy. It goes likewise down to the letter ٌ. Not dated. It came into Archbishop Laud’s library in 1635.

853

Jild-i-duwum az sharh-i-diwan-i-Hafiz (شرح ديوان حافظ للسريري).
The second volume of Surūrī’s Turkish commentary on Hafiz’ poems. Beginning:

لاضمني للذَّي حفظ الذُكر الٌّ
           It comprises the remaining ghazals from ٌ to ع، the kit'as (on fol. 201b, beginning دلُّ مثلَ الله، Brockhaus, 574), the rubā'is (on fol. 212b, beginning من حامل عمر خود الله, Brockhaus, 616), the mathnawis (on fol. 225b, beginning أي آدمَ اللَّه, Brockhaus, 685), two kasidas and one mukhammas (on ff. 240a and 245b, Brockhaus, 691–693).

According to the colophon this commentary was finished by Surūrī the 4th of Dhu-al-hijjah, A.H. 966 = A.D. 1559, Sept., 7th, that is, three years before his death.

The copy is dated A.H. 974 = A.D. 1566, 1567; on the last fly-leaf the same notice is found as in the colophon of the first volume (Laud 45).

It is blank.

854

Selections from Jalāl-ı‘Adud’s diwan.
Ghazals of Sayyid Jalāl-ī‘Adud bin ‘Adud-ī‘Alīn of Yazd, who died A.H. 793 = A.D. 1391. His father was waizir of Muhammad Mu‘azzar; comp. Makhzan-al-ghara‘ib, Elliot 395, No. 490, fol. 27b; Butkhana, No. 32; Rieu ii, p. 869; A. Sprenger, Catal., p. 18, No. 71. Beginning:

عاصقان أوا لق قد ربو دو عالم ميزند
           The first volume comprises ١٥١1, and portions of some other pages are left blank.

855

Selections from Tabīb’s diwan.
Ghazals of Tabīb, that is, Jalāl-ī‘Alīn Ahmad Taḥīb, the physician of Shāh Shuja’, died A.H. 795 = A.D. 1393; comp. Makhzan-al-ghara‘ib, Elliot 395, No. 494, fol. 79b; Rieu ii, p. 867; A. Sprenger, Catal., p. 18, No. 83. See also Butkhana, No. 86. Beginning:

اي نركس سامت تو أشمس جهانال
           The second volume comprises ١٥١2 and contains the following:

856

Diwan-i-Mas‘ūd-i-Bakhr (ديوان مسعود بك). The lyrical poems of Khwajah Mas‘ūd of Bakhk (near Bukhārā), with his full name (as given here on fol. 57b, l. 13), Ahmad bin Muhammad Nakhsibā, who after renouncing the world became an enthusiastic disciple of the Chisti order; comp. Makhzan-al-ghara‘ib, Elliot 395, No. 2366, fol. 38a; Rieu ii, p. 632; A. Sprenger, Catal., p. 486, etc. His death is stated to have taken place A.H. 800 = A.D. 1397, 1398.

This diwan consists of a prose-preface of a few lines, an introductory ghazal, kaşidas, ghazals in alphabetical order, one fard, and eleven rubā’is. The title usually given to the diwan is, according to the Makhzan-al-ghara‘ib, نور العين (see A. Sprenger, Catal., p. 84); and
according to Rieu and the introductory ghazal in our copy.

Beginning of the prose-preface, on fol. 1b:

للمجد لله... للمجد لله الذي نور نور الع الرواينrek

Beginning of the: غزل در في سر مستهـ: اين سوادست كه در ديد، همد نور نور نور نورني لاـ.

Beginning of the first Kashidah:

ای خدای کائد ارد شیخ خراصناس توئه ظلمت کرست از نور هر اباجن توئه

Beginning of the first alphabetical ghazal, on fol. 9b:

گز داد خلعت توحید روح نامی را

Beginning of the first rubāʾi, on fol. 57b:

از دور رسال است جو رو و ت م اـل

The last leaf is a little injured. No date.

Ff. 58, 2 coll., each ll. 23; Nastaʿlīk; size, 9 in. by 5½ in.

[SELD. 33.]

857

Dīwān-i-Kamāl Khujandi (ديوان کمال خوجندی).

The lyrical works of Kamāl-al-dīn Masʿūd of Khujand in Transoxania, a contemporary of Hāfiz. He died A.H. 803 = A.D. 1400, 1401, according to other authorities A.H. 808 = A.D. 1405, 1406, at Tabriz; comp. Rieu ii. p. 632; Ouseley, Biographical Notices, p. 192; A. Sprenger, Catal., p. 454; J. Aumer, i. p. 27; G. Flügel, ii. p. 557, etc. etc. The date assigned to Kamāl Khujandi’s death by Daulatshah and the author of the Atashkada, viz. 792, is obviously wrong; see Rieu, loc. cit.

Contents:

One Kasidah, on fol. 150b. Beginning:

افتحات حسن ای بگنه کنند اهل کمال

بنئی ملك الملك خداان متعال

agreed with the initial poem in the two Munich copies and the kasidah in Sprenger’s Catalogue.

Ghazals, on fol. 161b, arranged alphabetically. Beginning:

ای سرافردی سلطان خیالت دل

کرده در غم خونادن باب و دل ما

Kīrās and rubāʾīs, on fol. 387b. Beginning:

بلا ای صوفی مکشوف باطن - که بهمراه ای ارباب و روی را

Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 159-396, ll. 24; Nastaʿlīk.

[ELLiot 121.]

858

Intikhab-i-dīwān-i-Kamāl (انتخاب دیوان کمال).

Extracts from the diwan of Kamāl Khujandi, containing ghazals in alphabetical order. Beginning:

بی ضحک شاد میاد ای دل غم پروز ما

غم خورای دل که بجز غم نیود در خور ما

agreed with the last of Kamāl’s ghazals, selected by Bland in his ‘Century,’ on p. 17.

Copied at Samarqand, by Mirak, A.H. 988 = A.D. 1580.

Ff. 69-99, 2 coll., each ll. 15; illuminated frontispiece; a splendid star on fol. 69a; Nastaʿlīk; size, 9 in. by 6½ in.

[Elliott 200.]

859

Dīvān-i-Maghribi (ديوان مغربي).


Contents:

Dīvān in prose, and some Arabic poems by Maghribi, on ff. 3b-6b (only margin-column), and ff. 7a-12b (both margin- and centre-columns). Beginning:

 отметил کرست از نور هر اباجن توئه

Ghazals, in alphabetical order, on fol. 12b. Beginning:

حورشید رخت چوکشت پیجید - دژ دوکون شد هویدا

Kasidas, tarjī bands, and one short mathnawi, on fol. 100b. Beginning:

آگتوب و وجود کرد شراش - نوی اور سر سرکرت آقان

Rubāʾīs, on fol. 120b. Beginning:

ای کشتی عيان روندی در چاهان

پیدا شد ان چون خوشت نام چهان


Margin-column on ff. 3b-124b, ll. 12, and 2 centre-columns on ff. 7a-12b, each ll. 14; excellent Nastaʿlīk, written on ground of various colours; illuminated in gold and ultramarine throughout; a picture on fol. 12a; size, 12½ in. by 7½ in.

[Ouseley Add. 175.]

860

Bisātó’s ghazals (بیصاتو بنی معاصری).

The ghazals of Siraj-al-dīn Bisāt of Samarqand, who was originally a mat weaver, and died probably A.H. 815 = A.D. 1412. Others fix his death in A.H. 887 = A.D. 1450, 1456; comp. Rieu ii. p. 735; A. Sprenger, Catal., p. 19, No. 107. His first takhallus was Hastri (حاضری), which he afterwards exchanged for Bisāt at the request of his spiritual guide, Ḥismat-allah of Pukhārā; see the Atashkada, Ouseley Add. 183, No. 734, fol. 194b, and the Makhzan-al-gharaib, Elliot 395, No. 394, fol. 58b. Beginning:

ای زمیه عارضت در تاب شب هاماری

حلقه در ای میز روزارتی جالطه متشی

Some rubāʾīs at the end, on ff. 434b-437b.

Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 396a-437b, ll. 24; Nastaʿlīk.

[Elliot 121.]

861

Selections from Ḥismat’s diwān.

Ghazals of Fakhr-al-dīn Ḥismat-allah ibn Khwājah Qūq.
Mas'ud of Bukhara, with the takhallus 'Ismat (عَمْصَمُت), the teacher of the preceding poet Bishtâ. He died A.H. 829 = A.D. 1426; comp. A. Sprenger, Catal., p. 19, No. 106, and p. 434; Rieu ii. p. 736; W. Pertsch, p. 72. See besides the Atshkhada, Ouseley Add. 183, No. 722, fol. 1884 (where 826 and 829 must be read instead of 726 and 729). The Makhzan-al-harârîb, Elliot 395, No. 1545, fixes his death by a ta'rikh in A.H. 840 = A.D. 1436, 1437.

Beginning:

ای دیده اسرار بیدار تو تبادا
خوشید در ائوتو جوین دره هودا

Copied A.H. 839 = A.D. 1435, 1436.
Margin-column, ff. 447b-458b, ll. 24; Nasta'lik.

[Elliot 151.]

862

Dîwan-i-Kâsim-i-Anwâr (ديوان قاسم انور)...
The complete poetical and prose works of Sayyid Mu'in-aldîn 'Ali Kâsim-i-Anwâr or Kâsim of Tabriz, who was born A.H. 757 = A.D. 1356, and died at Kharjird, near Jâm, A.H. 835 or 837 = A.D. 1431, 1432 or 1433, 1434; comp. Rieu ii. p. 635 sq.; A. Sprenger, Catal., p. 532; Bland, Century of Persian Ghazals, vi; Butkâhâna, No. 37; Flügel i. p. 558; J. Aumer, p. 28; W. Pertsch, p. 101, No. 75, etc.

Contents:

Ghazals, in alphabetical order, on fol. 1b, introduced by the initial poem and the panegyric of Muhammad, quoted in Rieu, Flügel, etc.: من جهادة سودا آی... At the end some short poems, partly or even entirely in Turkish (headed (التركية إلى infringed), the first of which begins thus:

بيا اي ساتني یانها بیمار آن باذه درکرتش
عیان بیوش شدم کان یارمی یزدکه کس یکم سن
Marâthi, tarjî'ât, mu'âkkâtât, and some short mathnâwîs, etc., on fol. 207b. Beginning of the first marthiyyah:

میر محمد سمرفرود و وداعی ورود
همه دلداه گزینر فراشات درسود

Rubâis, on fol. 225b.
Beginning:

مارا زغناطیس جمله و جمله
عالیم همه تشهب اند وما آب ژال

A mathnâwi, entitled در بیان واقعین ایس آی تیمور کورکان
on fol. 231b, identical with that quoted by Anmer. It is preceded here by a short preface in prose. Beginning of the preface:

بردار عزیرا سعادت ایذ سعی مقدم...

Beginning of the poem:

الا اي شاه بارکل لاهوته...

A larger mathnâwi, entitled میلیس العارفین, also with a preface in prose, on fol. 233b; comp. Rieu ii. p. 636; G. Flügel iii. p. 506; W. Pertsch, p. 101, etc.

Beginning of the preface:

ما مفتخر فداها جاکتی صومعته... والک کلمتی...

Beginning of the poem:

پی میغیت المتنین معطی
رساله انیس العاشقین

It is identical with the treatise, without title, described by Pertsch, and the سراله السالیم المانی in Rieu ii. pp. 636 and 637.

Six shorter prose-pieces, on ff. 277b-283a. Beginning of the first:

قال خطر لمؤنار امری نیست آن آی... of the second:

قال النُّی قلی صلی الله علیه و سلم مذکرالمیر...

Beginning of the fifth, (headed: مسئله مشابه) آی...

Beginning of the sixth:

ای نافع الفدوت (المدوت)...

This copy was finished by Muhammed bin Ḥāji Husayn bin Muẓaffar the 5th of Ṭūmâdâl-âlâ, A. H. 876 = A.D. 1471, October 20.

FF. 283, 2 coll., each ll. 15; excellent Nasta'lik; illuminated frontispiece; the first two pages adorned; size, 8s in. by 5 in. [Sale 5.]

863

The same.

Contents:

Ghazals, in alphabetical order, with the same introductory poems as in the preceding copy, on fol. 124b.
The first alphabetical ghazal, on fol. 125b, begins thus:

ای معمر سعدلر هاین تو هودا آی...

Miscellaneous poems, consisting of unalphabetical ghazals, short mathnâwis, kiftâs, kâsidas, and rubâis, on fol. 288b. Beginning of the first:

پیا ای عشق عالیموز دیه غم
قدم بشر من سعی مقدم


Dated by Mîr 'Ali al-kâtêb, the 21st of Ṣafar, A.H. 933 or 943 = A.D. 1526, November 27, or 1536, August 9.

Margin-column, ff. 124b-317b, ll. 24, and two centre-columns, ff. 230b-317b, each ll. 14; excellent Nasta'lik, written on a ground of various colours; illuminated throughout in gold and ultramarine; three large pictures at the end, on ff. 318b, 319b, and 319r; size, 12½ in. by 7½ in. [Ouseley Add. 172.]

864

The same.

Contents:

Ghazals in usual order, on fol. 1b.
Tarjî'ât, mu'âkkâtât, rubâ'îyyât, etc., on fol. 210b.
Beginning:

پیا ای عشق آی...

Copied by 'Nîmut-âlîh bin Sayyid bin Husaini,
A. H. 958 = A.D. 1551. This copy came into Sir Gore Ouseley's Library at Tarâbur, A. H. 1217 = A.D. 1802, 1803.

FF. 228, 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece; gold arabesques on the margin of the first two pages; size, 8½ in. by 5½ in. [Elliot 70.]
POETRY.

865

The same.

Contents:

Ghazals in usual order, on fol. 1b.

Tarjīʿat, mukāṭṭaʿat, and rubāʿis, on fol. 199a.

Beginning the same as in Elliot 70.

A short fragment of the first mathnawi of Sale 5 (see No. 862 above), on fol. 207b, containing only eight baits. Beginning:

Package speech, which begins:

لا أرى باب ملك الله

Beginning:

No date.

Ff. 205, 2 coll., each ll. 15; Nastaʿlīk; the first two pages very sumptuously ornamented; illuminated headings on the third and fourth pages; seven very fine pictures on ff. 10b, 42b, 69b, 89b, 133b, 173b, and 194b; size, 7½ in. by 4½ in. [Elliot 71.]

866

The same.

Contents:

Ghazals, arranged alphabetically, but different in order from Elliot 70 and 71, on fol. 1b. Beginning as usual.

Tarjīʿat, ghazals, kiṭāb, and rubāʿis, on fol. 201b. They break off with the bait:

سَيْدَةَ رُوْان الْمُلْجَمَاء

corresponding to Elliot 70, fol. 219a, l. 5.

Ff. 209, 2 coll., each ll. 15; Nastaʿlīk; quite without ornaments; many corners injured; the first nine leaves are put into another margin; incomplete at the end; size, 7½ in. by 4½ in. [Elliot 72.]

867

Kulliyāt-i-Kātibī (کلیات کاتبی).

Complete poetical works of Shams-ud-din Muhammad bin 'Abdallāh Kātibī, who was born not far from Tarshiz, and died at Astarābād, A.H. 838 or 839 = A.D. 1434–1436. He is commonly called al-Nishāpūrī, since he came in early youth to Nishāpūr; comp. Rieu ii. p. 637 sq.; A. Sprenger, Catal., p. 457; Onionley, Biographical Notices, p. 188 sq.; G. Flügel i. p. 561; H. Khalifa iii. p. 302, No. 5025; W. Pertsch, p. 76; Tornberg, p. 104; Cat. des MSS. et Xylographes, p. 366. The following title, belonging to the first part of this collection, appears on ff. 1b and 2b:

دوان املع المتأخرين و افعم المكتلمين مولانا شمس الدين حمزة المعروف بکاتبی الشیبانی

Contents:

Kasidas without any order, on fol. 1b. Beginning:

أي الك ألم خمفرجان فمآ سحتنه

A tarkibband, some musaddasat, and murabbaʿat, on ff. 4–8.

Ghazals in alphabetical order, on fol. 96b. Beginning:

آفاق دير صادات رزقك نانا ما اللاء

Mukattāʿat, on fol. 187b. Beginning:

أي دل دعوAMEH ىن بباشي دره عزف سوار الع

Rubāʿis and farāds, on fol. 195b. Beginning:

مرجا كا حديث مي احمر كرذ الله

Gulshan-i-Abrār (گلشن ابرار), or the garden of the pure, a mystical mathnawi (identical with the first mathnawi of Sprenger’s Moty Mahall copy), on fol. 202b. Beginning:

بسم الله الرحمن الرحيم د ت릿 كلام الله و كلم قدير

 Majmaʿ-al-balbairin (جمع البالبرین), or the combination of two metres, another mathnawi (also styled Nastaʿlīk), with a preface in prose, on fol. 228b. Beginning:

أي بحمت درو دعالم كارا د چامة عالم بحمت كارا

(identical with the second mathnawi of Sprenger’s Moty Mahall copy).

Dah Bāb (ده باب), or the ten chapters, a third mathnawi, on fol. 266b. Beginning:

وزي نامه ام نام ذمنا د حديث هرIFI اجزء كلام

Diwān-i-ʿAbdullāh Kātibī (دریان ابده کتیبی), a fifth mathnawi, on fol. 347b. Beginning:

وزي روح را حممت را راهم الله

This copy was finished at the end of the month Ramadan, A.H. 889 = A.D. 1484, October.

Ff. 363, 2 coll., each ll. 17; Nastaʿlīk; the first two pages richly adorned; an illuminated index of the whole work on fol. 1r; illuminated headings on ff. 56b, 202b, 228b, 266b, 301b, and 347b; binding with flowers; size, 8½ in. by 4½ in. [Elliot 77.]

868

Another, but defective copy of the same.

Another copy of Kātibī’s Kulliyāt, sixteen years older than the preceding one, but very defective and incomplete.

Contents:

Kasidas, on fol. 1b, preceded by the same tarkibband, the same musaddasat, and murabbaʿat, which are found in Elliot 177, fol. 4 sq. Beginning of the tarkibband:

أي الكلت دم اوزم توي لوح دو كول نشمه دجام جمال توي

The first kasidah, on fol. 4b, begins thus:

مرأ غميست شتبروا لجهر تين الم

(see Elliot 177, fol. 8b).

Ghazals in alphabetical order, on fol. 63b. Beginning as in Elliot 177.

Mukattāʿat, rubāʿis, and fardās, on fol. 111b, quite agreeing with Elliot 177, but incomplete at the end. There is a large lacuna after fol. 120, corresponding to Elliot 177, fol. 201b, l. 14—fol. 210b, l. 6.
Gulshan-i-Abrār, on fol. 121⁸, incomplete at the beginning. The first bait here,

کاتیه اوفات تو دارد سپر آلت

corresponds to Elliot 177, fol. 21⁰b, l. 7.

Majna’-albahrain, with the preface in prose, on fol. 13³b, defective at the end. After fol. 15⁷ there is a second large lacuna, corresponding to Elliot 177, fol. 26⁴b, l. 7 — fol. 27⁴b, l. 16.

Dah Bāb, on fol. 15⁸b, defective at the beginning.

The first bait here,

هرکا دلگار برید خدیع نیست آلت

agrees with Elliot 177, fol. 27⁴b, last line.

Si Nāma, on fol. 17⁸b, complete.

Dilrubā’i, on fol. 26⁸b, defective in the middle. There is a third lacuna after fol. 21², comprising seventy-five missing baits (Elliot 177, fol. 35⁴, l. 2 — fol. 35⁶b, l. 13); fol. 21⁵b is left blank besides.

This copy is dated the 10th of Dhī al-‘aḍā’ah, A. H. 873 = A.D. 1469, May 22; the kasidas were finished already the 13th of Ramadān, in the same year.

Ff. 21⁸, 2 coll., each ll. 15, and a third on the margin, ll. 12; illuminated frontispieces on ff. 1², 6³b, 13³b, 17⁴b, 20⁵b, and 21³b; Nasta’līk; size, 9½ in. by 5½ in. [Elliot 216.]

869

Another copy of Kātībī’s Dah Bāb.

This copy is defective both at the beginning and end. Its initial bait,

آن شنیدستی که در وقت اجل

کف دو فرقی به سلطان جل

corresponds to Elliot 177, fol. 26⁸b, l. 5; and its last bait,

بیدت آخر دزیک صورت — شرب غم هچونی رحیمی صورت

is found in Elliot 177, on fol. 30⁸b, l. 15 (with a few modifications). There are consequently missing in this copy forty-seven baits at the beginning and seventeen at the end. Copied A. H. 991 = A. D. 1583.

Margin-column, ff. 10¹b — 14⁸b, 13⁷ — 15⁵b, and 15⁵ — 15⁶b (the leaves being misplaced), ll. 23; Nasta’līk. [Fraser 91.]

870

Selections from Kātībī’s ghazals.

The ghazals are arranged alphabetically. Beginning the same as in Elliot 177 and 21⁶:

نورما برسوداست آلت

No date.

Ff. 1-22, 2 coll., each ll. 15; Nasta’līk; illuminated frontispiece; size, 9½ in. by 5½ in. [Elliot 329.]

871

Selections from Khayālī’s ghazals.


نتک چشمت بی سیا، حس خنجر میزند

نا هنور چاپ روبیت چی سر بر میزند

No date.

Ff. 45⁸—66⁸, 2 coll., each ll. 15; Nasta’līk; illuminated frontispiece; size, 9½ in. by 5½ in. [Elliot 329.]

872

Hālmāna or Gā’u Caughân (حالمانه و قوجان).

The book of ecstasy, or the ball and the khat, a mystical mathnawi, by Manlānā Mahmūd al-Arifī, who lived in Harāt under Sultan Shāhrukh and died A. H. 853 = A. D. 1449; see the author’s name quoted on fol. 29b, lines 7; a Nam Muhaffazat dar ell.; on fol. 24⁸, l. 9: این حال یک شعر عارفی راست, etc. He composed this work in a fortnight at the age of fifty years, comp. fol. 24⁸, last line:

کردم دو هفته بهتر نامه - هیچوی می داده - نامه

کرجند گذشت سال عمر - یک هیچم شکست بال عمر

The chronogram (A. H. 842 = A. D. 1438, 1439), as quoted by Flügel, Rieu, etc., is not found here; the respective bait runs in this copy, thus:

چوکی کوبه صفر نمایید - روشن باقویز نمایید

There are two other statements, differing from those in Flügel’s and Rieu’s copies, viz. (1) on fol. 25⁸, l. 2, the author remarks that his poem contains 501 baits (پنجمین رد), not 51⁰, as in Flügel (both calculations being wrong, however, since the actual number of baits in this MS. is 50⁵); (2) the last verse but one tells us that Sultan Shāhrukh presented the poet with a mallet and 1000 dinārs (چوکی و هزار دینار).

Beginning:

زان بیچ که حسب حال قوم

آت حال در ابلال قولی

Not dated. Other copies of this interesting allegorical poem, by which Hikāl’s mystical mathnawi, شاهزاده لکا, has been greatly influenced, are found in G. Flügel i. p. 56⁶ sq.; Rieu ii. p. 6⁹; J. Amour, p. 3⁶; Cat. des MSS. et Xylographes, p. 3⁷⁹; and Cat. Coold. Or. 1836, fol. ii. p. 12⁸; comp. also ll. Khalfi v. p. 26⁶, and Ethé, Uber persische Tenzenzen (Abhandlungen des 5ten internat. Orientalisten-Congresses, vol. ii. p. 13² sq., where extracts are given in text and translation).

Ff. 25; 2 coll., each ll. 11; small illuminated frontispiece; Nasta’līk; size, 6 in. by 4½ in. [Elliot 35.]

873

Another copy of the same.

In this copy the chronogram for A. H. 842 is found in the same form as in Flügel, Rieu, etc., viz.:

روشن باقویز

گری خور نمایید

The number of baits is given on fol. 10⁸, l. 1, according to the usual calculation, as 51⁰ (پنجمین رد) in the copy.

No date.

Ff. 72 — 100, 2 coll., each ll. 9; distinct Nasta’līk; illuminated frontispiece; size, 6½ in. by 4¼ in. [Bodl. 413.]
874

Khamasa-i-Ashraf (عباسی کشمیر)

Five mathnawis, composed by Ashraf, who lived at Harāt under the reign of Sultan Shāhrukh (A. H. 807–850 = A. D. 1405–1449), and died probably A. H. 854 = A. D. 1450; see Rieu iii. p. 1092b, and Sprenger, Catal., p. 20, No. 139. The poet praises Shāhrukh at the end, on fol. 252b; as to Harāt, see fol. 204a, l. 2, and fol. 251b, l. 6, col. 4.

1. Manhaj-alabrar (منهی الدار), the road of the righteouso, on fol. 1b. Beginning:


2. Riyād-al-ashikin (ریاد العاشیکین), the gardens of the lovers, on fol. 48b. Beginning:


3. Tashkāna (تاشکن)، the book of love, on fol. 129a. Beginning:


4. Haft Auran (الارود، the seven thrones, or the seven-starred constellation, on fol. 165a. Beginning:


5. Zafranāma (ظفرنامه)، the book of victory, on fol. 205a. Beginning:


Copied by Nizām bin 'All almulkāi alhukār alashrafi and dated A. H. 861, Rabī I = A. D. 1457, January, February, not more than thirteen years after the composition of the last mathnawi.

Ff. 252, ll. 25, each page 4 coll.; small Nastālīk; illuminated frontispiece at the beginning of each mathnawi; size, 9½ in. by 6½ in. [Ouseley 237.]

875

Shāhī (Nos. 875–881)

876

Mukatta’at and rubā‘is, on fol. 36b. Beginning:


No date. A full notice of Shāhī, written by Sir Gore Ouseley on the basis of the best tadhkiras, is added to this MS.

Ff. 37, ll. 15; 2 coll., and occasionally a third on the margin; Nastālīk; small illuminated frontispiece; size, 6½ in. by 4½ in. [Elliot 98.]

The same.

Contents:

Ghazals, on fol. 1b, beginning as in the preceding copy. The arrangement, although alphabetical, differs entirely from that in Elliot 98.

Kītāb as rubā‘is, on fol. 34b. Beginning:


877

The same.

Contents:

Ghazals, on fol. 1b, again in a different alphabetical order. Beginning the same as in the previous copies.

Kītāb as rubā‘is, on fol. 42a. Beginning the same as in Elliot 98:


Not dated.

Ff. 45, 2 coll., each ll. 12; Nastālīk; the first two pages richly ornamented; the frontispiece and all the headings throughout splendidly illuminated; size, 9½ in. by 6½ in. [Elliot 99.]

878

The same.

This copy of Shāhī’s diwan begins with a tarji‘band:


The initial ghazal of the preceding copies is found here on fol. 5b. No rubā‘is; no date.

Ff. 87, 6 leaves on every page in oblique lines; small, but clear Nastālīk; pictures on ff. 1b and 2b; ff. 2b and 3b sumptuously adorned; illuminations throughout; size, 6½ in. by 3½ in. [Seld. 98 Sup.]
880
Sharh-i-Diwán-i-Sháhí (شرح ديوان شاهي).

A Turkish commentary on Sháhi's diwán, by the famous Mullá Shamí, the well-known commentator of Jalál-aldín Rúmí, Háfíz, Sádí, etc. (died about 1610 = A.D. 1601, 1602, according to Rieu ii. p. 607; others fix his death in A.H. 1000, 1001, or 1005; see Flügel i. p. 574). This commentary is also mentioned by H. Khalfa iii. p. 286, No. 548o. Shamí compiled it at the request of a certain Ahmad bin Muhammad (يكي از ارابی جود و سفاه که سر جویباران و نهال) (بوستان ام و فخر الارزان و داده الدوران الالی), and his way of proceeding is, that at first he gives a literal Turkish translation of every Persian bait, and then, wherever he finds it necessary, adds a longer or shorter explanation of its meaning.

Beginning of the Persian preface:

سياس و حمد بی پایان پادشاه را که در آخری عظمت
همه شاهان بدل است

The first ghazal, explained by Shamí, is the initial poem of all the preceding copies. This copy was acquired by Archbishop Laud in 1633.

FF. 165, ll. 17; pretty Turkish handwriting; size, 8½ in. by 5½ in. [LAUD 80.]

881
Another copy of the same commentary.

Beginning the same as in Lau'd 8o. No date.

FF. 66, ll. 21; Nastaliq; size, 8½ in. by 6 in. [SALE 3.]

882
Dilsázmán (دلسوز نامه).

A poetical version of the story of the Rose and Nightingale by Bádi‘-aldín Minádibr Altá-jír Altābrízí. The title occurs on fol. 69; l. 4; ll. 5, the town, where the poet lived, is called أيام موعود

Beginning:

یکم از دل و میل چن داد... تعلیق را در حکم را آم داد

Copied at Adrianople, A.H. 860 = A.D. 1456. According to a note on the first page it was once in the possession of one Mustáfa bin Brahim. The copy contains several pictures.

FF. 105, 2 coll., each ll. 12; Nastaliq; size, 6½ in. by 4¼ in. [Ouseley 133.]

883
Kulliyát-i-Dá‘í (کلیات داعی).

The complete works of Nizám-aldín Malmúd bin alhasan allusayni of Shiráz, with the takhallus Dá‘í (see this name in the preface, fol. 3, ll. 9 and 10; Butkhána, No. 104; A. Sprenger, Catal., p. 387; and Rieu ii. p. 791b), which have been collected by the author himself with the assistance of his son, in the 55th year of his age, A.H. 865 = A.D. 1460, 1461 (fol. 3b, l. 1 sq.: در نازم ست بخش و ستین و نمایندگان که سرن ناظم به پنج و پنج نیم دو در عرض جهل سال تقیاً

با شرح دیوان شاهی.

With the subdivisions:

Kitáb-i-kán-i-maláijat (کتاب کان ملاجع), on fol. 199; گفتار-i-tauhid-u-ná’t-u-mánjhabat (کتاب) (گفتار توحید و منجمباد), on fol. 224; Kitáb-i-sákhun-i-táza (کتاب نازار), on ff. 232b-283a. Beginning:

آماده از سخن خلقی بدون حَد
چند افسانه یا بیش از قسم و ماه

Beginning:

3. Kitáb-i-Sdírát (کتاب صدرات), on ff. 170b-232a. Beginning:

ابتدای سخن بی هدفاً چون سخن خسته معرقت آرآ

Beginning:

4. Kitáb-i-sákhun-i-táza (کتاب نازار), on ff. 232b-283a. Beginning:

سخن نازار زوجود حضا بار کشا

 режим مستقیم قبل جهوده بیان

He divides his diwán into three kismá: Kudsiyyát, Wáhidát, and Táhadád, i.e. مکه، واحیت، و هادیت. He promises two other kismá, entitled Szkkmun-i-táza and Fáid-i-mujaddad (سيكل نازار و فاید المضاد), if he should live long enough (در زمان است)، and these supplements are really found in this copy, which after the preface in prose, ff. 1b-4a, contains kásidas, ghazals, mu flattering, ruba‘ís, tarikhát, etc. in the following sections:

1. Kitáb-i-kudsiyyát (کتاب قدسیت), on ff. 4b-5o. Beginning the same as in Sprenger:

2. Kitáb-i-Wáhidát (کتاب وحدت), on ff. 50b-170a. Beginning:

3. Kitáb-i-mujaddad (کتاب المضاد), on ff. 86b. Beginning:

4. Fáid-i-mujaddad (فاید المضاد), on fol. 94b. Beginning:

5. Jumlat-alwariat (جملة الورادات), on fol. 109b. Beginning:

6. Kitáb-i-alhasan (کتاب الحسن), on fol. 127b. Beginning:

Kitáb-i-guftar-i-tauhid-u-ná’t-u-mánjhat (کتاب گفتار توحید و منجمباد), on fol. 134. Beginning:

He divides his diwán into three kismá: Kudsiyyát, Wáhidát, and Táhadád, i.e. مکه، واحیت، و هادیت. He promises two other kismá, entitled Szkkmun-i-táza and Fáid-i-mujaddad (سيكل نازار و فاید المضاد), if he should live long enough (در زمان است)، and these supplements are really found in this copy, which after the preface in prose, ff. 1b-4a, contains kásidas, ghazals, mu flattering, ruba‘ís, tarikhát, etc. in the following sections:

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3. Kitáb-i-mujaddad (کتاب المضاد), on ff. 86b. Beginning:

4. Fáid-i-mujaddad (فاید المضاد), on fol. 94b. Beginning:

5. Jumlat-alwariat (جملة الورادات), on fol. 109b. Beginning:

6. Kitáb-i-alhasan (کتاب الحسن), on fol. 127b. Beginning:

آماده از سخن خلقی بدون حَد
چند افسانه یا بیش از قسم و ماه

Beginning:

3. Kitáb-i-Sdírát (کتاب صدرات), on ff. 170b-232a. Beginning:

ابتدای سخن بی هدفاً چون سخن خسته معرقت آرآ

Beginning:

4. Kitáb-i-sákhun-i-táza (کتاب نازار), on ff. 232b-283a. Beginning:

سخن نازار زوجود حضا بار کشا

از مکه واحیت و هادیت، بعد قلم فرندی ارجمند در
POETRY.

5. Kitâb-i-faid-i-mujaddad (Kitab Fussūs Maqād), on ff. 283b-391b. Beginning:

The poems are arranged alphabetically, except the last.

No date.

Ff. 101b-124a, 2 coll., each Il. 15; Nastaʿlîk; illuminated frontispiece; a miniature painting on fol. 120b; size, 0½ in. by 4½ in. [Elliott 329.]

885

Diwân-i-Masʿûd (Divan Musa).

A diwân of Amir Masʿûd; this tahallus occurs everywhere at the end of the ghazals. It contains:

Ghazals, on fol. 1b, arranged alphabetically. Beginning:

و المنام ترک داده، خلعت مهر و رماد

Kīṭās, on fol. 85a. Beginning:

 organisé poèmes, on fol. 88b. Beginning:

آن دلم شمع مست و زرنده

The author of this diwan is undoubtedly identical with Khlwâjah Masʿûd of Kumm (see Safina, Elliott 400, No. 42), otherwise called Masʿûd Turkân (see A. Sprenger, Catal., p. 84), one of Sultan Yâkûb's Amirs, who came to Harât in the reign of Sultan Hasim Mirzâ (A.H. 873-911) and wrote a number of diwâns and other works. There occurs in one of his Kīṭās the date A.H. 869 = A.D. 1464, 1465, comp. fol. 86b:

886

Selections from Amir Masʿûd's ghazals. Ghazals, arranged alphabetically. Beginning:

이는 과도 녀도

comp. the preceding copy. No date.

Ff. 66b-84a, 2 coll., each Il. 15; Nastaʿlîk; illuminated frontispiece; a miniature painting on fol. 80b; size, 0½ in. by 4½ in. [Elliott 329.]

887

Makhzan-i-Maʿnâ (Makhzan Ma'na).

A mathnawi, 'the dispute of the sword and the pen'
888

Diwan-i Amir Saifi (دویان امیر صفی).

Lyric poems of Amir Yadgarbeg Saifi, one of Sultan Shâhrukh's Amirs; comp. Makhzan-al-ghara'ib, Elliot 395, No. 1014 (the only one among all the poets with this takhallus who can claim the title 'Amir').

He died A.H. 870 = A.D. 1465, 1466; see Rieu iii. pp. 1094 and 1095; A. Sprenger, Catal., p. 20, No. 130; Cat. des MSS. et Xylographes, p. 311.

This diwan contains only ghazals, arranged alphabetically, on ff. 109-166. Beginning:

نا عیان کرم پر عشق یخوان یخوش را
ساخته بیگانه ماه مهرمان خوش را

At the end follow a few qit'as on Muhammed, Imâm, Khân, Dā'ûd, Husain.

The copy contains a few pictures; not dated, but paper and writing are identical with Ouseley 18, which is dated A.H. 886 = A.D. 1481.

On the last page a ghazal by Háfiz, beginning:

سیدت ای آتاق دل در غام جان نه بسوخت آن

in the same handwriting.

Ff. 109-167, 2 coll., each ll. 10; Nastâlîk; size, 8½ in. by 4½ in.

889

Selections from the same diwan.

Ghazals by the same Amir Saifi in alphabetical order, beginning like the preceding copy:

塔 عیان کرم پر عشق یخوان یخوش را

No date.

Ff. 84-1014, 2 coll., each ll. 15; Nastâlîk; illuminated frontispiece; size, 9½ in. by 5½ in.

890

Selections from the diwan of Riyâdî.

Ghazals by Maulânâ Riyâdî of Samarkand, who was drowned A.H. 884 = A.D. 1479, 1480; comp. Rieu iii. p. 1074; A. Sprenger, Catal., pp. 20, No. 140; Cat. des MSS. et Xylographes, p. 311; Makhzan-al-ghara'ib, Elliot 395, No. 827. Alphabetical order. Beginning:

ای بیر از این برای من طرش را
تا یکی برای معین من نه زنارت

No date.

Ff. 24-32b, 2 coll., each ll. 15; Nastâlîk; size, 8½ in. by 5½ in. [Elliot 154.]

891

The same.

Other selections from the same ghazals, beginning:

گر طلبی آب کو کوب نشدن جان مرا
من همی میرم که میکیرد رک کن مرا

No date.

Ff. 75a-81b, 2 coll., each ll. 12; Nastâlîk; size, 7½ in. by 4½ in. [Elliot 167.]

892

Lailâ u Majnûn (لیلی و محمود).


ای یا حسیناکب یزگاز - خلی ازل و ابید هم آراز

Part of the colophon is torn away; from the remaining part we learn that this copy was finished the 12th of Dhî-ul-ka'dah, A.H. 1198 = A.D. 1784, September 28.

Ff. 75, 2 coll., each ll. 15; extremely small Shikastâ; size, 3½ in. by 2 in. [Ouseley 155.]

893

Another copy of the same.

Beginning the same as in the preceding copy. It was written in twenty-six days, and finished in the month Rabî-ul-awwal, A.H. 1238 = A.D. 1822, November, December, at Shirâz.

Ff. 100, 2 coll., each ll. 11; Shikasta; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 16b, 32b, 41b, 44b, 48b, 51b, 63b, 64b, 66b, 70b, 73b, 76b, 85b, and 91b; binding also with pictures; size, 7½ in. by 4½ in. [Elliot 231.]

Jâmî (Nos. 894-976).

894

Kulliyât-i-Jâmî (کلیات جامی).

A collection of the works of Nur-aldin 'Abd-rahmân, who was born in Jâm, A.H. 817 = A.D. 1414, and died A.H. 898 = A.D. 1492, in Harât. For information about his life and works we refer to Ouseley,

1. The golden chain, a religious mathnawi, in the Matn of ff. 6b–61a. The author finished it A.H. 890 = A.D. 1485. The three books, into which this poem is usually divided, are not separated from one another in this copy; the preface in prose is also wanting.

Beginning: *Fii rarā'ir al-Islām, qāl al-`arām.*

Comp. G. Flügel i. p. 569; and Wiener Jahrbücher, tom. 66, Anzeigebblatt, p. 20 sq., where the contents are specified.


Beginning: *Lā ilāh illā Allāh, wa l-rasūl Allāh.*


The glosses of Mugharrah Efendi to the first part of this commentary entitled *Kābār al-jāmī* in depressions of this copy were published at Constantinople, A.H. 1326 = A.D. 1811.


Printed at Calcutta, 1859.


It is divided into a *rizqan*, seven *madāqāt*, and a *rasūl*.


5. Sūlamān und Abūl, a mathnawi, on the inner margin of ff. 141b–163b. Beginning:

*Fii rā'ar al-Islām, qāl al-`arām.*

Works of Jāmi are, more or less, in every collection of Persian MSS.; on the printed literature see Zanzer ii. pp. 38, 39.

Edited by F. Falconer, London, 1850; English translation by the same, 1856.

6. The gift to the free, a religious mathnawi, completed A.H. 886 = A.D. 1481, on the inner margin of ff. 165b–202a. Beginning:

*Fii rā'ar al-Islām, qāl al-`arām.*

Edited by F. Falconer, London, 1848. Printed at Lucknow, 1869; see Trübner's Record, No. 65, p. 81.

7. The rosary of the righteous, a religious mathnawi, on the inner margin of ff. 202b–260b. Beginning:

*Fii rā'ar al-Islām, qāl al-`arām.*


8. The Rosary, a commentary on the *Fatīhā* of Shāhku Shimr bin `Alī `Alfārabi, this being an extract of his work *Fatīhā* for the inner jāmāt, in the Matn of ff. 321b–333b.

Beginning: *Fii rā'ar al-Islām, qāl al-`arām.*

Translated into French by A. L. Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807.

9. A commentary on the *Fatīhā* of Shāhku Shimr bin `Alī `Alfārabi, this being an extract of his work *Fatīhā* for the inner jāmāt, in the Matn of ff. 383b–423a. These *Lama'a'a* are an extract of Ibn-`Alfārabi's *Fuṣūs-ahlikhān*, made by Fakhr-`Alīn Ibn-`Alfārabi's *Amīn ibn-`Alfārabi's* (died A.H. 632 = A.D. 1235); see H. Khalifa iv. pp. 536, 537.

Beginning:

*Fii rā'ar al-Islām, qāl al-`arām.*

Translated into French by A. L. Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807.

10. A commentary on the *Fatīhā* of Shāhku Shimr bin `Alī `Alfārabi, this being an extract of his work *Fatīhā* for the inner jāmāt, in the Matn of ff. 383b–423a. These *Lama'a'a* are an extract of Ibn-`Alfārabi's *Fuṣūs-ahlikhān*, made by Fakhr-`Alīn Ibn-`Alfārabi's *Amīn ibn-`Alfārabi's* (died A.H. 632 = A.D. 1235); see H. Khalifa iv. pp. 536, 537.

Beginning:

*Fii rā'ar al-Islām, qāl al-`arām.*

Translated into French by A. L. Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807.

11. A commentary on the *Fatīhā* of Shāhku Shimr bin `Alī `Alfārabi, this being an extract of his work *Fatīhā* for the inner jāmāt, in the Matn of ff. 383b–423a. These *Lama'a'a* are an extract of Ibn-`Alfārabi's *Fuṣūs-ahlikhān*, made by Fakhr-`Alīn Ibn-`Alfārabi's *Amīn ibn-`Alfārabi's* (died A.H. 632 = A.D. 1235); see H. Khalifa iv. pp. 536, 537.

Beginning:

*Fii rā'ar al-Islām, qāl al-`arām.*

Translated into French by A. L. Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807.
This commentary is styled A.D. 1470, 1471; see Rieu ii. p. 863b; Cat. Codd. Or. Lugd. Batav. ii. p. 72.


Beginning:


Commentary on a verse of Amir Khusrau Dihlawi.

Beginning:

Amarah Shāh Mahdi.

In the Matan of ff. 471b-472a, Commentary on a tradition delivered by Abū-Dhiarr Af'ūkālī.

Beginning:

The same tract mentioned without Jāmī's name in Rieu ii. p. 863b, No. viii.

Beginning:

Same tract, mentioned without Jāmī's name in Rieu ii. p. 863b, No. viii.

Beginning:

Same tract, mentioned without Jāmī's name in Rieu ii. p. 863b, No. viii.

Beginning:

Same tract, mentioned without Jāmī's name in Rieu ii. p. 863b, No. viii.

Beginning:
Beginning:

The text begins with a selection of poems, including:

25. A poem titled "In the Matn of ff. 480b-487a.


27. A collection of moral anecdotes, in imitation of Ṣādī’s Guldān, in the Matn of ff. 500b-528a. Beginning:

Beginning:

The first poem, called ʿAlī ʿalā ʿAllāh, begins:

At the end it is called ʿAlī ʿalā ʿAlī ʿalā ʿAlī. See A. Sprenger, Catal., p. 448, No. 2.

37. On the margin of ff. 651b-656a. The third diwān, collected A.H. 896 = A.D. 1491. The beginning of the preface:

See A. Sprenger, Catal., p. 448, No. 3.
Selections from these various diwāns of Jāmi have been translated into German by V. von Rosenzweig, Vienna, 1840; by Rieckert in 'Zeitschrift für die Kunde des Morgenlandes', vols. 5 and 6, and in 'Zeitschrift der D.M.G.', vols. 2, 4, 5, 6, 24, 25, and 29, and by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858.

A certain مَحْمُود بن مُحَمَّد فَنِدْرَت بَيْسَمُ اللَّهِ الْعَلِيِّ (M. Al'aliawi), one of the Qur'an-readers in Herât (ءوْلٌسَّنَبِنْ) 1840, has added to the end, on two leaves, a complete index, in a h. n. 1109 = A.D. 1697, 1698, at Multân. See his note on the last page.

The scribe's name is ۱۶۲۶, written Beginning: ۱۶۲۵, beginning Alhilawi, Akbar, and A. Ouseley. Another copy of Jami's Kulliyāt.

Contents:
1. A short preface in prose, on ff. 1b-2b. Beginning: بهترين مستحاي كون بن دکر سرای كسباد او, etc., on fol. 3b.
2. xxxiv, on fol. 3b.
3. لغات السِّن, on fol. 78b.
4. دُنْد النثْو, on fol. 209b, margin.
5. لغات السِّن, on fol. 253b.
6. سَلَة لواج في شرح قمة هميم ذهبت وأوْلِي فارِسّه, the same commentary on Ibn-alfaraj's 'Wine-kašidah' as in Ouseley 288, No. 12, on fol. 280b.
7. شرح قمة هميم ذهبت وأوْلِي فارِسّه (Ouseley 288, No. 14), on fol. 291b, margin.
8. شرح بيت امیر خسرو دهلوی (Ouseley 288, No. 17), on fol. 297b.
9. شرح بيت امیر خسرو دهلوی (Ouseley 288, No. 18), on fol. 298b, margin.
10. شرح حديث نبوی (Ouseley 288, No. 19), on fol. 299b.
11. شرح ریاضیات (Ouseley 288, No. 15), on fol. 299b.
12. شرح لزائی (Ouseley 288, No. 16), on fol. 308b, margin.
13. سالِه حمّود بیستّ (Ouseley 288, No. 23), on fol. 313b.
14. رساله جهَل حديث (Ouseley 288, No. 20), on fol. 314b.
15. رساله در ختم مذموم آیّ (Ouseley 288, No. 25), on fol. 315b, margin.
16. رساله در مناسبت حجّ (Ouseley 288, No. 26), on fol. 320b, margin.
18. سلسلة الدهب, on fol. 374b.
19. هجته bw, on fol. 383b, margin.
20. سجدة الابراب, on fol. 397b, also with a preface in prose.
21. يوسف و وليد, on fol. 419b.
22. إبیلی و لمْان, on fol. 419b.
23. حَرْنَانِة السکْنِرِی, the (wisdom-book of Alexander), on fol. 477b.
24. دُکَارِی من فائحة الشیامب from the first diwan, entitled: 'Beginning of Youth', with a short preface, on fol. 495b. Beginning the same as in the first diwan of Ouseley 288, No. 22.
25. A rich collection of ghazals from the three diwāns: فائحة الشیامب (beginning of youth), وسطة فائحة الشیامب (centre of the necklace), and خاتمة فائحة الشیامب (conclusion of life); concluded by a series of rubā‘īs, on fol. 515b. Beginning:

The title given to this collection here, viz. فائحة الشیامب, is incorrect, as there are contained in it specimens from the second and third diwāns too.

26. رساله در شریعت ذکر, on fol. 627b. Beginning: السیرة: دُون آی داد در کفر آی, etc.

These 'Rules for Devotion' are not found in Ouseley 288, nor in Spengler.

27. بهارستان, on fol. 628b.
29. رساله متوسط در معما, agreeing with Ouseley 288, No. 31, and Anmer, No. 135, II, on fol. 658b.
30. رساله صغر در معما, agreeing with Ouseley 288, No. 30, and Anmer, No. 135, III, on fol. 664b.
31. رساله منظومه در معما, agreeing with Ouseley 288, No. 29, on fol. 669b.
32. رساله در شریعت (Ouseley 288, No. 28), on fol. 670b.
33. رساله در علم عروض (Ouseley 288, No. 33), on fol. 671b.
34. رساله در علم موسي (Ouseley 288, No. 34), on fol. 675b, margin.
35. رهنمایات, otherwise styled کتاب منظومات (Ouseley 288, No. 35), on fol. 683b.

The scribe, Muhammad alkawam of Shiraz, was occupied four years with this copy, and finished it a. h. 963, during the Ramadān = A.D. 1556, July, August. On the
fly-leaves a full account of Jami’s life and works, splendidly written by Sir Gore Ouseley.

Ff. 699, 4 centre-columns, ll. 23, and a margin-column, ll. 48; very clear and distinct Nasta’lik; ff. 18 and 20 most sumptuously adorned in red, blue, gold, and other colours; on fol. 3 a richly embossed star, which contains the title of the whole work in the centre, and the names of the single books in thirty-seven smaller gilt stars round the middle (the three books of the Sallana al-dhahab being enumerated here as separate works); illuminated frontispieces and headings at the beginning of each portion; splendid binding in gold; size, 15 in. by 9 in.  

[Elliot 215.]

896

An incomplete copy of the same Kulliyat.  

Contents:
1. سلسلة الذهب, with the preface in prose, on fol. 2.b.
   First book on fol. 3.b, second book on fol. 44.b, third book on fol. 62.b.
2. سلامان و ایسال, with a short preface in prose, on fol. 8.b.
   Beginning of the preface: بیست هفت خداان شناس, see Rieu ii. p. 64.b.
3. سحنة الابرار, also with a preface in prose, on fol. 106.b.
   Beginning: الملة للذکاء, خمینی آن موجود آن, see Rieu ii. p. 64.b.
4. ذیوف و رضیخا, on fol. 137.b.
5. لبیله و جهم, on fol. 179.b.
6. جدیدنامه اسکندر, on fol. 219.b.
7. دیوان ایج, on fol. 244.b.  
   This preface is wrongly styled the diwān of the first diwān, it being different from that in all the other copies. Beginning:
   نظام الله الرحمان الرحمان بعد از نرمیم بادای نامی جمیل
   چهل و پنجم که باعث غزل الله
   It is rather an introduction to the three divans together.
8. مقدم, with the usual preface of the first diwān, beginning: بیست و سیمی آن, comp. Ouseley 288, No. 22, on fol. 245.b. It corresponds upon the whole to the first part of the first diwān in Ouseley 288.  
   Beginning of the کشادس: 
   زان بیش کر مداد دهم خامه را مداد آن
9. مقدم, on fol. 264.b.  
   Beginning:
   نظام الله الرحمان الرحمان - آهن ایمی ایمی خواه
   پیروان تنی, on fol. 349.b, with a short preface in prose, beginning as in Ouseley 288, No. 36. The first part of it contains کشادس, and goes down to fol. 356.b, beginning:
   در که تمکید آن, the second part contains gazalas (on ff. 356.b-399.b), beginning:
   اسم الله اله واحد - فهم الفعال و الداخل
10. دیوان اول, on fol. 399.b.  
   Beginning, both of the preface and the poems, the same as in Ouseley 288, No. 37.
11. معمایی کبیر, agreeing with Ouseley 288, No. 32, and Elliot 215, No. 28, on fol. 430.b.
12. معمایی متوسط, agreeing with Ouseley 288, No. 31, and Elliot 215, No. 29, on fol. 444.b.
14. معمایی اصغر متوسط, agreeing with Ouseley 288, No. 29, and Elliot 215, No. 31, on fol. 457.b.
15. رسالت عوض, Ouseley 288, No. 33, and Elliot 215, No. 33, on fol. 458.b.
17. رسالت علم, Ouseley 288, No. 34, and Elliot 215, No. 35, on fol. 516.b.

All the other works of Jami are wanting in this copy, which was written A. H. 979 = A.D. 1571, 1572, at Tabriz; comp. the colophons on ff. 74 and 492. The proper order of ff. 1-32 is: 1-11, 21, 13-20, 12, 22, 25, 29, 23, 31, 32.

Sallana al-dhahab, with a preface on ff. 4.b-4.a, as in Fraser 78 at the beginning of the Sallana al-dhahab.  

The seven mathnavis of Jami; comp. Rieu ii. p. 644 sq.; G. Flügel i. p. 564, etc. The same preface on ff. 2.b-4.a as in Fraser 78 at the beginning of the Sallana al-dhahab, viz.:

حجم الربع الیلوی من عبد الاطلاب سلام علی حیبی
فان من حمای صداق آن

1. سلسلة الذهب, in three books, the first on fol. 4.b, the second on fol. 53.b, the third on fol. 77.b.
2. قصّة سلامان و ایسال, on fol. 93.b.
3. تحقیقة الأهرام, on fol. 110.b.
4. سحنة الابرار, on fol. 135.b.
5. ذیوف و رضیخا, on fol. 173.b.
6. لبیله و جهم, on fol. 228.b.
7. جدیدنامه اسکندر, on ff. 278.b-309.b.

By a mistake of the binder the first two leaves of this MS. are misplaced; their proper place is between fol. 71 and 7 II.

This copy was made by Ḥasan Husaini Alkâtib Alshirazi, and finished the 10th of رجب, A. H. 955 = A. D. 1548, August 15.

Some Persian tales in metre in the handwriting of Sir W. Ouseley are bound up with it at the end.

Ff. 509, 4 col., each ll. 19; written in a small, clear Nasta’lik; the first two pages and all the headings are beautifully illuminated, the single columns divided by gold borders; some verses are written over the space of two columns in gold and blue colours; size, 15 in. by 6.5 in.  

[Ouseley 200.]
988

Another copy of the Haft Aurang. Contents:
1. سلسلة الذهب، by the author's preface, containing a short account of the contents and metres of the single poems, on the basis of which Sprenger, in his Catalogue, p. 449, wrote his notice on Jami's mathnawis, on fol. 28, beginning effaced. First book on fol. 31, second book on fol. 53, third book on fol. 75.
2. سلامان و ایسائی
3. صدیقه الأحراز
4. سحه الأثر
5. يوسف و ایسائی, on fol. 168h.
6. لیلی و جمیع, on fol. 220h.
7. خردنامه السکدری, on fol. 267h.

Written by Muḥammad Kiwám of Shiráz, see No. 895 above. A lacuna after fol. 134.

Ff. 297, 4 coll., each ll. 21; Nastālīk; illuminated frontispiece at the beginning of each mathnawī; rich ornaments on ff. 2v, 3, 4, 5, 6, 7, 7, 8, 8, 9, 10b, 11b, 11b, 12b, 12b, 13b, 14b, 15b, 16b, 17b, 18b, 19b, 20b, 21b, 22b, 23b, 24b, 25b, 26b, 27b, 28b; all the headings richly adorned, each column surrounded by stripes of gold and other colours; fine pictures on ff. 15b, 16b, 17b, 18b, 19b, 20b, 21b, 22b, 23b, 24b, 25b, 26b, 27b, 28b; unfortunately many leaves of this splendid copy at the beginning and end are greatly injured; size, 14½ in. by 9½ in.

[Elliot 119.]

899

The same.

Contents:
1. سلسلة الذهب, with the preface, on fol. 1b; first book on fol. 2, second book on fol. 51, third book on fol. 72.
2. سلامان و ایسائی, on fol. 81h.
3. صدیقه الأحراز, with the preface, on fol. 101h.
4. سحه الأثر, with the preface, on fol. 126h.
5. لیلی و جمیع
6. خردنامه السکدری, on fol. 213h.
7. يوسف و ایسائی, on fol. 241h.

Fol. 242 is a little injured. No date.

Ff. 299, 4 coll., each ll. 21; Nastālīk; illuminated frontispieces on ff. 1b, 51b, 72, and at the beginning of each of the following mathnawīs; size, 12½ in. by 6½ in.

[Fraser 79.]

900

Khamasa-i-Jāmi (خماسه جامی).
The five mathnawīs of Jāmi, see G. Flügel i. p. 565 sq., viz.: 1. تحقیق الأحراز, with the preface in prose, on fol. 2, copied in the month Dhū-al-Ḥijjah, A.H. 791 = A.D. 1565, July, by Kamál-aldin Husain ibn Jalal-aldin Maḥmūd, with the short preface in prose, on fol. 30, copied by the same scribe at the same time.
2. خردنامه السکدری, on fol. 76h, copied by the same in Dhū-al-Ḥijjah, A.H. 971 = A.D. 1564, July, August.
3. يوسف و ایسائی, on fol. 112h, copied by the same in the month Rabi'-al-awwal, A.H. 971 = A.D. 1563, October, November.

901

Four mathnawīs of Jāmi. This copy contains:
1. يوسف و ایسائی, on fol. 1b. Dated in the citadel of Nastālīk, the 24th of Shawwal (a Friday), A.H. 1049 = A.D. 1640, February 17.
2. سلامان و ایسائی, on fol. 25b. Dated at the same place by the same scribe, whose name is given here as Muḥammad Tākī Jāmi, the 15th of Shawwal, A.H. 1047 = A.D. 1638, March 2.
3. صدیقه الأحراز, with the preface, on fol. 193h. Dated at the same place by the same scribe, the 4th of Shawlān, A.H. 1048 = A.D. 1639, Dec. 1.
4. سلامان و ایسائی, on fol. 243h. Dated by the same, the 29th of Ramadān, A.H. 1048 = A.D. 1639, Feb. 3.

Ff. 276, 2 coll., each ll. 19; Nastālīk; illuminated frontispiece at the beginning of each mathnawī; many headings omitted; large water spots; size, 9½ in. by 4½ in.

[Elliot 187.]

902

Three mathnawīs of Jāmi. This copy contains:
1. سلسلة الذهب, the first book on fol. 1b, the second on fol. 111h, the third on fol. 166v-201h.
2. يوسف و ایسائی, on the margin of fol. 1b-15b.
3. سلامان و ایسائی, on fol. 163v-194h.

There is a colophon on fol. 202a, but it is incomplete, containing neither the name of the scribe nor the date. The MS. seems to have been copied at the end of the tenth or eleventh century of the Hijrah.

Ff. 202, 2 coll., each ll. 16; Nastālīk; with an illuminated frontispiece; size, 9 in. by 6½ in.

[Ouseley 190.]

903

Another copy of Jāmi's Yūsuf and Zalikha.
Between ff. 1 and 2 one leaf is wanting. This copy was made by Maḥsūd Kitābī, and finished at the end of the second Jumādā, A.H. 961 = A.D. 1554, end of May.

Ff. 189, 2 coll., each ll. 11; small Nastālīk; the first page is richly illuminated; pictures on ff. 2b, 3½, 11b, 12b, and 13b; size, 9½ in. by 4½ in.

[Ouseley 77.]

904

The same.
There is no date, but it seems to have been copied about the same time as the preceding MS.

Ff. 69-234, 2 coll., each ll. 12; the first four pages are richly illuminated; Nastālīk; there is one picture on fol. 105h; size, 8½ in. by 5½ in.

[Ouseley 28.]
905

The same.
This beautiful copy was written by Kiwám of Shiráz, the same who copied Elliot 215 and 149, A.H. 963 = A.D. 1556.

Ff. 173, 2 coll., each li. 12; very fine Nasta'lik; each column framed by gold stripes; illuminated frontispiece; the first two pages richly adorned; illuminated headings throughout; miniature paintings on ff. 35b, 71b, and 111b; gilt binding; size, 11 in. by 6½ in. [MARSH. 431]

906

The same.

This excellent copy was written by Nasir alkántab at Samarkand, A.H. 969 = A.D. 1561, 1562. As far as fol. 33 a, Arabic words are explained by an interlinear Persian paraphrase, written in red ink.

Ff. 159, 2 coll., each li. 15; small, but very distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 6½ in. [BOPE 750]

907

The same.

Another excellent copy, finished by Muhammad Bâki in the month Ramadan, A.H. 974 = A.D. 1567, March, April.

Ff. 149, 2 coll., each li. 14; Nasta'lik; illuminated frontispiece; bound in brown leather with gold; size, 92 in. by 6 in. [FRASER 80]

908

The same.

This beautiful copy was finished in the month Rabî'-al-thâni, A.H. 977 = A.D. 1569, September, October.

Ff. 154, 2 coll., each li. 14; excellent Nasta'lik; illuminated frontispiece on fol. 3 a; ff. 3 a and 4 a richly adorned; miniature paintings on ff. 11 b, 37 a, 34 b, 93 a, 104 b, 123 a, and 146 b; all the margins covered with arabesques in gold, blue, red, and green; binding with pictures; size, 93 in. by 6 in. [GRAVE 1]

909

The same.

Copied A.H. 982 = A.D. 1574, 1575, by Shaikh Dâ'î bin Muhammad. On the intervening leaves, ff. 112 b-122 b, there are written two short series of anonymous ghazals in alphabetical order. Beginning: يا كلك أز

On fol. 1 a is found the following entry: Liber Guilielmi Laud Archiepi. Cantuar, et Cancellarii Universitatis Oxon. 1633.

Ff. 1-111 and 1 12-124, 2 centre-columns, li. 19; Nasta'lik; size, 8½ in. by 5 in. [LAUD 216]

910

The same.

Written at the request of Shirdilkhân Fakhir alis-fakârî alka'câri, and finished the 19th of Rabî'-alawwal, A.H. 1004 = A.D. 1595, November 22.

Ff. 64, 4 coll., each li. 17; Nasta'lik; illuminated frontispiece; all the headings written in gold; miniature paintings on ff. 11 b, 12 b, 13 b, 17 b, 20 b, 24 b, 27 b, 33 a, 36 b, 38 b, 42 b, 47 a, 56 b, and 59 a; ff. 5 and 6 supplied by another hand; size, 11½ in. by 7½ in. [ELLiot 418]

911

The same.

This copy is not dated, but must be rather old, as there are found both at the beginning and end some seals of Talib Faâl-i-illahi, with the date A.H. 1024 = A.D. 1615. A short account of this mathuawi, written in French, on the fly-leaf.

Ff. 175, 2 coll., each li. 12; Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in. [SALÉ 27]

912

The same.

This copy is dated the 27th of Safar, A.H. 1033 = A.D. 1623, December 20.

Ff. 189, 2 coll., each li. 11; Nasta'lik; size, 7½ in. by 4½ in. [MARSH. 522]

913

The same.


Ff. 175, 2 coll., each li. 12; large and distinct Nasta'lik; illuminated frontispiece; all the headings written in gold, and ornamented with birds, flowers, etc.; a miniature painting on fol. 65 a; gilt binding; size, 92 in. by 5½ in. [ELLiot 419]

914

The same.

This copy was transcribed by Marshal himself from an eastern one (dated by Haqwirâd of Isfahan, A.H. 1052), in 1643; commenced the 17th of February and finished the 7th of March, A.H. 1052, Dhul-alqâdah, to 1053, Muharram. The proper order of the leaves is: 1-18, 33-59, 19, 20, 60-62, 21, 22, 63-123.

Ff. 1-123, 2 coll., each li. 17; European handwriting; marginal and interlinear explanations of Persian words in Latin, written with pencil, throughout the copy; size, 13 in. by 6 in. [MARSH. 448]

915

The same.

Copied in the month Rabî'-alawwal, A.H. 94 (1094) = A.D. 1683.

Ff. 175, 2 coll., each li. 12; clear Nasta'lik; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 39 b, 73 b, and 117 b; gilt binding; size, 8 in. by 5½ in. [HYDE 10]

916

The same.

Copied by Muhammad Husain. No date, probably the eleventh century. On fol. 201 a a seal from A.H. 1132.

Ff. 201-243 b, 4 coll., each li. 23; small Nasta'lik; illuminated frontispiece and a fine vignette; occasional additions on the margin; size, 11 in. by 6½ in. [ELLiot 247]
917
The same.
Copied A.H. 1180 = A.D. 1766, 1767. Many headings blank. The last leaf but one seriously damaged, almost four of it being torn away.
Ff. 162, 2 coll., each ll. 13; inedig Nasta'lik; size, 8½ in. by 5½ in. [BooL 523.]

918
The same.
No date. The scribe's name is Sultan Muhammad Nur.
Ff. 57, 4 coll., each ll. 21; small, but very distinct Nasta'lik; illuminated frontispiece and other illuminations throughout; gilt binding; size, 10½ in. by 6½ in. [Elliot 417.]

919
The same.
No date.
Ff. 131, 2 coll., each ll. 13; Nasta'lik; illuminated frontispiece; miniature paintings on ff. 43½, 68½, and 128½; binding with flowers; size, 7½ in. by 4½ in. [Elliot 415.]

920
A very defective copy of the same.
This copy is incomplete both at the beginning and end; there are besides some lacunae, and several leaves are misplaced.
At the beginning eight leaves are missing; it opens with the last:
کمال روح اعظم زین جه باشد
corresponding to Marsh. 431, fol. 12b, l. 3, and closes with the verse:
در آن کریان دارد عفر خواهی
corresponding to fol. 170½, l. 6, in the same copy.
Lacunae after ff. 6, 40, and 56 (the last corresponding to fol. 82½, l. 9—fol. 167½, last line in Marsh. 431). Fol. 38 must be followed by fol. 41, etc.
Ff. 58, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5 in. [Laud 102.]

921
A fragment of the same.
This fragment, written A.H. 983 = A.D. 1575, 1576, extends from the beginning to the last:
آرآن نور سوا دیده دادم آن
corresponding to Marsh. 431, fol. 11b, l. 5.
Margin-column, ff. 8, ll. 26-32; Nasta'lik. [Laud 301.]

922
Other fragments of the same.
Contents:
Ff. 1½-3½, l. 6, agree with Elliot 215, fol. 419b, centre-columns, l. 13—margin-column, l. 34 on the same page. Beginning:

بدام آنکه نامش حزج جانه‌انگت

FF. 7b, l. 3-8b, l. 5, agree with Elliot 215, fol. 422b, centre-columns, l. 15—margin-column, l. 6 on the same page. Beginning:

دن فل روز دوز عشق دل نست

FF. 8b, l. 6-15b, l. 4, agree with Elliot 215, fol. 438b, centre-columns, l. 16—fol. 439b, margin-column, l. 44. Beginning:

نامار عشق را کتی سلامت

Written by Shah Mahmud of Nashapur, A.H. 996 = A.D. 1685. The heading on ff. 1b and 2a—از دوسف و رسمجا تصنیف مکل الفصلا مؤن عبد الله الباهانی—is wrong, as the above-quoted verses undoubtedly prove; besides Hâtifi never composed a matnawī on this subject.
Ff. 1-3b and 7b-15b, 2 coll., each ll. 9; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 13b and 14b; large and distinct Nasta'lik, written on brown paper; size, 8½ in. by 5½ in. [Elliot 249.]

924
Another copy of Jami's La'ilā and Majnūn.
Not dated. There is a seal of Jahangirshāh on fol. 1, and the year 1635 given as the date when this copy came into Land's library, on fol. 1b.
Ff. 132, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 8½ in. by 5 in. [Laud 223.]

925
Another copy of Jami's Khirāhāna-i-Iškandari.
This copy of the Khirāhāna-i-Iškandari is not dated. Occasionally some interlinear explanations.
Ff. 1-93b, 2 coll., each ll. 13; Nasta'lik; size, 9½ in. by 5 in. [BooL 590.]

926
Another copy of Jami's Si'īsilat-al-Allahhab.
Ff. 226, 2 coll., each ll. 15; small illuminated headings on ff. 138b and 156b; Nasta'lik; the original leaves are put into a modern margin; size, 7½ in. by 4 in. [Elliot 272.]

927
The same.
First book in Nos. 209, 210, second in No. 211, third in No. 212.
The MS. is copied by Muhammad Ḥusain Alkātib, and dated A.H. 976 = A.D. 1568, 1569.
No. 209, ff. 59; No. 210, ff. 74; No. 211, ff. 51; No. 212, ff. 36; 2 coll., each ll. 17; Nasta'lik; the first two pages of No. 209 are richly illuminated, but very much effaced; also Nos. 210, 211 have beautiful frontispieces, and many other pages are ornamented with flowers; size, 9¾ in. by 6 in. [Ouseley 209-212.]
928  

The same.


This copy was finished in the month Shawbān, A.H. 1004 = A.D. 1596, April, by Bāḍr-i-munir ibn Muhāmid of Bukhārā.

Ff. 106, 4 coll., each ll. 17; illuminated frontispiece at the beginning of each book; the first two pages richly adorned; miniature paintings on ff. 67b, 78a, 79a, and 83a; Nasta‘īlīk; size, 11½ in. by 7½ in.  

[ELLiot 337.]

929  

The same.


Ff. 197, 2 coll., each ll. 18; Nasta‘īlīk; illuminated frontispiece at the beginning of each book; size, 8½ in. by 4½ in.  

[BODL. 450.]

930  

The same.


Ff. 233, 2 coll., each ll. 15; Nasta‘īlīk; illuminated frontispiece; size, 10 in. by 6 in.  

[LAuD 134.]

931  

The same.

First book on fol. 1b, second book on fol. 149b, third book on fol. 205b. Not dated, but probably acquired by Archbishop Laud about the same time as the preceding copy.

Ff. 236, 2 coll., each ll. 14; clear and distinct Nasta‘īlīk; illuminated frontispiece at the beginning of each book; size, 8½ in. by 5½ in.  

[LAuD 267.]

932  

The same.


Ff. 179, 2 coll., each ll. 13-17; rather careless Nasta‘īlīk; many leaves seem to have been supplied later by another hand; size, 8½ in. by 4½ in.  

[WALKer 45.]

933  

Another copy of Jāmī’s Taḥṣīl-al-‘alhrār.

Preface on fol. 106b. Beginning of the poem on fol. 107b. It is divided here into twenty mákalās (instead of twelve, as in Ricci’s and Sprenger’s copies). Dated the 12th of Dhū-‘al-‘Alāh, A.H. 1026 = A.D. 1617, November 11.

Ff. 106b-163b, 2 coll., each ll. 15; Nasta‘īlīk; size, 7½ in. by 4½ in.  

[SEDL. 41.]

934  

The same.

This copy contains, besides the preface, a short epilogue in prose, in which this poem’s composition is fixed in A.H. 887 = A.D. 1482, 1483, instead of the usual date, 886. No date.

Ff. 63, 2 coll., each ll. 15; Nasta‘īlīk; size, 7½ in. by 4½ in.  

[LAuD 59.]

935  

The same.

Another copy with the preface. No date.

Ff. 62, 2 coll., each ll. 15; Nasta‘īlīk; illuminated frontispiece; size, 7½ in. by 4½ in.  

[LAuD 196.]

936  

The same.

Preface on fol. 95b; beginning of the poem on fol. 96b. On fol. 95b it is wrongly styled ‘Kanz-al-asrār.’ No date.

Ff. 95-167, 2 coll., each ll. 12; Nasta‘īlīk; size, 7½ in. by 6 in.  

[MArsH. 388.]

937  

The same.

No date; some injured leaves are carefully mended.

Ff. 66, 2 coll., each ll. 14; Nasta‘īlīk; ff. 9 and 10 supplied by a more recent hand; illuminated binding; size, 8½ in. by 5½ in.  

[HUrT. 131.]

938  

The same.

Beginning of the preface on fol. 1b; of the poem on fol. 2b. The initial bait runs thus:


test ṣadiqān karim - bismi Allāh al-ḥamds al-rāhmīn

No date. The third leaf is a mere repetition of fol. 2 and a few lines of fol. 4. Occasionally some slight injuries.

Ff. 64, 2 coll., each ll. 15; Nasta‘īlīk; size, 8½ in. by 5½ in.  

[HYR. 15.]

940  

Another copy of Jāmī’s Subḥat-al-‘alhrār.

Preface in prose. Beginning:

الثة لک کم خدا


gfr Gftm ax.

Beginning of the poem as usual.

Copied at Bukhārā, in the middle of Jumādā-‘al-‘A’hani, A.H. 942 = A.D. 1535, December, by Muḥammad ibn Niẓām ashlāḥābī of Harāt.

Ff. 134, 2 coll., each ll. 12; Nasta‘īlīk, on brown paper; illuminated frontispiece on fol. 2b; ff. 2b and 3b with ornaments; two vignettes on ff. 1b and 2b; gilt bindings; size, 9½ in. by 6½ in.  

[ELLiot 255b.]
The catalogue is dated the 11th of Safar, A.H. 952 = A.D. 1545, April 24th.

On the first page a former possessor, Sāmī, has written his name, مرکب الفقمارسایم; besides his seal, and two other seals with the name ʻAbd-al-ʻAlājīm and ʻAbdallāh.

Ff. 98, 2 coll., each II. 15; Nasṭālīḵ; an illuminated frontispiece; size, 8½ in. by 4½ in. [Ouseley 17.]

The same.

Preface on fol. 1v; beginning of the poem on fol. 2v.

Copied A.H. 973 = A.D. 1565, 1566.

Ff. 104, 2 coll., each II. 15; clear and distinct Nasṭālīḵ; on brown paper; illuminated frontispiece; size, 9½ in. by 6½ in. [Fraser 81.]

The same.

No date; it seems to have been copied in the tenth century of the Hijrah.

Ff. 139, 2 coll., each II. 11; small, but clear Nasṭālīḵ; the first two pages richly illuminated; the headings written in blue ink or gold; size, 4½ in. by 3 in. [Ouseley 150.]

Another copy, with the preface, dated the 16th of Dhū-ʻal-ʻalādāḥ, A.H. 1026 = A.D. 1617, November 15.

It was bought from Niẓāmshāh's library, A.H. 1033 = A.D. 1623, 1624.

Ff 1-103, 2 coll., each II. 15; distinct Nasṭālīḵ; illuminated frontispiece; size, 7½ in. by 4½ in. [Selid. 41.]

The same.

The preface in prose is here omitted; the last five verses are supplied by Sir W. Ouseley. In many places blanks are left, where the copyist probably found his original illegible. This copy is not dated, but another work, مقالات خواجه جعفر فقند, written on the margin by the same hand, is dated A.H. 1059 = A.D. 1649, at Patna; see fol. 22v. On the first page is a seal, with Muḥammadshāh's name, and the date A.H. 1142 = A.D. 1729, 1730.

Centre-columns, ff. 115, II. 10, and inner margin, ff. 24a-29b; the first two pages illuminated; size, 11½ in. by 7½ in. [Ouseley 362.]

The same.

No date. Preface on fol. 3b, margin; beginning of the poem on fol. 4b.

Ff. 141, 2 coll., each II. 12, and a third on the margin, II. 12; large and very distinct Nasṭālīḵ; two most beautifully embossed title-pages on ff. 2b and 3b; illuminated headings, corners, and other ornaments throughout; two large pictures on ff. 1v and 2v; smaller ones on ff. 27a, 37a, 72a, 82b, 93a, 105b, 150b, 135b, and 136v; the original leaves are put into a modern margin of various colours; size, 10½ in. by 7½ in. [Ouseley Add. 23.]

Another copy of Jāmī's first divān.

The complete first divān of Jāmī, or the beginning of youth, in an arrangement quite different from that in Ouseley 288 (as well as that in Ouseley 258 and Elliot 60). No subdivision into two parts.

Contents:

A preface, different from that in Ouseley 288, but agreeing with Rieu ii. p. 644, and G. Flügel i. p. 570. Beginning on fol. 1v: موزون ترین کلا در غزل سرانه: به اشعار نصیر بن یحیی الوصل, and containing a dedication of this divān to Sultān Abū Saʿīd, who ascended the throne A.H. 854 or 855; see fol. 2b, II. 1 and 2. Jāmī wrote it when he was between forty and fifty years of age; see fol. 4b, l. 2.

Ḵaṣādas, tarjīḥ-bands, and tarkīb-bands, on fol. 4b. Beginning the same as in the second part in Ouseley 288, No. 22, fol. 512b (comp. Ouseley 74, fol. 1v, and Elliot 60, fol. 138b), viz.:

And this collection is intermixed with a great number of Ḵaṣādas from the first part of the diwān; for instance, on ff. 6b, 10b, 12b, 13b, 14b, 15b, 17b, 21b, 26b, 28b, 31b, 32b, 33b, and 34b.

Glazdah in alphabetical order, on fol. 36v. Beginning:

٨٠٨٠: بَيْنَ يَا بِنِّيَادَّ اللهُ الرَّحْمَنُ... اعْظَمُ أَسْمَاءَ عَلِيمٍ حَكِيمٍ

But this collection is intermixed with a number of Ḵaṣādas from the first part of the diwān; for instance, on ff. 6b, 10b, 12b, 13b, 14b, 15b, 17b, 21b, 26b, 28b, 31b, 32b, 33b, and 34b.

Tarjīḥ-bands, mukāṭṭaʻat, rubāʻīyāt, and fards, on fol. 292v. Beginning:

٨٠٨٠: اَيْ بَوْعُوُ ذَؤُنَّ جَانِ مَحَرُونَ اللُّهُ... اعْظَمُ أَسْمَاءَ عَلِيمٍ حَكِيمٍ

agreeing with Ouseley 258, fol. 39b. The mukāṭṭaʻat also agree with those in Ouseley 258, but the rubāʻīs are entirely different. There is a lacuna after fol. 317 (eleven copies missing according to the following copy).

Dated by Husain Khuli, the last of Rabi-ʻal-awwal, A.H. 899 = A.D. 1494, January 8.

Ff. 318, 2 coll., each II. 15; small, but very clear and distinct Nasṭālīḵ; two illuminated frontispieces on ff. 1v and 4v; all the headings throughout alternating from blue to gold and from gold to blue; splendid binding, with flowers; size, 9½ in. by 5½ in. [Elliot 61.]

The same.

The same first divān, for the greater part arranged in as peculiar a manner as Elliot 61.

Contents:

Preface and dedication, a little incomplete at the beginning, on fol. 1v. The first two and a half lines of the preceding copy are missing here.

Ḵaṣādas, tarkīb-bands, and tarjīḥ-āt, on fol. 53v, in order and beginning entirely agreeing with Elliot 61.

Glazdah in the same alphabetical order as in Elliot 61, on fol. 16v. Beginning:

٨٠٨٠: يَا مِنْ يُدَادَ اللُّهُ...

As 330, 2 coll., each ll. 11, and a third on the margin, ll. 22; Nasta'lik; illuminations throughout; the first two pages richly adorned; gilt edges; binding in red and gold; the original leaves are put into a modern margin of green, blue, yellow, and other colours; many pages and lines injured; size, 9 in. by 5½ in. [Elliot 62.]

949

The same.

The same *first divān* in the usual arrangement, divided into two parts, and quite agreeing with Ouseley 288, No. 22, the other Ouseley MSS., and the following copy, Elliot 60.

*First part*, on ff. 1b-63b, containing:

The *preface*, on fol. 1b. Beginning:

بن مَسَد الرَّحْمَن

Kasidas, tarjī-bands, tarkibbands, mathnawīs, etc. Beginning on fol. 5a:

زَانٍ يَشِيْشَ الْأَلْحَم

*Second part*, on ff. 66b-359b, containing:

Poems of different description, on fol. 66b, beginning as in Ouseley 288, fol. 512b.

Ghayals in alphabetical order, on fol. 69a.

Mukhtaṭṭa‘āt, on fol. 340a. Beginning:

بِعْتُ زَرَدَ دَارِ الْأَلْحَم

Rubā‘īs and three fards, on fol. 345b. Beginning as in Ouseley 258:

سُمْعَانَ الْأَلْحَم

This copy was finished on a Friday, in the month Shabān, A.H. 985 = A.D. 1577, October, November, by Muhammad ‘Ali bin Ḥaidar Kuli bin Naṭr (or Naẓr?) Kuli bin Kamal-aldin bin ‘Ali. A note in Persian, on fol. 359b, states that this copy contains 360 leaves and 45 pages.

A note in English gives the name of the former possessor, W. Roebuck, Portsmouth, June 8, 1810. The same date on fol. 1a.

As 359, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1b and 66b; gilt edges; sumptuous binding in red and gold; size, 9 in. by 5½ in. [Elliot 63.]

950

The same.

The same *first divān*, arranged, like the preceding copy, in two parts.

*First part*, on ff. 1b-137b, containing:

The *preface*, on fol. 1b.

Kasidas, tarjī-bands, tarkibbands, mathnawīs, etc., on fol. 5b.

*Second part*, incomplete at the end, on ff. 138b-359b, containing:

Poems of different description, on fol. 138b.

Ghayals in alphabetical order, on fol. 141a. Beginning:

يَا مِنْ بِنْدَة جَمَالُ الْأَلْحَم

Mukhtaṭṭa‘āt, on fol. 328b, incomplete at the end. Beginning:

لاَ مَنْشِيْنِ دَرْسٍ وَدَرْسٍ الْأَلْحَم

Rubā‘īs, incomplete both at the beginning and end, on fol. 341a.

There is a lacuna after fol. 340 (corresponding to Ouseley 258, fol. 263b, l. 1, to fol. 264b, l. 7).

No date.

As 352, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1b and 138b; the first of them rather dirty; binding, green and gold; gilt edges; size, 9½ in. by 5½ in. [Elliot 60.]

951

A portion of the *first divān*.

Contents:

The *preface*, on fol. 1b.

Poems of different forms and contents, on fol. 7a. Some of the poems have headings, stating the names of the persons to whom they were addressed, or the occasions for which they were composed.

Ghayals, on fol. 56b, with the heading, اَنْتِدَاهُ دُيوَانٌ,
an arranged in alphabetical order.

Mukhtaṭṭa‘āt, on fol. 259b.

Rubā‘īyāt, on fol. 264a.

This copy is dated by ‘Alawi (Mullâ ‘Alawi Samarqandi; see the note on fol. 1a and on fol. 274a), A.H. 1045, the 14th of the feast-month (Jumâ‘a al-‘Akhari = Ramadan, A.D. 1636, February 21), at Samarqand. Written at the command of the Emperor Togrulayu’q Abü ‘Abdullâh, “Written by Akund Mullâ Yüsuf (هو الاَنْتِدَاهُ دُيوَانٌ, من مَعْلُوْمات) A.D. 1672, by Shams-aldin ibn Hâbil-aldîn Kâmîrîzâ of Shiráz."

This copy was finished on a Friday, in the month Asharbâd, A.H. 1605, October, November, by Muhammad ‘Ali bin Ḥaidar Kuli bin Naṭr (or Naẓr?), Kuli bin Kamal-aldin bin ‘Ali. A note in Persian, on fol. 359b, states that this copy contains 360 leaves and 45 pages.

As 274, 2 coll., each ll. 17; Nasta'lik; illuminated frontispiece; size, 10½ in. by 6⅜ in. [Ouseley 258.]

952

The same.

This portion of the *first divān* contains:

The *preface*, on fol. 1b. Beginning as in the preceding copy.

Kasidas, tarjī-bands, short mathnawīs, etc., on fol. 4b. Beginning:

زَانٍ يَشِيْشَ الْأَلْحَم

(The same as in the preceding copy, on fol. 7a).

Ghayals in alphabetical order, except the first six. Beginning of the initial poem, on fol. 56b:

يَمِى الْرَّحْمَانِ الْأَلْحَم, بِعْتُ مَلَكَتُ مَكُرُوكْ كَانَهُ كَدوْسَى

agreed with Ouseley 288, No. 22, etc.

Beginning of the first alphabetical ghazal, on fol. 58b:

يَا مِنْ بِنْدَة جَمَالُ الْأَلْحَم

Some miscellaneous poems, kitâṣ, and rubā‘īs, on ff. 263b-273b.


As 1-273, 2 coll., each ll. 18; Nasta'lik; illuminated frontispieces on ff. 1b and 56b; size, 9½ in. by 5½ in. [Ouseley Add. 129.]
CATALOGUE OF PERSIAN MSS. 632

953

The same.
Contents:
The preface, on fol. 1b.
Kašidas, etc., on fol. 5a. Beginning as in the preceding copies.
Tarjībands and a few short mathnawis, on fol. 40b.
Beginning: مَعَ مَعِينٍ عَلَى
Ghazals in alphabetical order, except the first six, on fol. 66b. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy.
Rubā'is, on fol. 323b.
No date.
Ff. 341, 2 coll., each li. 15; Nasta'lij; illuminated frontispieces on ff. 1b and 66b; the first two pages richly adorned; size, 10½ in. by 6¼ in.
[Bodl. 539.]

954

Another copy of the second part of the first divān.
This copy of the second part of Jāmi's first divān bears the heading بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم— آخَذَ أَسْمَاَهُ عَلِيمَ حَكِيمَ, and begins without a preface:

According to Rieu i. p. 351, this biography was composed by Jāmi's disciple, 'Abd-al-azīz al-Lārī, the same who wrote the conclusion to Jami's Nafahat; noticed below in No. 960.

The proper order of ff. 172-178 is: 172, 174, 173, 176, 175, 177, 178.
No date. The scribe was Sayyid Jamāl bin Sayyid Muhammad.
Ff. 458, li. 17; Nasta'lij; illuminated frontispiece on fol. 10b; size, 8½ in. by 5¼ in.
[Cars. B. 12.]

955

Another copy of Jāmi's second divān.
The second divān of Jāmi, or the middle of the chain, collected from 10,000 baits of scattered poetry, A.D. 1479, when he was nearly seventy years old. It contains:

Preface in prose, on fol. 1b. Beginning as in Ouseley 288, No. 36.
Kašidas, on fol. 2b. Beginning: دُرِّسَ صَحِیِّهُ جَوَاتَرَ عَلِی
Ghazals in alphabetical order, on fol. 21b. Beginning: آَنُمَا النَّسَبِ عَلَیمُ خَلَقُهُ نَعَلَی عَلِی
Kītās, rubā'is, and fards, on fol. 155b.
No date.
Ff. 168, 2 coll., each li. 15; clear and distinct Nasta'lij; illuminated frontispiece; size, 10 in. by 6½ in.
[Hunt 629.]

956

Short selection of ghazals from Jāmi's diwāns.
Selected ghazals. Beginning:

Ff. 35-44, 2 coll., each li. 12; Nasta'lij; size, 7½ in. by 4½ in.
[Elliot 167.]

957

Another copy of Jāmi's Nafahāt-aluns, a good old copy of the Khulasat-aluns, or biographies of Sūfīs. Beginning the same as in Ouseley 288, No. 3: ﴿للَّمُدَّ الْمَلْكِ الْأَكْفَرِ ﻟِزَوْرَ قَلَبَ أَوْلِيَاءَ الْلَّهِ 
Collated throughout; a great number of marginal glosses and additions, especially in the first half of the MS. No date. The scribe was Dīst Muhammad bin Yār Muhammad ibn Darwish Muhammad.
Ff. 301, li. 23; illuminated frontispiece; Nastkhā; size, 10 in. by 6½ in.
[Elliot 284.]

958

The same.
Many marginal glosses and additions. The Nafahāt begin on fol. 10b. On ff. 10b-90 there is added a complete index. The copy is greatly injured in many places. Conclusion of the work on fol. 455b; the rest of the leaves (ff. 456b-458b) contains a very detailed and interesting account of Jāmi, both biographical and literary. Beginning: ﴿تَبْنَىَبْ هَذَا الْمَكْلََلُ الْأَكْفَرِ ﻟِهِمْ وَهَوَدَّ أَلْلَهُ ﺖَبَارُكَ وَعَلَیُّ عَلِی

Khulāsāt-al-ahfāz (خلاصة النفقات).
An abridgment of Jāmi's Jāmil, made in A.H. 927 = A.D. 1521, by Maḥmūd bin Ḥasan bin Maḥmūd al-samālānū (see ff. 1b, 8, 3b, and 223b), and enlarged by an account of some Shi'ahs of Fārs and Trāk, not mentioned in Jāmi's original work. It is entitled 'Khulāsāt-al-ahfāz' (see ff. 3b and 223b), and contains 232 biographies, the first of which is that of Abū-al-ḥāshīm Sāfī (on fol. 9b), and the last that of Shīrīn Maḥmor Muhammad Shirin Maḥxorī (on fol. 228b). Beginning: ﴿للَّمُدَّ الْمَلْكِ الْأَكْفَرِ ﻟِهِمْ وَهَوَدَّ أَلْلَهُ ﺖَبَارُكَ وَعَلَیُّ عَلِی

A complete index of the 232 Shi'ahs is found on the first four fly-leaves. No date. The scribe was Ḥabīb-
633
POETRY.

660
Hašhiyati-Nafahat-aluns (Glosses to the Nafahat).


Besides these glosses and Jāmī's life (see above, No. 958) 'Abd-alghafūr wrote a work, entitled نفاحات المتصرفTabs (glosses to Jāmī's commentary on the Kāfiyyah, comp. G. Flägel i. p. 21, and H. Khalifa v. p. 10,) and completed the same posthumously on the Kurān, which is styled 'Tafsīr-i-Jāmī'; see H. Khalifa ii. p. 357; No. 3249. This copy is not dated, but there are two seals of former owners on fol. 1, the first belonging to Muhammad Farrukhsīyār (who reigned from A.H. 1124 to 1131), the second to Muhammad Rādā bin Manlānā Ghulām Muhammad bin Manlānā Ahmad bin Manlānā Sulaimānī. An account of 'Abd-alghafūr, excerpted from 'Ali al Muḥsin al-Kāshīsī's (March. 122), the 18th of Jumādil-awwal, A.H. 1144 = A.D. 1731, November 18, is also found on the first page, probably written by the second owner, Muhammad Rādā.

Ff. 150, ll. 17; Nastālīk; size, 9½ in. by 5½ in. [Walker 73.]

661
Fragment of another work of the same title, Hašhiyati-Nafahat-aluns, or glosses to the Nafahat, by Muhammad bin Mahmūd Dihār Fānī, who died A.H. 1016 = A.D. 1607, 1608; comp. A. Sprenger, Catal., p. 393; Rieu ii. p. 816a, and the other work by the same author, under 'Ṣūfah.' Beginning: لله رَبّ العالمين و سَلَّمَ اللَّه عَلَي سَيْدَ الْأَنْبِئَاء مَحَمَّدٍ وَسَلَّمَ وَبَركَتَهُ جَمِيعًا جُنُودَ الله

No date. Many slight lacunae. It breaks off with the words...

Ff. 221a–236b, II. 17; Nastālīk; size, 8½ in. by 5 in. [Walker 120.]

962
Another copy of Jāmī's Bahāristān.

Beginning: جو مرح امر دی بالی زخار أت

Copied A.H. 926 = A.D. 1520, by Ḥājī Khalil bin Ḥājī 'Ali.

Ff. 124, ll. 13; Naskh; size, 7¼ in. by 5½ in. [Seld. 31.]

963
The same.

This splendid copy was finished at Lāhūr, the 23rd (Daibādī) of the month Bahman, in the year 39 (1983). Sir Gore Ouseley makes the following statement about it (written on the fly-leaves, A.D. 1817): "This most curious and beautiful volume, written in the finest Nastālīk character by the famous scribe Muhammad Hussein, who, in consequence of his inimitable penmanship, obtained the title of Zerin Kālm, or pen of gold, was transcribed at Lāhūr for the emperor of Hindustan, and finished about 1575 in the Christian era (A.H. 983). No less than sixteen painters of the greatest eminence contributed to the embellishment of this beautiful MS. Five were employed upon the illumination and marginal arabesques, viz. Khezer, Shmān, Mkhlish, Ahmed, and Akhlās; on the hunting scenes and animals, three, viz. Emād, Husseini, and Ustād Ikbā; on coloured paintings which illustrate the work, five, viz. Miskināh, Mādūn, Makūn, Basāwān, and Laal; and on painting the faces in the vignettes and margins, three, viz. Sindās, Khīnistān, and Bāshāndāl.

This MS, came into Shāhjahān's library A.H. 1020, the 8th of Jumādil-aathānī, A.H. 1611, August 18; see that emperor's autograph on fol. 18, and into Sir Gore Ouseley's A.H. 1215, the 4th of Ṭumbār (A.H. 1800, May 28). A second autograph of one of Timūr's imperial descendants is also found on fol. 18.

Ff. 67, ll. 14: excellent Nastālīk, written on paper of different colours, embellished with ornaments, drawings, arabesques, etc., in gold; illuminated frontispiece: a vignette on fol. 1; beautiful miniature paintings on ff. 25a, 27b, 29a, 35a, and 43b; binding, red velvet with gilt appendages, both in the middle and at all the corners; size, 11¼ in. by 7½ in. [Elliot 254.]

964
The same.

Raudāh I, on fol. 3b; II, on fol. 11b; III, on fol. 18b; IV, on fol. 25b; V, on fol. 33b; VI, on fol. 45b; VII, on fol. 59b; VIII, on fol. 77b.

No date.

Ff. 1–86, II. 15; Nastālīk; size, 8½ in. by 5½ in. [Ouseley Add. 97.]
965
Another copy of Jāmi’s Rūka’tāt.
Jāmi’s letters. Beginning: بعد ازانشان صاحبنا مکارم...
Dated the 19th of Dhū-al-qa’dah, A. H. 1069 = A. D. 1659, August 8.
Fr. 78, ill 15; Nasta’līq; the first page supplied later; size, 9½ in. by 5½ in.
[Fraser 51.]

966
Another copy of Jāmi’s Ashī’at-allama’at.
Beginning the same as in Ouseley 288, No. 11: ولوا
A very large number of explanatory glosses on the margin. Between ff. 5 and 6 there is inserted as a kind of commentary a short pamphlet, ff. 8, entitled مأتمخ الصائدة و سلام رسل الله الاكتذائات امًا بعد نموذه من آيت الله. Ff. 112, ill 14; Nasta’līq; illuminated frontispiece; size, 9½ in. by 6½ in.
[Walker 84.]

967
Another copy of Jāmi’s Shawāhīd-al-ḥaqqawwat.
Jāmi’s work on the evidences of prophecy. Beginning as usual: ثم هو الذي ارسلرا مكثرين...
Comp. Ouseley 288, No. 4.
The muqaddimah begins on fol. 3b; the first rukn, on fol. 5b; the second rukn, on fol. 14b; the third rukn, on fol. 25b; the fourth rukn, on fol. 37b; the fifth rukn, on fol. 88b; the sixth rukn, on fol. 97b; the seventh rukn, on fol. 148b; the khātīmah, on fol. 156b. The headings of the muqaddimah and the first six rukns are quoted by J. Auner, p. 102; we add those of the seventh rukn and of the khātīmah (wanting in Auner’s copy):

This excellent copy was finished by Nār-al-dīn Muḥammad al-Wāḥī, at the end of the month Jumādā-al-ard, A. H. 951 = A. D. 1544, middle of August. Many marginal glosses and additions.
Ff. 159, ill 23; Naskh; size, 9½ in. by 7 in.
[Ouseley Add. 124.]

968
The same.
Muqaddimah, on fol. 3b; Rukn I, on fol. 6b; II, on fol. 16b; III, on fol. 29b; IV, on fol. 42b; V, on fol. 100b; VI, on fol. 109b; VII, on fol. 166b; Khātīmah, on fol. 176b. It ends without a colophon on fol. 179b; and the last thirteen or fourteen leaves are filled with various pieces in prose and verse, for instance, a prayer in Arabic, on fol. 180b; a prayer in Persian, on fol. 185b; a Fāṭima in Muraḍa al-qamar; a series of astronomical and chronological tables on ff. 184b-190b; and incoherent bits of Persian poetry and prose on the remaining leaves.
Ff. 192, ill 23; Naskh; size, 10 in. by 6½ in.
[Hunt. Don. 17.]

969
Another copy of Jāmi’s Risālah fi-al’arūd.
Jāmi’s treatise on metrical art, beginning as in Ouseley 288, No. 33: سنة وفر فلادره الحك...
No date.
Ff. 21, ill 15; Nasta’līq; size, 7½ in. by 4½ in.
[Walker 34.]

970
Another copy of Jāmi’s Alfsawā’id-aldīyyah.
Jāmi’s commentary on Ibn Ḥajīl’s Kāfiyah, entitled الدسوق الصائدة والصلى عليه، and beginning: للحمد الله والصلاة المباركة...
Comp. Ouseley 288, No. 2. It opens here on fol. 8b, and closes on fol. 249b. The first seven leaves, as well as the margin of almost all the leaves of this copy, are fully covered with glosses, written in a much smaller hand. Many interlinear explanations besides. On fol. 251b begins a tract. Much other scribbling of no consequence on the fly-leaves. No date.
Ff. 253, ill 17; Nasta’līq; a few pages supplied by other hands; size, 9½ in. by 5½ in.
[Fraser 4.]

971
Another copy of Jāmi’s Lawā’il.
Jāmi’s work on Ṣafism, called لواه در بيان معاني...
Comp. Ouseley 288, No. 16. Beginning: صوان لا حسيح نان عليك كيف وكيف نان...
This copy was written in the month Dhū-al-qa’dah, A. H. 1038 = A. D. 1629, June, July, by Muḥammad Fāzīl Anjūdānī.
Ff. 63b-8a, ill 16; Nasta’līq; size, 8½ in. by 4½ in.
[Laud. 265.]

972
The same.
No date.
Ff. 31, ill 10; large Nasta’līq; size, 9½ in. by 7 in.
[Bodl. 502.]

973
The same.
Copied by Māmah bin Mas’ūd bin Yahlī’ā al-ḥādī. No date.
Ff. 10-31, ill 15; Nasta’līq; the first five pages supplied later on more modern paper; size, 7½ in. by 4 in.
[Masri. 83.]

974
The same.
This copy ends on fol. 23b, not dated. Some ornaments. On ff. 23b-24b follows an appendix on ‘licen-
tiae poeticae.' Beginning: "ما آسین نود بنده داغ نهان پیدا چنان سوخت داغ او که گردید استخوان بیدا"

On the first page two kitâs of Sâth and two of an anonymous poet. A short note in Turkish at the end.

Ff. 24, ll. 16; small Nasta’ík; size, 6¼ in. by 3¼ in. [Ouseley 137.]

975

The same.

Copied A.D. 1797. In the colophon this treatise is by mistake ascribed to Shaikh Sa’di of Shiráz.

Ff. 25-39, ll. 19; Nasta’ík; size, 12½ in. by 9¾ in. [Ouseley Add. 4.]

976

Another copy of Jâmi’s Nakî-al-nusûs.

Jâmi’s commentary on Ibn ‘Arabî’s Tafsîr al-Qur’ân; comp. Ouseley 288, No. 9. Beginning the same:

"لله للجى جعل سِناتْلbreadth of verse."

This copy was finished the 4th of Jumâda-al-thani, A.H. 573=d. A.D. 1747, July 9, by Mîrâmî bin Zain-al-abîdin arîdawi. Many marginal glosses and additions.

Ff. 146, ll. 17; Nasta’ík; size, 9¾ in. by 5¼ in. [Walker 75.]

977

Divân-i-Khâkî (Divan Hakki) (ديوان حکی).
The lyrical poems of Kâsimbeg Khâkî, probably identical with Maulânâ Khâkî, who is quoted in the Safmah (Elliot Coll. 409, No. 21, on fol. 21½) as contemporary with and a rival of Jâmi. An ‘Abdallâh Khâkî of Shiráz, who served under the Ak-khyurînîs and died A.H. 502=d. A.D. 1496, 1497, is mentioned in Rieu iii. p. 886. This divân contains only ghazals in alphabetical order. Beginning:

"هم سفرنا بفیمعش شد دل غور چوارما سوی اتّلیم جنگن گوغلح متتّر چررما"

Copied by Ibn Sayyid Hasan-al-husnâinî.

Ff. 109-177, 2 coll., each ll. 14-16; Nasta’ík; size, 8½ in. by 4¼ in. [Seed, sup. 28.]

978

Selections from Humâyîn’s poems (هَمْوَیّن).


Beginning:

"خوان نوال تست غدی (نِئکَسِ نَئکَن) تخت چان ما آلم"

Selections from the diwan of Amir Makhbûl.

Selected ghazals of Amir Makhbûl, one of the court-poets of Sultan Husain Bâikârâ (A.H. 673-911=d. A.D. 1273-1306); comp. Makhzan-al-ghara’îb, Elliot 395, fol. 385a, No. 2307. Beginning:

"شكر جدا كهو أثر حسن يار ما در عاشقي لدشت همه زرگار ما"

No date.

Ff. 52-60, 2 coll., each ll. 12; Nasta’ík; size, 7½ in. by 4½ in. [Elliot 167.]

979

Selections from Nihânî’s ghazals.

Selected ghazals of Nihânî (نيناني) (نهانی) (نهانی), probably the same poetess who is mentioned in A. Sprenger, Catal., p. 11, No. 5, and in Makhzan-al-ghara’îb, Elliot 395, fol. 463a, No. 2843, as sister of Sultan Husain Mirza’s vizir Khwâjah Afdâl, on fol. 159a-159b. Beginning:

"برغي دشمان ای دوست با من کن ملتومن یازدی وفا کن ام من آپر اسیر بر نا من اوتوان ما"

A masudas by the same, on fol. 152b-156b. Beginning:

"آور بهای قادص فرخند، بیای آن"

On fol. 157b there is added by another hand a ghazal of Hâfiz. Beginning:

"نیو بیارسنت ودر آن قروش که خوشدل بانی (Brockhans, 565.) No date.

Ff. 159b-163b and 152b-156b, 2 coll., each ll. 12; Nasta’ík; size, 7½ in. by 4½ in. [Elliot 167.]

981

Divân-i-Suhailî (Divan Suhaili) (ديوان سهیلی).
The lyrical works of Amir Nizâm-al-dîn Ahmad Suhailî, to whom Hüsain Wâ’îd dedicated his celebrated Persian paraphrase of Kalilah and Dimnah, the Anwâr-i-Suhailî. He was vizir of Sultan Husain Mirza, and wrote, besides a Persian and a Turkish diwan, a mathnavî, Lailâ and Majnûn, and died A.H. 607=d. A.D. 1501. 1502; comp. Atashkeda, Ouseley Add. 183, No. 39, on fol. 10b; A. Sprenger, Catal., p. 20, No. 149, pp. 78 and 572; Rieu ii. p. 756.

Contents:

Ghazals in alphabetical order (except the third and fourth rhyming in نکسِ نَئکَن) (نِئکَسِ نَئکَن). Beginning on fol. 1b:

"خوان نوال تست غدی (نِئکَسِ نَئکَن) تخت چان ما آلم"
The beginning of the second ghazal, محقق مركز، is the bait quoted in Sprenger.

Tarjat, some kitaabs, and short mathnawis, on fol. 83r.

Beginning of the first tarjat:

بدا ساتي آن ساغر سیم در - که در سبیل او یاد داد مقر
Rubâ'is and mu'ammâs (riddles), on fol. 92b.

Beginning:

آنان سرا سه و خسیست و خیال
موجود آجال حس و حس همّین

Not dated. An old MS; the transcriber was Sultan Muhammad Khâmîn.

Ff. 98, 2 coll., each ll. 14; Nasta'îk: illuminated frontispiece; the original leaves are put into a modern margin of various colours, red, yellow, and blue; bound in red velvet; size, 8½ in. by 5½ in.

[ELLIOT 162.]

982

Lailâ and Majnûn (اللیلا و مجنون). A mathnawi, entitled 'Laila and Majnun,' completed the 11th of Ramadan, A.H. 889 = A.D. 1484, October 2; see fol. 97r, last line, and fol. 97b, first line:

کشم جو در شن فساد در فرز
بدو آزم رمان کشتی ده روز
و حصر بهترین عالم
نهمد که لدی به یار دم

and dedicated to Sultan Hussain Mirza, see fol. 11b, last line but one. Beginning:

علم و ظاهار العمال - الشکر لکاف الطازر

Although the author's name does not occur anywhere, there is no doubt that we have here the very rare Laila and Majnun by Amir Suhailli, and this is further corroborated by the fact that some minor poems of the same Suhailli are found on other margins-columns of this MS. Copied A.H. 991 = A.D. 1583.

Margin-column, ff. 1-98, ll. 22; Nasta'îk. [FRASER 91.]

983

Miscellaneous poetry by Suhailli.

Poetical miscellanies, consisting of a mathnawi-fragment, some kashidas, kitaabs, rubâ'is, and riddles. The rubâ'is and riddles are composed by Suhailli (headed راعیات یمه), and quite agree with those in Elliot 102. The takhlilus in the last kitâb is likewise Suhailli, therefore we believe the whole of these miscellanies belong to him.

Initial bait of the mathnawi-fragment, on fol. 149b:

وصف بکشا بعید عبید و مثل - بطریق تمام و ذوق کمال

Beginning of the first kashidah, on fol. 153b:

بدا میر شمیع جز بر صیح و مسمات نبات کارش از

Rubâ'is, on fol. 167a; the first corresponds to Elliot 102, fol. 94b, l. 4.

Riddles, on fol. 171b; the first corresponds to Elliot 102, fol. 97b, l. 7.

Copied A.H. 991 = A.D. 1583.

Margin-column, ff. 149b-154b and 160b-172r, ll. 22; centre-columns, ff. 171b and 172b, ll. 13; Nasta'îk. [FRASER 91.]

984

Selections from Saifi 'Arûdî's diwan.

Some ghazals by Saifi 'Arûdî of Bakhârâ, the contemporary and friend of Jâmi, and author of the work عروض معین, who died A.H. 900 = A.D. 1503, 1504, see A. Sprenger, Catal., p. 20, No. 159; Rieu ii. p. 575 sq.; Atashkâda, Ouseley Add. 183, No. 719, on fol. 187b; and Makhammad-al-gharâbî, Elliot 395, No. 991, on fol. 177a, where a bait, found in one of these ghazals, is quoted. Arrangement alphabetical, commencing with the rhyme-letter م. Beginning:

دود از جان اسم جانی که دارم

No date.

Ff. 9-106, 2 coll., each ll. 15; Nasta'îk; size, 8½ in. by 5½ in.

[ELLIOT 184.]

985

'All d'Au Jâr (عدل و عجر). A mathnawi on moral and ethical matters by Kâdî Ikhtiyâr of Turbat, entitled, according to the colophon, 'Justice and Injustice' (عدل و عجر). The author, who dedicated his work to Sultan 'Abd al-Mu'min al-basîlî (who reigned A.H. 929-930 = A.D. 1523-1524), was contemporary with Hîshâb, put to death A.H. 939, with a mathnawi of whom this poem is bound together. Beginning:

بنام خدا ابتدا میکنم - سر نامه نام منکم

On fol. 24b the poet relates, that at the very moment he had finished that part of the poem, viz., the description of the spring (صفت بهار, on fol. 22b), the Timûrîde Sultan 'Hasan Mirzâ (who died A.H. 941) sent a most benevolent letter to him, and offered him the prime-minister's office at his court, but he excused himself with:

استغفا از منامه و قلع تعقیب از مردان:

The date of the composition of this mathnawi seems therefore to lie between A.H. 909 and 911 = A.D. 1503 and 1505, 1506.


Ff. 1-106, 2 coll., each ll. 12, and a third on the margin, ll. 28; Nasta'îk; illuminated frontispiece; size, 9½ in. by 6½ in.

[ELLIOT 335.]

986

Diwan-i-Mâni (دیوان مانی). The diwan of Mâni of Mashhad; another tradition makes Mâzâdârân his native country. He was in the service of Muhammad Muhîn Mirzâ, the son of Sultan Hüsain Mirzâ, and was killed by the 'Uzbegs A.H. 913 = A.D. 1507, 1508. See A. Sprenger, Catal., p. 483; Catalogue des MSS. et Xylographes, p. 396.

Contents:

Four ghazals in praise of God, on fol. 362b. Beginning:

زهی زمین تو بی‌پناه نشان هم

حدادی از تو پناه نشان از آن هم

[ELLIOT 339.]
Ghazals, on fol. 365b, arranged alphabetically. Beginning:

ای روز شانج آل آموزش را
آب و شب دن آو دن کلمن زبان را
Mukatta’āt, rubā’īs, mukhammasat, and mufradāt, on ff. 402b-411a. Beginning:

چند در دن خاص حصرشب شاء
ساز می‌نواست می‌گوید

This copy was finished A.H. 944, in the first Jamādā = A.D. 1537, October, November.

Beginning of the initial poem (with the wrong takhallus instead of مکا (مکا)

زم آر ای یوسف خود در جهن باشد مرا
همچون میمون از غمش بیت لزن باشد مرا
No date.

Ff. 101v-108b, ll. 12; Nasta’lik; size, 7½ in. by 4½ in. [Elliot 167.]

989

Mu’nis-alahhāb (مؤمن الرحمان) (The garden of Iran), a very rare and interesting matnawī, containing the story of Bahram and Bihruz, composed by Hālī, that is, Maulānā Kamāl-āl-đin Banā’ī, who uses also the takhallus Hālī in several of his ghazals. He was the pupil of Muhammad Yahyā bin Ubaid-āl-lāh, and died, according to Sāmī, Tākī Kāshi, etc., in the massacre of Shāh Ismā’īl’s A.H. 918 = A.D. 1512, 1513; comp. A. Sprenger, Cat. Catalog. p. 921; Rieu i. p. 351b; Mehren, p. 41; Not. et Extr. iv. 289; and Steward, p. 73. (The Khulāsāt-al-āfār fixes his death in A.H. 909, but that is wrong, for Bābur saw him in 911, comp. Mémoires de Baber par Pavet de Courteille, i. p. 406.) The title of the matnawī occurs on fol. 33v, l. 2:

نام و شهاده باج ایم . تاک روش کد جارم ارم .

The mention of the poet’s native place, Harat, on fol. 29b, l. 9 sq.

Beginning of the poem:

ای وجوش تو اصل کل وجود
همی و بوده و خوابه بود

When Hālī or Banā’ī wrote this work, Jāmī was already dead; that we learn from the phrase تقدس و سر مناسخ added to that poet’s name, on fol. 58v, l. 6. Sāmī’s statement, therefore, that the poem was dedicated to Sultan Ya’kūb, cannot possibly be correct, as the latter was already dead, A.H. 896 = A.D. 1490, 1491; there is, moreover, no such dedication found in this copy, although the Sultan’s name is quoted several times.

No date.

Ff. 272, 2 coll., each ll. 15; Nasta’lik; mounted MS.; small illuminated frontispiece; size, 9 in. by 5 in. [Elliot 255.]

988

Selections from Fidā’ī’s and Banā’ī’s diwāns (انخاب) (شعرت فداء و بنيان).

Some ghazals by Fidā’ī (who died A.H. 927 = A.D. 1521; see Rieu ii. fol. 650b), a son of the celebrated commentator of Shabistān’s Gulsan-i-rāz, Muhammad bin Yahyā bin ‘Ali aljāfān al-āliji al-mubarakshī, with the takhallus Asrī; comp. also Safinah, Elliot 400. No. 323, on fol. 117a, and by Banā’ī of Harat, the author of the preceding matnawī.

باغ ایم

Beginning of the initial poem (with the wrong takhallus instead of مکا (مکا)

زم آر ای یوسف خود در جهن باشد مرا
همچون میمون از غمش بیت لزن باشد مرا
No date.

Ff. 101v-108b, ll. 12; Nasta’lik; size, 7½ in. by 4½ in. [Elliot 167.]

990

Diwan-i-Asafi (بدوان آصفی) (The lyric poems of Khwājā Asfāhī, the son of Mu’ṣīm-al-čin Nīmat-āl-lāh, Sultan Abū Sa’īd’s wazir. He was the pupil of Jāmī and the friend of Mir ‘Ali Shir, and died, according to the best authorities, A.H. 923 = A.D. 1517, comp. Rieu ii. p. 651 sq. Other less trustworthy dates are 920 and 928. Comp. also A. Sprenger, Cat. Catalog. p. 310; G. Flügel i. p. 578; W. Fritsche, p. 74; and the Khulāsāt-al-āfār, Elliot 181, No. 22, on fol. 23b. This diwan contains ghazals in alphabetical order (on ff. 1-69), and a few khaṣ’as and rubā’īs at the end (on ff. 69b-72b). Beginning of the ghazals:

ساز آباد خداوند و زردریت را
با موده مهریت یار حس مسلمانی را
No date.

Ff. 72, 2 coll., each ll. 15; careless Nasta’lik; size, 10 in. by 5½ in. [Walker 88.]

991

Selections from the same diwan.

Some ghazals by the same Asfāhī, in alphabetical order.
order, ending with the rhyme-letter ض. Beginning the same as in the preceding copy.

No date.

Ff. 17a-24b, 2 coll., each ll. 15; Nasta'lik; size, 8¼ in. by 5½ in. [Elliot 134.]

992

Diwán-i-Bába Fíghání (ديوان بابا فيغاني)


Contents:

Kasidas, on fol. 1b, in the first half (ff. 1b—26b) alphabetically arranged, in the second without any order. Beginning:

باز آس سمن و لُل چنس آرست جهان
جان زارد شد از لطف جوانها
The bait quoted in Sprenger is not found here.

Ghazals, in alphabetical order, on fol. 40b. Beginning the same as in Ricci, Sprenger, and Aümer:

ای سر نام نام تو نقل که کشای را آن

Nine mukáta'át, on fol. 197a. Beginning:

حالم من و نحوه مثل آتش است و هنی آن

Thirty-six rubáís, on fol. 198a. Beginning:

در لوح عدم بود نهان نفت و وجود آن

Sixty-one single baits and completies, on fol. 201b. Beginning:

دنمی کرتن جدا سازد سرم تبیغ جنفی او

On fol. 9a there is probably a first bait missing before the first; and likewise on fol. 50a (comp. the next copy, Elliot 45, fol. 110b, l. 1). Occasionally there are various readings on the margin. There is no colophon on fol. 206a, but the following date appears on fol. 206b: Rabí‘-alawwal, A.H. 1223 = A.D. 1808, April, May.

Ff. 206, 2 coll., each ll. 14; two illuminated frontispieces on ff. 1a and 40b; on ff. 1b, 5b, 40b, and 41a margin and text are very richly ornamented in gold and various other colours; Nasta'lik; size, 8½ in. by 5¼ in. [Elliot 19.]

993

The same.

Another copy of the same diwán, but only containing the ghazals, beginning as in the previous copy, but the order, although alphabetical, differs from that in Elliot 49. One hemistich is missing on fol. 168a, l. 2.

On fol. 214b are added one kif'ah and thirteen rubáís; the kif'ah agrees with the first in Elliot 49, and the first rubái is also identical with the initial one in that copy:

در لوح عدم آن

This copy is dated A.H. 1219 = A.D. 1804, 1805.

Ff. 165a—213b, 2 coll., each ll. 15; Nasta'lik; size, 6½ in. by 7 in. [Elliot 45.]

994

Selections from Fíghání's ghazals (انتخاب اشعار فيغاني).

Some ghazals by the same Fíghání. Beginning:

رئیس که داشتی ای کل همیشه خار مرا
نماد پیش کسان هیچ اعتبار مرا

No date.

Ff. 91b-101a, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4½ in. [Elliot 167.]

995

Selections from the diwán of Áhi.

Some ghazals and a few rubáís by Áhi, a Turkish Amir, who died A.H. 927 = A.D. 1521; comp. A. Sprenger, Catal., 13b; G. Flügel i. p. 578; W. Pertsch, p. 74; Ricci ii. p. 736. Alphabetical order. Beginning:

ای صد خیال از کل روی تو لاله را آن

No date.

Ff. 33b-48b, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 8½ in. by 5½ in. [Elliot 134.]

Hátífi (نوس. 996-1016).

996

Lailá and Majnún (لیلی و مجنون)


Edited by Sir W. Jones, Calcutta, 1788.

Beginning:

این نامه که خامه کرک نیاد
تویت قبول روزبه بدان

Copied A.H. 982 = A.D. 1574, 1575.

Margin-column, ff. 1b—91b, ll. 12-17, partly two hemistichs, and partly only one in the line; Nasta'lik, by different hands. [Laud 216.]

997

The same.

Dated the 27th of Shában, A.H. 1033 = A.D. 1624, June 14, by Jamshid. On the margin of the last page there is written, by another hand, the name of Sayyid ‘Umar ibn Sayyid alkhallâb (probably a former owner).

Ff. 68, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 5½ in. [Walker 35.]

998

The same.

Dated the 19th of Rajáb, A.H. 1038 = A.D. 1629, March 14. Ff. 275 and 276 are inserted in this manuscript by mistake; they belong to a Hindustání poem, found in another portion of the same MS. Fol. 274
must be immediately followed by fol. 277, as the catchword proves. Many leaves injured at the top.

Fr. 225–295, 2 coll., each ll. 13–15; careless and unequal Nastā‘lik; size, 8½ in. by 4¼ in. [Seld. sup. 28.]

999

The same.

A very good and correct copy. There is no date, but an entry by Mr. J. Gelden, on fol. 15, states that this MS. was presented to him in January, A.D. 1648 = A.H. 1057, Dhū-al-Ḥijjah, to 1058, Muharram, by Mr. Gilbert North.

Fr. 82, 2 coll., each ll. 12; Nastā‘lik; illuminated frontispiece, the first two pages richly adorned; miniature paintings on ff. 16°, 23°, 42°, 62°, and 67°; size, 8 in. by 5 in. [Seld. 34.]

1000

The same.

This copy was finished the 9th of Jumādā-al-thānī, A. H. 1077 = A. D. 1666, December 7, at Bābdar. Collated throughout.

Fr. 62, 2 coll., each ll. 16; Nastā‘lik; size, 8½ in. by 4¼ in. [Walker 49.]

1001

The same.

This copy was finished the 9th of Rabi‘-al-akhir, A. H. 1096 = A. D. 1685, March 15, by Shaikh Jān Muḥammad Sākīn Husain (the rest indistinctly written).

Fr. 68, 2 coll., each ll. 15; Nastā‘lik; quite without ornaments; size, 8 in. by 4¼ in. [Elliot 222.]

1002

The same.

Dated the 17th of Ramadān, A. H. 1139 = A. D. 1727, May 8.

Margin-column, ff. 386°–461°, ll. 28; Nastā‘lik, mixed with Siūkasta; no ornaments. [Elliot 122.]

1003

The same.

This copy was finished in Ḥarāt the 26th of Ṣafar, A. H. 1197 = A. D. 1783, January 31.

Fr. 103, 2 coll., each ll. 10; Nastā‘lik; size, 6½ in. by 4¼ in. [Ouseley 126.]

1004

The same.

This copy, a little worm-eaten, has as date only the 9th of Sha‘bān (no year is added), by ‘Abd-al-Ḥalāl Sātār Kāmil at Jāhāngirnagar.

Fr. 65, 2 coll., each ll. 15; Nastā‘lik; size, 7½ in. by 4½ in. [Ouseley 89.]

1005

Fragments of Ḥāṭīfī’s Laila and Majnūn.

Fol. 3°, l. 7 to fol. 5°, l. 7 agree with Elliot 232, fol. 4°, l. 4 to fol. 5°, l. 11. Beginning:

ای در بر دیما نی پیچ سود آل

Fol. 5°, l. 8 to fol. 7°, l. 2 agree with Elliot 232, fol. 8°, l. 1 to fol. 9°, last line. Beginning:

آن اوج سپر عرب را می‌الله

Fol. 25°, l. 11 to fol. 32°, last line agree with Elliot 232, fol. 31°, l. 12 to fol. 35°, last line. Beginning:

شیاها نامار و دلستگی الله

Written by Shāh Muḥammad of Nishāpūr, A. H. 96 (1096 = A. D. 1685).

Fr. 3°–7° and 25°–32°, 2 coll., each ll. 9; large and distinct Nastā‘lik on brown paper; pictures on ff. 29° and 30°; size, 8½ in. by 5½ in. [Elliot 249.]

1006

Timūrnāma (تیمورنامه).

The Timūrnāma by Ḥāṭīfī, an imitation of Nīzāmī’s Iskandarnāma, comprising the life and victories of the great Tātār conqueror; comp. Rieu ii. p. 633; A. Sprenger, Catal., p. 421; Cat. des MSS. et Xylographes, p. 381; J. Auner, p. 34, etc. Beginning:

بنام خداوند که فکر خرد - دنیار که تا کشیده او بسد

This copy was finished in the month Jumādā-al-thānī, A. H. 934, only seven years after the poet’s death (A. D. 1628, February, March), by Kamāl-al-dīn Husain, the son of Jalāl-al-dīn Muḥammad. A full account of Ḥāṭīfī and his Timūrnāma is written on the fly-leaves of this copy by Sir Gore Ouseley, on the authority of the Atashkada and the Haft Iklīm.

Fr. 202, 2 coll., each ll. 12; Nastā‘lik; miniature paintings on ff. 24°, 48°, 74°, 87°, 100°, 103°, and 159°; illuminated frontispiece; gilt binding; size, 9½ in. by 5½ in. [Elliot 403.]

1007

The same.

Dated the 5th of Shawwāl, A. H. 983 = A. D. 1576, January 7.

Two centre-columns, ff. 153, ll. 15; Nastā‘lik; illuminated frontispiece; size, 9½ in. by 6½ in. [Laud 301.]

1008

The same.

Another rather incorrect copy of the Timūrnāma. Beginning:

بنام خداوند که فهم و خیرد (!)

نیماه که تا کنید آوازه برد (!)

No date. Archbishop Laud acquired this MS. A. D. 1633 = A. H. 1042, 1043.

Fr. 149, 2 coll., each ll. 15; Nastā‘lik; large waterspots throughout; size, 9½ in. by 6 in. [Laud 94.]

1009

The same.

This correct and beautiful copy is not dated, but must have been written before A. D. 1627 = A. H. 1044, 1045, the year of its acquisition by Archbishop Laud.

Fr. 166, 2 coll., each ll. 14; illuminated frontispiece; the first two pages adorned with arabesques in blue, gold, and other colours; size, 10½ in. by 6½ in. [Laud 308.]
1010

The same.
The scribe's name is Sayyid Mūsā bin Sayyid Ya'kūb; it seems to have been written in the eleventh century.

On the first page are seals of former possessors: 'AbdAllah Muhammad, A. H. 1140 = A. D. 1727, 1728 (the same on the last page), and Asfar 'Ali, A. H. 1163 = A. D. 1750.

Fr. 15b, 2 coll., each ll. 15; on the last two leaves an additional margin-column; small Nasta'lik; illuminated frontispiece; in the first half the headings are written in red ink, afterwards they are omitted; size, 7½ in. by 4 in. [Ouseley 124.]

1011

The same.

Copied A. H. 1105 = A. D. 1693. 1694, by Muhammad Kasim of Shirāz.

Two centre-columns, ff. 233, ll. 10; Nasta'lik; illuminated frontispiece; the first two pages beautifully adorned; illuminated headings throughout; miniature paintings on ff. 50b, 51a, 89b, and 90b; size, 12 in. by 7 in. [Flaeren 87.]

1012

The same.

Not dated.

Fr. 118, 2 coll., each ll. 15; small illuminated frontispiece; Nasta'lik; size, 8½ in. by 5 in. [Thurston 16.]

1013

Khusrav and Shirin (خرس و شرین).

A mathnawi, called 'Khusrau and Shirin,' by Hātīfī; comp. A. Sprenger, Catal., p. 422; G. Flügel i. p. 581.

Beginning:

خداوردنا بعشق زندگی ده - پیغم ناجا شرین

Copied in Samarkand, A. H. 989 = A. D. 1581, 1582, by Mirak bin Khāwand Muhammad Shāikh.

Fr. 1-67, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; the first two pages richly embellished; headings in gold and blue; size, 9 in. by 6¼ in. [Elliot 206.]

1014

The same.

Not dated; tenth century.

Fr. 92, 2 coll., each ll. 11; Nasta'lik; the first two pages are richly illuminated, the headings all written in gold; pictures on ff. 25b, 36b, 48b, 60a, and 89b; size, 8½ in. by 5¾ in. [Ouseley 19.]

1015

Fragments of Hātīfī's Khusrav and Shirin.

This portion of Hātīfī's mathnawi comprises the two following chapters:

Aru madīn shahādah āyāt bārāzī munāfikān (comp. Ouseley 19, fol. 30b, l. 1, to fol. 33b, last line) and


Fr. 15-34, 2 coll., each ll. 9; large and distinct Nasta'lik; pictures on ff. 17a and 18a; size, 8¼ in. by 5½ in. [Elliot 249.]

1016

Haft Manzār (هفت منظر).

Haft Manzār, an imitation of Nīzāmī's Haft Paikār, by Hātīfī. It contains, like its prototype, the history of Fahrāngūr; comp. Rieu ii. p. 655; Ouseley, Biogr. Notices, pp. 143-145; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylographes. p. 383; A. F. Mehren, p. 42; J. Anumer. p. 34 (where it is wrongly called "heft of Nishapūr" instead of "heft of Tabriz"). And Flügel, in Wiener Jahrbücher für Literatur, Band 47; Anzeigeblatt. No. 56. Sir Gore Ouseley's account of Hātīfī's life and poetry is written by himself on the fly-leaf of this MS.

Beginning:

ای تو گردند صمیم خوی - نام توم صفحه لرز

Dated the 10th of Ramadān, A. H. 946 = A. D. 1540, January 19, by Shāh Muhammad of Nishapūr.

Fr. 92, 2 coll., each ll. 14; Nasta'lik; small illuminated frontispiece; each column surrounded by gold stripes; all the leaves sprinkled with gold; miniature paintings on ff. 12b, 17b, 28b, 44b, 58b, 68b, 77b, and 84b; size, 8½ in. by 5 in. [Elliot 161.]

1017

Kāshida-i 'Umīdī (قصيدة أميدى).

One kāshida by Umīdī of Rāi, who, according to the Habibi-āsiyār and the Lahbaltawīrāk, was murdered A. H. 930 = A. D. 1524; see Rieu iii. p. 1091. However, the earlier date of his death, viz. A. H. 925 = A. D. 1519, which is given in all tadhkiras, finds some corroboration from the chronogram, آ ذ خو د م ا بم آ (925), quoted by the author of the Khulasat-al-alfākār, Elliot 181, No. 21, on fol. 2a, who states besides, that the poet was killed in Tabrān by Shāh Nūrūt-ālāb, the father of Shāh Kāsim Nūrbakhs, under Shāh Ismā'īl Şafawī. According to the Safawī, Elliot 400, No. 47, on fol. 28b, he was killed in Rāi, by Kiwān-ālīn.

This kāshida is quoted as the first in the Khulasat-al-alfākār, and begins:

زهی طلاخند بفرز رکاب

فرزند چو بر آسمان چشم ناحت

No date.

Fr. 1-3, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4½ in. [Marsh. 85.]

1018

Selections from the diwan of Abhi Khūrānšānī.

Some ghazzals and rubā'is by Abhi of Khūrānšānī, who died in Tabrīz, A. H. 934 = A. D. 1527, 1528; comp. A. Sprenger, Catal., p. 319; Rieu ii. p. 657. Beginning:

دو جمشید فرش آن منزل که سازی چند علی آن آنا

No date.

Fr. 122a-151b, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4¾ in. [Elliot 167.]
**Hilālī (Nos. 1019–1026).**

**1019**


**Contents:**

Ghazals, in alphabetical order, on fol. 1b. Beginning:

ای تو (نور) خدا در نظر زرو تو مارا لع

Rīfās and rubāis, on fol. 73a. Beginning:

کس که حک کند نسته حکارکردن

This copy is dated the 2nd of Rabī‘-alawwal, A. H. 1064 = A. D. 1654, January 21.

Ff. 77, 2 coll., each ii. 15; Nasta‘īlī; size, 9½ in. by 5¼ in. [Walker 623]

**1020**

Selections from the same diwan. Selected ghazals from Hilālī’s diwan. Beginning:

جان خوشمت ایام نمی خواهم که چان گذرم ترا

No date.

Ff. 63a–75a, 2 coll., each ii. 12; Nasta‘īlī; size, 7¼ in. by 4½ in. [Elliot 167]

**1021**

Shorter selections from the same.

Ghazals, in alphabetical order. Beginning:

زبان می بیند شاه شیر بادع عشق من لع

Corresponding to the second ghazal in Walker 62.

Ff. 18–58, 2 coll., each ii. 14; Nasta‘īlī; small illuminated frontispiece; binding with flowers; size, 8½ in. by 5¼ in. [Elliot 134]

**1022**

Shāh-u-Gādā (شاه وکدا).

Shāh-u-Gādā (the king and the beggar), also called Shāh-u-Dawrīsh (king and dervis), a mystical mathnawi, by the same Hilālī; see Rieu ii. p. 650; A. Sprenger, Catal., p. 427; Cat. Cod. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xyλ., p. 389; J. Auner, p. 35.

Beginning:

ای وجود تو امل در موجود - هستی وابد و خواهد نود

This poem is translated into German verse by H. Ethé, Morgenländische Studien, Leipzig, 1870, pp. 197–252; comp. also Ethé, ‘Ueber persische Tenzen’ in ‘Abhandlungen des fünften internationalen Orientalisten-Congresses,’ Berlin, 1882, vol. ii. pp. 132–135. Dr. Rieu’s condemnation of the objectionable nature of its subject is altogether refuted by the unmistakable allegorical character of the poem, as the above-mentioned translation proves; comp. the preface to Ethé’s Morgenländische Studien, p. vii, and the translation, p. 278, note 206 sq.

Dated the 2nd Rabī‘, A. H. 917, eight years after the author’s death = A. D. 1540, August. Copied by Amir-Khwānd, who is not to be identified with the famous historian of this name, who died A. H. 903.

Ff. 189–246, 2 coll., each ii. 12; Nasta‘īlī; the paper is sprinkled with gold; on the first page an illuminated frontispiece; the headings are written in red and blue ink; size, 7½ in. by 4¾ in. [Ouseley 88]

**1023**

The same.

The same mathnawi in a much shorter redaction, only comprising about 900 baits. Copied A. H. 989 = A. D. 1581, by Kāsim.

Ff. 104b–138b, 2 coll., each ii. 14; small Nasta‘īlī; illuminated frontispiece; size, 6½ in. by 4½ in. [Bohl 413]

**1024**

The same.

Not dated.

Ff. 38, 2 coll., each ii. 16; Nasta‘īlī; size, 8 in. by 4½ in. [Grave 12]

**1025**

A fragment of the same.

This fragment (wrongly styled by the transcriber on fol. 32b: سلطان محمدر آیاز) comprises two chapters of the mathnawi, agreeing with Ouseley 88, fol. 197b, l. 11 to fol. 201a, l. 4 (Ethé, Morgenländische Studien, p. 211, ver. 200 to p. 216, ver. 217). Beginning:

سیف آی اؤ بن حديث کس

Written by Shāh Mahmūd of Nishāpūr, A. H. 96 (1066 = A. D. 1655).

Ff. 32b–38a, 2 coll., each ii. 9; large and distinct Nasta‘īlī; pictures on ff. 34a and 35a; size, 8½ in. by 5½ in. [Elliot 249]

**1026**

Ṣifat-al-‘ashīki (صفات العاشقین).

Another mathnawi of ethical contents by the same Hilālī (comp. A. Sprenger, Catal., p. 427; G. Flügel i. p. 580; Cat. des MSS. et Xyλ., p. 396), incomplete at the beginning, with a lacuna after fol. 105. One or two leaves seem to be missing. The first eight baits, which are found in this copy, are concerning the praise of God; the first of them runs thus:

درست آنها ولى سفین خالی است

For the real beginning of the poem we refer to Sprenger and Flügel. Our copy, however, is not like Sprenger’s, divided into ten makālas, but into twenty
1027

Kulliyát-i-Ahí Shirází (کلیات‌های شیرازی).


Contents:

1. حکایات حریرالحور (حكایات حُریرالحور), the collection of five kasídas (kuwás), each beginning with a group of numbers.

2. دیوان حافظ (DIWÁN HAFIZ), a collection of five kasídas, each beginning with a group of numbers.

3. A collection of five kasídas, each beginning with a group of numbers.

4. A collection of five kasídas, each beginning with a group of numbers.

5. A collection of five kasídas, each beginning with a group of numbers.

6. روایات (روایات) (written by the poet for a pack of cards.)

The whole Sákináma consists of rubáís, each beginning with the word Sákit of Persian MSS.

see Rieu and Sprenger, loc. cit.), with a preface in prose (entitled دیوانهمایه،) on fol. 86a, margin. Beginning:

فیکَّةَ الله امْکَنْ نَذِرْ کُلِّ الْعَالَمِ نَهَانْتُمْ بر

ارتباط صورت و معنى که این بند، کم نفعاد امله شیرازی

The beginning of the rubáís, on fol. 86b, margin:

ای سِرْ بِهْ که رَهِم و فَرْخ قُلْمَه ام

کتاب غزلیات. 7. (in alphabetical order, with a few fards and a short mathnawi, at the end), on fol. 111b. Beginning:

ای حیرت صفات تو بنَد زبان ما

انگشت حیرانت تراندن در دنیا ما

At the end of this part there is written, by mistake,

تَمام شد کلیات مولانا اهلی شیرازی

dated by Muhammad Mu'mín, A. H. 1031 = A. D. 1621, 1622.

8, a most artificial kasídah in honour of Mir 'Alíshir (in Elliot 202) this very kasídah is wrongly stated to be a panegyric on Sultan Ya'qúb, with a preface (دیوانهمایه،) (Molána اهلی شیرازی.

Beginning of the preface, on fol. 112b:

نَسیم کل درممشکن کربست جون تو نکار

This kasídah is written in about the same manner of tausíh as Badr-aldin of Jà'am's 'keys of speech' in the Dákát-il-asháhár, Elliot 37, fol. 75g. There are four different subtleties in it, viz.:

a. All the words of two and two, or three and three baits, written in red ink, form together a new mathnawi-bait, and every bait of this kind represents a different metre and a different trope; for instance, from the first two baits of the kasídah:

بِهْ کَوْ کَلَّتْ هَا مُهَمَّة،

بِهْ کَوْ کَلَّتْ هَا مُهَمَّة،

بِهْ کَوْ کَلَّتْ هَا مُهَمَّة،

b. All the letters of the baits connected into words give the following kit'ah:

نُشَائِن فِنْمَبَ نَامَ کَوْسَیمَة طُغَرَائِش

کُلَّتْ هَا مُهَمَّة،

هَمیشَهُ خَاتَمُ اتْبَالَ و حَوْاهُ بَدَو

بِهْ کَوْ کَلَّتْ هَا مُهَمَّة،
c. and d. From the size of all the first hemistichs together, and of all the second ones also, two kitās arise, each containing eight baits. Beginning of the first:

محفوظًا

Beginning of the second:

سَرُّ درُ مَلَكَ كَرْمٍ حَكَمَ دَهْرٍ


Beginning of the preface on fol. 292b:

بعد أن حمد: محمد و أساس بقيقان آل..

Beginning of the kasidah, on fol. 293b:

هواي جئت كنوت نسم عنبر بالار
قد ذكنت مرتين شمس و بلال تثار

There are eight substities in it, viz. a. and b. Like the first two in the preceding kasidah. c. The ظبيات represent a ghazal of seven baits. d. By τaṣbīḥ there springs from this ghazal a new rubāʾi, which can be read both in Arabic and in Persian. e. and f. Like the last two in the preceding kasidah; in the first kitāb there is found no alif, in the second no diacritical point. g. and h. From those kitās arised by a new hemisth two new rubāʾi̲s, the first containing the word لطف, and the second the word كرهم in every hemistich.

10. قصيدة مسنود سوم. a third artificial kasidah in honour of the Sultan Shāh Ismaʻil Šafawī (as Elliot 202 states; here the heading is omitted), with a preface in prose. Beginning of the preface on fol. 308b: محمد و أساس بقيقان ملأن آل...

Beginning of the kasidah, on fol. 309b:

هواي حزن كنوت نسم باد نهار
قد حزن حزن شمس و بلال تثار.

There are again eight substities in this poem, agreeing with those in the second kasidah, except in d, where, instead of a rubāʾi, a single bait comes out. In e. no diacritical point; in f. no alif is found; in g. every hemistichs contains the word علی; in h. every one the word ود. Not dated.

Ff. 324, 2 coll, each ll. 15, and a third on the margin, ll. 28; small, but distinct Nastaʾlik; illuminated frontispieces on ll. 18, 11b, 29b, 111b, and 277b; ff. 1b, 2b, 13b, 14b, 29b, 30b, 111b, 112b, 277b, and 278b are besides splendidly adorned; a small illuminated heading on fol. 278; size, 11 in. by 7½ in.

[Elliot 76.]

1029

Diwan-i-Miram Siyāh (Diwan-i-Miram Siyāh).

The lyrical poems of Miram Siyāh of Kazwin, with the title kas̲hūs. According to Wallis (Elliot 422, fol. 335r) he was a pupil of 'Alīshāh Ab.nlād, and according to the Siyāhah (Elliot 400, No. 13) he began to flourish under Sultan Husain Baikār. From a copy of Miram Siyāh's correspondence, the امشه سام السام, in the India Office Library, No. 1743, we learn that the author was still alive in Humayūn's reign, at any rate in the beginning of it, as there are several letters addressed to that emperor, besides those written to Bābar, Shāh Isma'il, etc.

In a note on the fly-leaf of this copy there occurs as date the 15th of Rajab, a.h. 1084 = A.D. 1673. Oct. 28.

Contents:

Ghazal, in alphabetical order, on fol. 1b. Beginning:

نسم ما هَمّ مَلَام جَنَسْتَ هُرُطْعَهَا كَرْمَ تَ سِمْ جَرَّبَ! دُدُ مِن دَرْ حَلَيْهَا

Kitās and rubāʾi̲s, on fol. 41b. Beginning:

dلَيِّ دَمَ اَزْتَشَبَنَ رَهَتُ - لُبَالَ بَزِيدَ وَحَالَيَ جَدَمَ

Ff. 1-51, 2 coll, each ll. 15; Nastaʾlik; size, 7 in. by 5½ in.

[Elliot 76.]

1030

Diwan-i-Haidar (Diwan-i-Haidar).

The lyrical poems of Haidar-i-Kaluj of Harat, who flourished in the first half of the reign of Shah Tahmāsp (A.H. 930-984), and died, according to the Ātashkāda (Ouseley Add. 183, No. 292), a.h. 959 = A.D. 1552; comp. Rieu ii. p. 736v; A. Sprenger, Catal., pp. 74 and 423, and a short extract from his diwan in J. Aumer, p. 22, l. 3.

Contents:

Ghazals, in alphabetical order, on fol. 1b. Beginning:

٢٩ لِدَرِّ درْ حَلَيْهَا وَلَسَنَ هَرُطْعَهَا مَا كَرْمٍ
A mathnawi, on fol. 85⁴, consisting of fifty baits. Beginning:

منذ در ترین که در خراب این

(a kind of sakināma), with twelve rubā'is at the end.

This copy was finished in the month Shāhān, A.H. 963 = A.D. 1556, June, July, four years after the author's death; it came into Sir Gore Ouseley's library in Isfahān, A.H. 1226 = A.D. 1811.

Ff. 86, 2 coll., each surrounded by small gold stripes, ll. 14; illuminated frontispiece; Nastālīk; size, 9 1/8 in. by 6 in. [ELLIOT 58.]

1031

Selections from Hairati's poems (کلیس هایراتی).

Some ghazals by Hairati of Tim, who was brought up in Marw, became king of poets at Shah Tahmūsp's court, and died in Kūshān, A.H. 961 = A.D. 1554; comp. Rieu ii. p. 874; A. Sprenger, Catal., p. 424. Beginning:

بیدم زلف نیستم دل سکسمن حساد را

Not dated.

Ff. 44⁴-53², 2 coll., each ll. 12; Nastālīk; size, 7 1/4 in. by 4 1/2 in. [ELLIOT 107.]

1032

Dīwān-i-Khanjar (سیگار جنگ).

Lyric poems by a poet with the tākhallus Khanjar, who is probably identical with Mirzā Khanjarbeg, one of the emperor Ilmāyīn's Caghatāi Amirs (comp. the Sāfīnāsh, Elliot 400, No. 210).

Contents:

An introductory poem, on fol. 1ⁱ. Beginning:

آب اشنایی دختر زمرد را آنج

followed by "tarkibbands.

Ghazals, in alphabetical order, on fol. 1⁸. (ff. 139-141 and 133-138 must be inserted between ff. 79 and 80, but there are three lacunas at least). Beginning:

ای رفف جمال تو هز هز خرد می باه

Kitās and rubā'is, on fol. 83⁴. Beginning:

آهنگ ناک آه دل درمن آنج

Tāriji's and tarkibbands, second series, followed by mathnawis, on fol. 88. Beginning:

در ریفان گل باغ جوانی - که سپید برهند، از نیز خوانی

The Safinah mentions a little work of Khanjar, entitled Nama-i-eifar, a kitab (advice addressed to Akbar), and written in mathnawī naïs. No date.

Ff. 1-141, 2 coll., each ll. 15; Nastālīk; size, 9 1/2 in. by 5 in. [SKELD. SUP. 25.]

1033

Two mathnawis by Ghazāl of Mashhad.

Two mathnawis by Ghazāl of Mashhad (غزالی مشهدی), who was a great freethinker and fled into the Dakhān. Afterwards he went into the service of Akbar, and died at Ahmadābād, A.H. 980 = A.D. 1572; comp. Rieu ii. p. 661 sq.; A. Sprenger, Catal., pp. 61 and 411; Blochmann, A'in-i-Akbari, Calcutta, 1873, vol. i. p. 568.

1034

Another copy of Ghazāl's Nāsh-i-bādī'.

Beginning of preface and poem the same as in Fraser 92. Copied A.H. 979 = A.D. 1571, 1572. The right order of ff. 270-278 is: 279, 277, 271-276, 278.

Ff. 260⁴-275⁴ (on ff. 263-270 and on fol. 275 only two centre-columns, ll. 10; from fol. 275 down to the end an additional third column on the margin, ll. 24); Nastālīk; illuminated frontispiece; the first two pages richly adorned; a picture on fol. 273⁴; size, 10 in. by 5 1/2 in. [ELLIOT 239.]

1035

The same.

The same, by Ghazāl, but much shorter than in the preceding copy. Dated the beginning of Kabi's/alawwal, A.H. 1139 (the 8th year of Muḥammad-shāh's reign) = A.D. 1726, October.

Marginal-column, ff. 369³-386³, ll. 28; Nastālīk, sometimes quite like Shikasta. [ELLIOT 122.]

1036

Gulshan-i-latent (کلیسه آذین).

A charming mathnawi, a kind of munāzarah or strife-poem, on a large scale, in the form of a poetical tale, by lūshār (see fol. 4², last line, and the last bait of the poem; sometimes also Munsāh seems to be used as tākhallus by the poet), who dedicated it to Sultān Juwānmard Alīkhān (see fol. 8³), the son of Abdū Sa'd-khān, who, according to Vâmbéry's Bochera, ll. 55, ascended the throne of Samarkand in A.H. 980 = A.D. 1572. In the chapter "پیامک کتاب رمان اهنی (یافتو l. 102-129) the author tells us, that after having been, like his ancestors, a munshi (therefore this tākhallus), he became wazir at Samarkand, but was removed from his place by the intrigues of courtiers and colleagues. Having retired into private life, he spent his leisure in the company of literary friends, especially in that of a celebrated poet, whose name he tries to hide in the following riddle (fol. 119, l. 11):

جوین نمایان شفق رنگ بنیادن

آن زمان نام نیک وی بختی
This friend was obviously Mushfiqi of Bukhara (see below, No. 1044). He wrote this allegorical mathnawi in the space of one week—the story of the rivalry between (reason), wealth, and (fortune), who vie with one another in rendering a poor ignorant peasant happy. Reason carries the day, and makes the peasant emperor of China. Beginning:

واوليّت نست قز را جخدا - را وناست نام ووا لراینتا
لیلی و تجویز، and of the same contents, on fol. 37b. Beginning:

ای نام توواول هر آغاز - هر بسته دب شود بابنیاز

Another mathnawi of ethical and mystical contents, in the manner of Sa'di's Būstān, on ff. 67b–75b, 139–149b, and 76a–93b, entitled, according to the last bait:

ذوق نویهم که بعثون رسید - شکرخدا راک پیمان رسید
Dhawī-un'im (Diwan). It contains twenty maqālas (for instance, in the manner of the same as that of the initial kasdah,

1037

Diwān-i-Rahā'ī (Diwan Rahatī).

The diwān, or complete poetical works of Shaikh or Maulānā Rahā'ī, who came to India under Akbar, and died after A.H. 982 = A.D. 1574, 1575; comp. Makhzan- glitch. No. 395, Elliot Coll. 83. In A. Sprenger's Catal., p. 49, l. 36, his death is fixed in A.H. 980, but that this is a mistake we learn from the date of his second mathnawi, which was written by him in A.H. 982. Some of the ghazals, quoted in the Makhzan, are found in this diwan, for instance, of fol. 14b, l. 7, and of fol. 21b, l. 19. The Nafa's al-ma'thar call our poet Sīd-al-dīn Khwāfī; the Makhzan says, it is from Nizami's Ghazal Zin al-dīn Khażī. But in the diwan itself, on ff. 32a and 145a, the name is given, as far as we can decipher it, as شیخ محمد یافکه شیخ(Rahā'ī); but in other places of the same, for instance, on fol. 94b, he is simply styled Comp. Blochmann, Ā'in-i-Akbarī, vol. 1, p. 92, Calcutta, 1873.

Contents of this copy:

Ghazals in alphabetical order, with some rubā'is at the end. Beginning on fol. 1b:

ای نور تو آچهره اشیا همه پیدا
آدینه خراسان ود شعر اتشیا
The rubā'is begin on fol. 31a, thus:

ای نام تو نبجاح هر دیوانی
و حس تو نبوا یا هر بسته
Composed A.H. 945, according to the chronogram in the following line:

جو خواهی که تازه مزور بدنی
یه دینک دیوان شعر رهانی
The chronogram is defective in the middle in consequence of a lacuna after fol. 123. As far as fol. 123 the arrangement is alphabetical. Beginning:

1038

Fragment or last portion of a mathnawi, a kind of Sān'ānī's Sa'ādāt. It is addressed to 'Persica quaedam monita ac gnoma.' It opens with a second hemistich:

حسین نشیم حرم حورش باش

and closes thus:

پای بدانم کسی و سرچیم

تیب شهداد و ده دل بیغی

Ff. 6, ll. 6; ornamental Nashd; every line surrounded by little blue stars and a small stripe of gold; all the margins in various glowing colours; size, 9¼ in. by 6½ in. [LAUD 511.]

1039

Farhād and Shirīn (فرخزاد و شیرین).

Farhād and Shirīn a mathnawi by Mullā Wahshī Bānjī, who died A.H. 991 or 992 = A.D. 1593 or 1594. See Lieu ii. p. 663; A. Sprenger, Catal., p. 586, etc. Beginning:

ان چاپه چاپه هم آتش اموز
در آن بسیم، دل والان دل هم سوز

All the headings are omitted.
It was lithographed in Calcutta A.H. 1249, and in Bombay A.H. 1265.

Copied A.H. 997 (three or four years after the poet's death) = A.D. 1587.

Ff. 35v, 2 coll., each ll. 15; Nasta'īlī; illuminated frontispiece; size, 64 in. by 3¾ in. [Elliott 128.]

1040

The same.

Another, but much shorter copy of the same mathnawi, dated the 10th of Ramadān, A.H. 1097 = A.D. 1686, July 31.

Ff. 375b–338b, 2 coll., each ll. 15; Nasta'īlī; size, 9 in. by 4¾ in. [Elliott 258.]

1041

The same.

Dated A.H. 1225, the 6th of Rajab = A.D. 1810, August 7. In 1811 it was purchased by Sir W. Ouseley in Shiráz.

Ff. 68, 2 coll., each ll. 8; Nasta'īlī; illuminated; size, 4½ in. by 2½ in. [Ouseley 147.]

1042

The same.

The last eight baits of the preceding copy are wanting here. No date.

Ff. 123b–155a, 2 coll., each ll. 17; Shikasta; size, 7 in. by 3½ in. [Fraser 70.]

1043

Musaddas-i-Mullā Walshi (مستس مکر وحشي).

A tarjī band in the form of a musaddas, by the same Walshī Bāfīkī. Beginning:

دوستان شرح بوستانی من کوش کنید آن

Not dated.

Ff. 120b–123b, 2 coll., each ll. 15; Nasta'īlī; small illuminated frontispiece; on fol. 120b one line torn away; size, 5½ in. by 3¾ in. [Elliott 252.]

1044

Diwān-i-Mushfīkī (دیوان مشفکی).

Lyrical poems of Maulānā Mushfīkī of Bukhārā, who came twice to India under Akbar, but returned again to Persia; comp. Makhzan-al-gharā'īb, Elliot 395, No. 2374, and A. Sprenger, Catal., p. 64, first line. His family was of Marw. He was born, according to Blochmann, A’in-i-Akbarī, vol. i. p. 583, Calcutta, 1873. A.H. 945 = A.D. 1538, 1539, and died A.H. 994 = A.D. 1586. This diwān contains ghazals in alphabetical order, with four rubā’īs at the end. Beginning:

مرحند کبید شد بپی من گذاشتم ما آلم

The second ghazal,

نا زغم جاک زم تجربه کردنی را آلم

is quoted at full length in the Makhzan-al-gharā’īb. This collection represents, according to the colophon, the second diwān of the poet (دیوان دوم مولان مسیفی), and was copied A.H. 985 = A.D. 1577, 1578, that is, only two years after its collection (983); comp. Blochmann, loc. cit.

Ff. 57, 2 coll., each ll. 15; Nasta'īlī; size, 9½ in. by 5 in. [Ouseley Add. 18.]

1045

Diwān-i-Thanā’ī (دیوان ثانی).

The diwān of Husain Thānā’ī of Mashhad, known as Khwājah Husain Thānā’ī (see the title in red ink on the first page), or Khwājah Husain Shī’ī, according to H. Khalifa iii. p. 279. He died A.H. 996 = A.D. 1588. See A. Sprenger, Catal., p. 578.

It opens, without a preface, with Kasidas, on fol. 1b.

Beginning:

روش حسن ونیز مست بسی خوششما

غریم یا بزرگ تسم عاده درک جلها

They are arranged alphabetically according to the rhyme-letters. The leaves are misplaced by the binder; their proper order is as follows: ff. 1–38, 93–107, 92, 81, 82, lacuna, 83, 84, 86–91, 85, 89–55.

Ghazals, on fol. 55b. Beginning:

روش حسن ونیز مست بسی خوششما

غیر یا بزرگ فرمت عاده درک جلها

They are arranged alphabetically.

Selected muḥatta’āt (منتخب مقاطع), on fol. 74b.

Beginning:

شرح درخواست درگه تو كه خداوند به فرآینده سما

Rubā’īs, on ff. 77b–79b, 85a–b, and 109b–113b.

Beginning:

در حالت رقص مهراب طنات

بی‌طلب بوش و نیز عادت

This copy was finished in Agra, A.H. 1042, the 25th of Rajab = A.D. 1633, February 5, by Ahmed bin Faṣṭī.

On the last page is a note in very bad scrawling, containing the date, A.H. 1050, and a seal, which seems to have contained ‘Alamgir’s name.

Ff. 113, 2 coll., each ll. 14; Nasta'īlī; size, 8½ in. by 4½ in. [Ouseley 22.]

1046

The same.

This copy of Thānā’ī's diwān contains:

A āthān of the poet, or preface in prose, on fol. 1b. Beginning:

محمد حسن مطیعی جخ نگفت فتح شاعر و نادر به کتاب

بلاغت داستان نور فرمان بر

It was composed by the poet himself.

Kasidas in alphabetical order, on ff. 6b–27b, 100b–101b, and 28b–33b (all the leaves being misplaced). Beginning the same as in the preceding copy.

Ghazals, also in alphabetical order, intermixed with a few rubā’īs, on ff. 83b–99b and 28b–29b. Beginning the same as in Ouseley 22.

Muḥatta’āt, on fol. 102b. Beginning:

شرح درخواست درگه تو كه خداوند به فرآینده سما
1047

Extracts from the same diwan.
This shorter copy contains:
The preface, on fol. 81b.
One kasidah, identical with the initial poem in Ouseley 22, on fol. 68b. Fol. 88 left blank.
Ghazals in alphabetical order, on fol. 89b. Beginning:

\[ \text{Rubá'ís, on fol. 116b. Beginning:} \]

Mu'alla'at, on fol. 108b. Beginning:

\[ \text{Shehrazad:} \]

\[ \text{Rubá'ís, on fol. 110b. Beginning:} \]

\[ \text{Darood to Nu'man} \]

\[ \text{Mukatta'at, on fol. 115b. Beginning:} \]

\[ \text{Frayad ko dide, ghiyabil kard} \]

\[ \text{Dated the 9th of Rabi'-al-awwal, A.H. 1198 = A.D. 1784, February 1, at Sháhjáhánábád, by Daulat Singh (A'in-i-Akbari).} \]

1051

\[ \text{Diwán-i-'Urfi (diwan Virifi).} \]


Beginning of the first ghazal, on fol. 2b, l. 12:

\[ \text{No date, the copy being incomplete at the end.} \]

Contents:

No. 112, kasidah. Beginning as in Rieu:

\[ \text{Ateyám dar ráz-zá-ru in-dá-amadá} \]

What A. Sprenger gives as the beginning of the diwan, is here the beginning of the second kasidah, viz.:

\[ \text{Ateyám Kerm mi-khair-e ríz-ríz zá-ru in-dá-amadá} \]

They were edited at Lucknow, see Trübner's Record, No. 45 p. 466; and at Calcutta, with a commentary, 1839.

No. 113, ghazals, arranged alphabetically. Beginning:

\[ \text{Air déh rúy-sá-ru tawdá-yá} \]

Beginning of the second ghazal (comp. A. Sprenger, p. 529):

\[ \text{Tawdá-yá} \]

No. 114 contains:

a. Mu'alla'at and rubá'ís, on ff. 1-28. Beginning:

b. A mathnawi (Mujjúm al-ikhtibàr), in imitation of
1052
Another copy of the same diwan.

Another copy of 'Urfi's lyrical and epical works, containing:

Kasidas, on fol. 1b. The order not alphabetical, just as in Ouseley 112, but in quite a different arrangement.

Beginning: ai matbu' ala

Short mathnawis, on fol. 25b. Beginning:

Another series of kasidas, on fol. 66b, with the same two initial poems as the first part, and which are repeated here. All the following ones are different.

Mukaṭṭa'at, on fol. 140b. Beginning the same as in Ouseley 114:

Ghazals, alphabetically arranged, on fol. 154b. Beginning:

corresponding to the second ghazal in Ouseley 113.

Rubā'īs, on fol. 298b. Beginning (comp. Ouseley 114, fol. 12b, l. 1):

A mathnawi, on fol. 321b, probably a sākīnāma, comp. the first bait:

Not dated.

Margin-column, ff. 322, 332; Nastâ'îk; most of the lower corners injured. [Elliott 113.]

1053
A defective copy of the same.

Contents:

A preface in prose, on fol. 1b. Beginning:

Hejdi ko az nāyib sāhibgāzi Minta'a ala

Majma'-albkâr, beginning as in Ouseley 114. This mathnawi is here incomplete; it breaks off on fol. 69b, in consequence of a large lacuna.

Farhâd and Shirin (Prokhorov and Vorobjev, as the metre proves. It opens abruptly on fol. 70b; comp. on this poem, which is not found in the preceding copies of 'Urfi's works, Rieu ii. p. 667b, No. IV.}

Kasidas, mixed with kījás, on fol. 87b. Beginning with the second kāsida of Ouseley 112:

One leaf is torn away between ff. 87 and 88.

Ghazals, in alphabetical order, on fol. 192b.

Beginning:

Rubā'īs, on fol. 330b, incomplete at the end.

No date.

Ff. 344, 2 coll., each II., 12; small, but clear Nastâ'îk; illuminated frontispieces and other ornaments on ff. 1b, 15b, 87b, and 192b; smaller illuminations throughout; size, 7½ in. by 4½ in. [Bom. 762.]

1054
Sharh-i-kasâ'id-i-'Urî (Sharh Qasâ'id Urî).

The first part of a Persian commentary on 'Urî's diwan, comprising the first forty kasidas, by Maulânà Abî-albarakat bin Mañlânā 'Abî-al-majíd of Multān, with the takhallus Munir, who died before he could complete his work. The Khulasât-albkâr (Elliott 181, No. 264) fixes his death in A. H. 1054 = A. D. 1644, 1645, and that agrees very well with the date of Munir's manuscript and the same author's Nubâwâr (another collection of letters), copies of which are preserved in the India Office Library (Nos. 426 and 537), viz. A. H. 1050 and 1051; comp. also Rieu i. p. 263. According to the preface of this commentary, all the manuscripts of Munir were scattered about after his death, and only twenty-two years later, in the Ramadân, A. H. 1057 (no doubt a mistake for 1077), one of his khâdîms, passing through the city of Delhânpâr, found these fragments, and edited them after having added an elaborate introduction.

Beginning:


The kasidas are arranged in the same manner as in Ouseley 111, beginning on fol. 5b, l. 1, with the initial poem:

Another commentary, written about the same time, viz. A. H. 1073, is described in Rieu ii. p. 668.

Not dated.

Ff. 60, ll. 19; Nastâ'îk; size, 9 in. by 4½ in. [Walker 52.]

1055
Mathnawi-i-Shafi'i (Muntaz-i-Shafi'i).

A mathnawi by Shafi'i, probably Maulânà Shafi'i of Bukhârâ, one of the emperor Akbar's poets; comp. Safnah, Elliott 490, No. 309. Beginning:

No date.

Ff. 11-13, 2 coll., each II. 15; Nastâ'îk; small illuminated frontispiece; size, 5½ in. by 3½ in. [Elliott 262.]
1056

Diwan-i-Kadrati (دهوان قدرتی).

The lyrical poems of Kadrati, who seems to be identical with Kadrati of Yazd, who came to India under Akbar; comp. Makhzan-alghara'ih, Elliot 395, No. 2077, although the baits quoted in that tahkhirah are not found in this copy.

Contents:

Ghazals, in alphabetical order, on fol. 1b. Beginning:

ای حسن تو بر یسته نظر دید و نازارا

The initial poem quoted in Sprenger, p. 401, is found here on fol. 99a.

Rubais, on fol. 216b. Beginning:

ای ساختم آماده دل و نازارا

Markaz-i-adwar (مکز ادوار), the centre of circles, an imitation of Nizami's مختصر الامام, on fol. 250b. Beginning:

بسم الله الرحمن الرحيم - که از ال راست طسم قدمی composed A. H. 993, see Rieu ii. p. 671.

Nal and Duman (نال و دم), a metrical Persian paraphrase of Nala and Damayanti, on fol. 317b. Beginning:

ای در تک و پیو تو زاغار - عنقی نظر بند پرور composed A. H. 1003.

Lithographed, Calcutta, 1831; Lucknow, 1846. A part of it is printed in Spiegel's Christmamithia Persica, Leipzig, 1846, pp. 131-150.

The tarjihat and marathi, found in other copies of Faidi's works, are wanting here. No date.

This copy came into Sir Gore Ouseley's library at Isfahán, A. H. 1226 = A. D. 1811.

Ff. 430, 2 coll., each li. 15; Nasta'lik; size, 9½ in. by 5 in. [LAUD 1837.]

Faidi (Nos. 1057-1062).

1057

Kulliyyat-i-Faidi (کلامیات فیضی).


Contents:

Kasidas, etc., alphabetically arranged, with a prefix in prose, on fol. 1b. Beginning of the prefix after three baits

صلی الله علیه وآله و عزت او (بسم اللّه الّا و

of drach Perot ar. brestl. جدرا است اذ رکه بیابان خیال ای لغ

Beginning of the first kasidah, on fol. 4b:

با این روز آموزه آرزو کردن نوره قاره نظر حسنلا فوق الدنن

Mukatta, on fol. 72b. Beginning:

اذا سلاف فلک نظم و فقر به بدن

The last seven, except the last seven, agreeing with Elliot 211, fol. 90b., margin.

A mathnaui (not mentioned anywhere else), on fol. 166b. Beginning:

شکارچی جمکار بمنزل رست - زور اندیشه با حال رصد

Kitas, on fol. 194a. Beginning:

دوستان خیال فیضی را - از نم فض فازه و تر یست

comp. Elliot 211, fol. 78b.

Rubais, defective at the end, on fol. 207a. Beginning:

الله أكبر زنی خدای ممالک

comp. Elliot 211, fol. 236b.

Ff. 241, 2 coll., each li. 15; Nasta'lik; size, 6½ in. by 4½ in. [WALKER 20.]
1059
Another copy of Faidi's kaşidas.
Contents:
Preface on fol. 331a. Beginning as in Elliot 211, Kaşidas without any order, on fol. 334a, beginning as in Elliot 211.
On fol. 406b one hemistich, on fol. 411a two omitted. Copied between A.H. 1134 and 1140 = A.D. 1725 and 1727, 1728.
Two centre-columns, ff. 331-426, ll. 15; Nasta'lik, often mixed with Shikasta; size, 7½ in. by 7 in. [Elliott 122.]

1060
Another copy of Faidi's Nal and Damam.
This copy, without date, came into archbishop Laud's library A.D. 1635 = A.H. 1044, 1045. Beginning the same as in Elliot 211. The proper order of ff. 133-142 is: 133, 134, 135-134, 142. On the fly-leaf there are entries of former owners, viz., جهیز نیکی and Muhammad Husain bin Nizām-al-dān, with the dates A.H. 1032 = A.D. 1622, 1623, and A.H. 1043 = A.D. 1633, 1634.
Ff. 153, 2 coll., each ll. 14; Nasta'lik; size, 7½ in. by 4½ in. [Laud 54.]

1061
The same.
This copy was finished, according to the colophon, the 23rd of Dhu-al-Ja'dah, A.H. 1099 = A.D. 1688, September 19, the thirty-second year of Aurangzib's reign, by غرب الله ولد شیخ جوزر. The rest of the name illegible.
Ff. 122-147, 2-6 coll.; Nasta'lik; size, 11½ in. by 7 in. [Ouseley 387.]

1062
The same.
This copy, entitled حکایت سرخاشت نل و دمن در مکه هندوستان, was finished by Shaikh Fath Muhammad ibn Shaikh Kāsim Čišti the 18th of Safar, A.H. 1111 (1111= A.D. 1699, August 15).
Ff. 137, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5¼ in. [Fraser 90.]

1063
An anonymous collection of ruba'i's. Beginning:

دنیا مطلب طالب دین نشود
شیدان آن شفقت این نشود

On ff. 137-144 also the margin is covered with ruba'i's, as it seems, by a more modern hand. Beginning:

گویند انسان علم زمزم اندرند
میکوه از حق آموزند

The verse above appears again in Ouseley 386, fol. 96b, and above it is written the poet's name, i.e. Sa'hābi; we have good reason to assume, therefore, that this collection belongs to the poet Sa'hābi of Astarābād, who died A.H. 1010 = A.D. 1601, 1602; comp. Rieu ii. p. 672, and A. Sprenger, Catal., p. 553. Not dated. Indian paper. It must be noticed that writing, paper, and size are identical with that of the poems of Kāsdi (see below) in Ouseley 158.
Ff. 137-179, 2 coll., each ll. 10; Nasta'lik; size, 9½ in. by 5½ in. [Ouseley 44.]

1064
Sūz u Gudāz (سوز و غداز).
Beginning:

الله جنده امرا نانگی ده
سرخاشت چنگ پر کالکی ده

Copied by 'Abd-al rashid Dailami during the author's lifetime, A.H. 995 = A.D. 1587. A short account of this poem is written on the fly-leaf.
Ff. 22, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; the first two pages richly adorned with gold; size, 6½ in. by 3½ in. [Elliott 342.]

1065
The same.
Copied A.H. 1097 = A.D. 1685, 1686.
Ff. 327b-324b, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 4½ in. [Elliott 258.]

1066
The same.
No date.
Ff. 124b-140b, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 2½ in. by 3½ in. [Elliott 262.]

1067
Sa'd and Humayûn (سعد و همیون).
The love-story of Sa'd and Humayûn, a mathnawi by an anonymous author. Beginning:

نام حاکم دانان مر کار - خاومند جهانی دانای اسرار

Copied A.H. 1019 = A.D. 1610, 1611.
Ff. 65-87, 2 coll., each ll. 19; Nasta'lik; small illuminated frontispiece; pictures on ff. 75b, 76b, 76b, 76b, 86b, and 88b; size, 8½ in. by 5½ in. [Ouseley Add. 95.]

1068
Farhād and Shirin (فرخزاد و شیرین).
A mathnawi, entitled Farhād and Shirin, by Nawwāb Aṣāfkhān Jafar, whose original name was Mirzā Kiwān-aldīn Muhammad. He came from the 'Irāq to India under Akbar, and rose to the rank of Amir; he died in the reign of the emperor Jahāngīr, A.H. 1021 = A.D.
he composed this epic poem at Dihli.

Beginning:

خداوندنا دل ده شاد از اندو
درو کجهاش غم کو تا کوو

Copied A.H. 995 = A.D. 1587, by 'Abd-alrashid al-dailami. It came into Sir Goro Ouseley’s library A.H. 1226 = A.D. 1811, at Taharan. On fol. 22, l. 1, one bait is by mistake repeated.

Ros, 2 coll., each ll. 15; Nasta’lik; frontispiece and first two pages richly illuminated; all the headings left blank; size, 6 in. by 4\frac{1}{2} in.

The same.

Another copy of the same mathnawi, styled here and also in the following two copies: Khusrau and Shirin (خسرو و شیرین). The beginning differs from that in Elliot 129:

خداوندنا ره از عیب بهمای
زکمیم چشم دل بر عیب بکام
پهلو عیبی که باشد عیب یکم
پرجم خ کر عیب بکام

but the fifth bait resembles somewhat the first of the preceding copy, viz.:

دل غم‌گسی شاد از اندر
دو گنج‌هاش غم کو تا کوو

and the sixth agrees with the second there. Besides, Elliot 129 is considerably shorter than this copy, since its last bait corresponds to fol. 62, last line, here (= Ouseley 88, fol. 172, l. 4), and both here and in Ouseley 88 there are 641 additional baits. Finally, the dedication to Jahangir (which is found here on fol. 9, last line) is entirely wanting in Elliot 129, and must be wanting, as the colophon shows that the copy was finished about nineteen years before the accession of that emperor. From all this we conclude that the preceding copy, Elliot 129, contains the first sketch of the work which, at a much later date, was enlarged and amplified by the author. Dated the 26th of Jumâdâ-al-thânî, A.H. 1097 = A.D. 1686, May 20, by Mullâ ‘Abdallah. In the index, on the fly-leaf, this mathnawi is wrongly ascribed by a later hand to

Ouseley.

The same enlarged edition, styled again: خسرو و شیرین. The dedication to Jahangir is found on fol. 119, l. 6. Beginning the same as in the preceding copy:

خداوندنا ره از غم ال

Copied by Muhammad Kâzîm of Ardabil by order of Nawwâb Mu‘azzâfarkhân, the 15th of Jumâdâ-alawwal, A.H. 1184 = A.D. 1770, September 6. In many places blanks are left, where the original was apparently illegible.

Ros. 112-185, 2 coll., each ll. 17; Nasta’lik; size, 7 in. by 4\frac{1}{2} in. [Ouseley 88.]
1073

Another defective copy of the same.

This copy is incomplete at the beginning, and opens abruptly in a kasidah; after the kasidas follow a few rubais on fol. 106a, some tarjibbands on fol. 20b, and at last the ghazals, in alphabetical order, on fol. 23a.

Beginning:

زخت زدن تكردت الله

Short manuscript and a few fards at the end (on ff. 101b-108b). Beginning of the first manmawi the same as in the preceding copy.

Published in Muhammad, A. H. 1054 = A.D. 1644, March, April.

Ff. 108, 2 coll., each ll. 19; Nasta'liq; size, 9½ in. by 6 in. [Ouseley 489.]

1074

Diwan-i-Naziri (ديوان نظامي).

The diwan of Muhammad Husain Naziri of Nishapur, who died at Ahmaddabir, A. H. 1022 or 1023 = A.D. 1613 or 1614; see Ouseley, Biographical Notices, p. 252; A. Sprenger, Catal., p. 515; Rieu ii. p. 817b; Blochmann, 'in-akbar, p. 579.

Contents:

Kasidas, without any apparent order, on fol. 1b.

Beginning:

تبت خلقت خوف از اخبار تنبه ساخته

Kasidas, in alphabetical order, on fol. 111b. Beginning:

IA اما یاد است این خواب والو خلو للمحا لي

Rubais, on fol. 267b.

Beginning:

IA از توه مور ناک هرجا کروي الله

Not dated; it seems to have been copied in the last century.

Ff. 278, 2 coll., each ll. 17; Nasta'liq; size, 9½ in. by 6 in. [Ouseley 527.]

1075

Another, but smaller copy of Naziri's diwan.

This copy contains only ghazals in alphabetical order, and a series of rubais at the end (on ff. 206b-218b). Beginning both of ghazals and rubais is the same as in the preceding copy.


On the back of the binding this MS. is erroneously called 'Diwan-i-Hafiz.'

Ff. 218, 2 coll., each ll. 14; Shikasta; binding with flowers; size, 8½ in. by 6 in. [Ouseley 57.]}

1076

Kulliyat-i-Zuhurī (کلیات ذوهری) (Kulliyat-i-Zuhurī) (Kulliyat-i-Zuhurī)

The complete poetical works of Nur-al-Din Muhammad Zuhuri of Tarshiz in Khurásan, who went to India A.H. 988 = A.D. 1580, and was killed about A.H. 1025 = A.D. 1616; comp. Rieu ii. pp. 678, 741, etc.; A. Sprenger, Catal., pp. 44, 112, 125, 151, and 506.

He was a younger contemporary of Fadl, with whom he contended very much in poetry; comp. Khulasat-ul-alakbar; Elliot 181, No. 167, and Khulasat-ul-alalm, Elliot 184, No. 44, where two dates of the poet's death are mentioned, A.H. 1025 and 1027.

Contents:

The three treatises in ornate prose, in homage of Ibrahim 'Adilshah (who reigned A.H. 988-1037), viz.:

1. Preface to the Nauras (نوراس), a tract on music, composed by the king, on fol. 1b. Beginning:

سردان عشراق اکثر که بنوره الله

2. Preface to the Gulzar-i-Ibrahim (گلزار اباهیم), on fol. 7b. Beginning:

خوش خدم برای برادر حمد

3. Preface to the Khwan-i-Khalil (خوان خليل), on fol. 12b. Beginning:

ای تو بر از آذربایجند که

Printed at Lucknow, 1846; at Cawnpore, A. H. 1269 and A.D. 1873.

A long tarjibband, on fol. 24b. Beginning:

من تو اسمز زندها - وی بیاد دیو درمیانی جانها

The famous Persian (who was dedicated to Parhızan Nazam-aldin of Haidarabad, on fol. 31b. Beginning:

تنهاه حمید آرزو دیکه تاره دمی تاک را

Lithographed at Lucknow, A.D. 1840.

Kasidas, on fol. 167b, incomplete at the end (there is a lacuna after fol. 183). Beginning:

خوش خوان شو از غزیره می کنند ندا

Ghazals, in alphabetical order, defective at the beginning, on fol. 184b. This part opens here with the last bait of the fourth ghazal in the following copy (Elliot 225, fol. 101b, l. 11).

There is a small blank on fol. 337b.

Rubais, on fol. 376b. Beginning:

با رنگ تمام مکارم به فرست

This copy was finished by Ibn Muhammad 'Abdal-kadir, in the forenoon of the second Friday of Ramadán, A. H. 1072 = A.D. 1662, April 28.

Ff. 395, 2 coll., each ll. 17; Nasta'liq; illuminated frontispieces on ff. 11, 12b, 24b, 167b, and 376b; size, 9½ in. by 6½ in. [Elliot 226.]
1077

The same.

This copy of Žuburí's Kulliyát contains:

Three prose-treatises, the first and second of which are the خوان خليلі (on fol. 1b) and the خوان خليلی (on fol. 4b, margin); quite agreeing with the second and third in the preceding copy. The third is a sort of preface to the complete works, without a title, and quite different from the نوری, which is wanting here. It begins on fol. 12a:

در ماندة دوی ظهوری یتویفی آل

Sakinama, on fol. 17b. The right order of the leaves from fol. 35 to fol. 40 is: 35, 39, 38–38, 40. Fol. 84 is left blank.

Another mathnawi in praise of God and the Imams, identical with that which is quoted by A. Sprenger, Catal., p. 580. Beginning, on fol. 85b:

ای بنام همی، نهاد تو آل

This mathnawi was composed A.H. 1000 = A.D. 1600, 1601, according to the chronogram in the second hemistich of the last bai'ah:

کیست تازیان انها آفتاب

Ghazals, alphabetically arranged, in two sections. The first goes down from the letter ی to خ, the second with a separate heading from خ to ع. Beginning of the first section, on fol. 100b:

ایبک حاوی داشت فردا حمیش دیوان ما

The second section begins on fol. 155b:

دل و جان رفت و دنب و دنیا ماند آل

Rubâ'is, on fol. 308b. Beginning:

یا رب نظیر که چشم جان باز کردن آل

comp. Elliot 226, fol. 377b, last line.

The copy seems to be not quite complete; the kasidas, for instance, are entirely wanting. On fol. 307a occurs the date: second of Rabi'-alawwal, A.H. 1326 = A.D. 1820, December 8.

Fr. 327, 2 coll., each ll. 19, and a third on the margin, ll. 32 (sometimes even a fourth on the outer margin); Nikshasta; illuminated frontispieces on Fr. 1b, 17b, 85b, 100b, 155b, and 308b; size, 14 in. by 5½ in. [Elliott 225.]

1078

Another copy of Žuburí's Sakinama.

Beginning the same as in Elliot 226. No date.

Fr. 193, 2 coll., each ll. 12; clear and distinct Nasta'līk; size, 9½ in. by 5½ in. [Fraser 84.]

1079

The same.

Not dated. Modern copy.

Fr. 213, 2 coll., each ll. 11; large and distinct Nasta'līk; illuminated frontispieces; the first two pages richly adorned with gold; binding green and gold; size, 8½ in. by 4½ in. [Elliott 343.]

1080

Inshâ-i Žuburí (عنشة ظهوری).

This copy, which is styled Unsha' in the colophon, contains the following four treatises in ornate prose:

1. Preface to the خوان, on fol. 1b. 2. Preface to the خوان خليلی, on fol. 11b. 3. Preface to the خوان خليلی, on fol. 23b; all three begin as Elliot 226. 4. Panj rukâh (پنج رکع), love-letters, on fol. 41b, the first of which begins:

ختمان ملك الكلامی که هم تواناد یکلود

Copied A.H. 1222 = A.D. 1807, 1808.

Fr. 48, ll. 13; Nasta'līk; size, 8½ in. by 5½ in. [Bodl. 766.]

1081

Kulliyât-i Zulâlî (کلیات علی)

The complete epical and didactical works of Hakim Zulâlî of Khwânsûr, who died about A.H. 1025 or 1026 = A.D. 1616 or 1617; comp. Rieu ii. p. 677, and A. Sprenger, Catal., p. 592. The Khulâsât-al-âlâm, Elliot 183, No. 32, fixes his death in A.H. 1016, which is obviously a mistake for 1026; the Khulâsât-al-khâtâr, however (Elliot 181, No. 116), gives a later date, viz. 1031.

This copy contains, besides the seven mathnawis, usually known as سنجیده سیاپر (the seven planets), هفت عشق (seven love-letters), another eighth poem, not to be found anywhere else. Each of the first seven is preceded by a preface in prose, and the whole Kulliyât by a دیوان—something like the whole book of the author himself, as we believe (not from Tughrâ's, who also wrote a preface to Zulâlî's poems)—beginning, on fol. 1b. بقدر تقدر (Cf. Elliot 268) four do? and a commentary written in Elliot 403, the preface to مجموعه أبو طاهر.

Contents:

1. بسم الله الرحمن الرحیم. Beginning of the preface, on fol. 3b, 1. تعلیق شاعری از این آیه مطالعه، آیه ۵: ۷

Beginning of the mathnawi, on fol. 5a:

سمع الله الرحمن الرحیم. Beginning of the preface, on fol. 22b: مجموعه أبو طاهر

Beginning of the mathnawi, on fol. 23b:

نام او تاج سر هنئامه—معلومه دیوان مر هنئامه. مجموعه

Beginning of the preface, on fol. 36b:

لیست له بهدستبCLUSI به

Beginning of the mathnawi, on fol. 38a:

نام او پادشاه مختازه است

Beginning of the preface, on fol. 60b: ما شاه الله از این آیه آیه:
Beginning of the mathnawi, on fol. 61b:

"Na'm Owār māsā 'ašāb Frūz
Nānā' nātā bātīsh 6 mūsūr

5. Beginning of the preface, on fol. 67b:

"Na'm Owār māsā 'ašāb Frūz

Beginning of the mathnawi, on fol. 69a:

1086

The same.

Another copy of Nán u Ḥalwâ, without the short preface. Beginning here:

ابیها الساقی (الساقی) عن العهد المقدیم

Dated the 22nd of Ramaḍān, in the forty-ninth year of Muhammad Aʿzamshâh’s government in Ahmadâbad, generally known as Gujarât. On the fly-leaf an account of Bahâ-al-dîn and his poems, written, as it seems, by Sir Gore Ouseley.

Ff. 1b–2r, 2 coll., each h. 17; the original leaves are put into a modern margin; Naṣṭâlîk; many lines entirely effaced; binding embossed with gold; size, 8½ in. by 5½ in. [Elliott 255a.]

1087

The same.

This copy agrees with the preceding one as far as fol. 106b, last line; the rest of the text is quite different. Beginning:

ابیها الساقی عن العهد المقدیم

Copied by Muhammad Ḥusain Zarâz-râkân (gold-leaf).

Ff. 1–12, 2 coll., each h. 12; illuminated frontispiece; all the lines surrounded by gold stripes, every page framed with gold arabesques; Naṣṭâlîk; size, 8½ in. by 5½ in. [Elliott 255b.]

1088

The same.

Beginning: ابیها الساقی آخذ

Not dated.

Ff. 177a–188b, 2 coll., each h. 15; Naṣṭâlîk, mixed with Shikasta; many places injured and effaced; size, 5½ in. by 3½ in. [Elliott 252a.]

1089

Miscellaneous works in prose and verse by Mir Muhammad ‘Ali bin Nâr-allâh.

Works of different description by Mir Muhammad ‘Ali, the son of Nâr-allâh alhusânine almarâši alshâsh-târi (the author of the مجمع المؤمنین, see above, No. 367), containing:

1. An incomplete Arabic-Persian dictionary, entitled, as it seems: المحرر ال‌موجّ، المحرر ال‌موجّ. Beginning, comp. fol. 3b, l. 9.
2. A short tract, on fol. 106b: أحمد محلة رضى الله مسأله: ابیها الساقی عن العهد المقدیم

Dated in Ramadân, A.H. 1022 = A.D. 1613, October, November; this copy appears to be the author’s autograph, and the date, that of the composition itself.

3. A short tract, on fol. 101b. Beginning: ي‌ای هم هو ملهم للغائین و‌ی‌ای هو عور ثنى القلائل آی

4. Hašâma, on fol. 103b. Beginning: بای من هو ملهم للغائین و‌برن نور حضور الوالد

5 and 6. Two other tracts in prose, on ff. 107b and 100b, the first of which begins: ان‌شاکر حمد الله تعیقی: رصد الرسول

Beginning of the diwan itself, on fol. 132b. It consists of کتابه که قبل از متلاطات از بلدهما حضور آبداندانه مهابت خان نوشته: خامه منشی رضا یا آنها به‌پاک‌ما است آی.

Djâwâlمسیبدونوان صاحب الامیر. Beginning on fol. 129. Beginning with the initial hemistich of the preface: عونان سفح آل

9. A Persian commentary on the famous Arabic prayer, called the الدعاء المستحب, in 100 verses, the first of which runs thus:

ارضنا لقاء الستر المستقيم

Beginning of the commentary, on fol. 173b. Beginning: مرجع: آیات دعوات اجابت آینات که از اسمت آل

Some pages are left blank.

Ff. 208, 21; Naṣṭâlîk; size, 9½ in. by 5½ in. [Ouseley Add. 63.]

1090

Diwan-i-Ṭalîb (دیوان طلیب). Dated 1015 A.H.

The lyrical poems of Ṭalîb Amuli, who was king of poets under Jahângir, and died A.H. 1035 or 1036 = A.D. 1625–1627; comp. K Jame I, p. 670; A. Sprenger, Catal., p. 575; Ouseley, Biographical Notices, p. 176. This diwan contains:

Ghazals, in alphabetical order, on fol. 1b. Beginning: بای ها معلمین من نمادیزن سناسی در میان فیض الالهی که درام بیانش را

Rubâ’îs, on fol. 210b. Beginning:

یا رب نکر کسانی تعیقی

Zin bagh تفمّر کل نمادین

Copied A.H. 1192 = A.D. 1778.

Ff. 256, 2 coll., each h. 15; Naṣṭâlîk; small injuries here and there, especially on the last pages; the whole MS, very well rounded; size, 8 in. by 4½ in. [Ouseley Add. 142.]
1091

A shorter copy of the same diwān.

This copy contains only a limited number of ghazals, in alphabetical order, on fol. 1b. Beginning:

ماً کد چو سو تو شوقد بلند ما
هر می او زار ائون شوی رسد یکنما

A series of rubā'is on fol. 110a, beginning as in the preceding copy.

A few rubā'is, short kīsās, and fards are also found among the ghazals, for instance, on ff. 5b, 6b, 7b, 48b, 49b, 51b, 55b, 60b, 61b, 63a, 64b, etc. etc.

It seems defective at the end.

Ff. 120, 2 coll., each ll. 15; careless and indistinct Nastā'lim; size, 9½ in. by 5½ in. [Walker 96.]

1092

Extracts from the same.

This copy contains selected kāsidas (not found at all in the preceding copies of Tālibī's lyrical poems), to which are added some ghazals, kīsās, and rubā'is without any order. Beginning of the initial kāsidah:

سپرد رموز روموو جوکر نهادن
بدست شده شکستن کلآ کوسه اک

No date.

Ff. 55, 2 coll., each ll. 15; careless Nastā'lim; size, 9½ in. by 5½ in. [Walker 38.]

1093

Dīwān-i-Shīfā'ī (Diwan Shafi).

The poetical works of Ḥakīm Shara'f-ālīn Hasan (or Husain) Shīfā'ī, who flourished, as the Atshakda informs us, at the court of Sultan Abbās I, and died, according to the Sāfinah, Elliot 400, No. 596, and the Khulāsāt-alkalām, Elliot 183, No. 38, the 35th of Ramādān, a.h. 1337 = A.d. 1628, May 9; comp. A. Sprenger, Catal., pp. 150, l. 37; and 570; Irie ii, p. 822; and G. Flügel i. p. 600.

Contents:

Two mathnavis (ff. 1b–66b and 67a–97b). Beginning of the first (styled in Sprenger)

بسم الله الرحمن الرحیم
ای شهید خس ملاحت سای

And of the second (styled in Sprenger):

مکذان حقيقة و

On fol. 59a the first line is repeated by mistake.

Three leaves are missing after fol. 97.

Kāsidas, without any order, on fol. 98b. Beginning:

امل عطبستان می طلبات زریائی این

Tājī'ī bands and turkibbands, on fol. 191b. Beginning:

یا نست نو شائع معلاط - ماطا مجهور جیلان

Ghazals, alphabetically arranged, on fol. 236b. Beginning:

یا زدی درتر از ارمان خیمه کبیری را

Rubā'is, kāsidas, ghazals, etc., confusedly mixed, on fol. 513a. Beginning:

1094

A vast collection of Persian poems of different kinds, the value of which can scarcely be overrated. It contains extracts, and in many cases most copious extracts, from diwāns of poets, some of which have hitherto been entirely unknown. The compiler must have had at his disposal a collection of poetical works, rarely parallelled in the East, we should think, even at periods when literature was most flourishing.

It is apparent that the compiler imitated the general form of diwāns in the arrangement of the poems, viz.:

I. Kāsidas, on ff. 1b–114a, col. 1. This part, perhaps the most valuable of the whole collection, contains poems by the following poets:

Khāqānī, on ff. 1b, 9b, 32b, 70a, 76a, 78a, 95a, and 150a.

Am'ak of Bukhārā (see Buxhāna, No. 41), on ff. 3a and 85a.

Rādaqi, on ff. 3a and 86a.

Aḥmad-ālīn Anwari, on ff. 3b, 18b, and 30b.

Minūchiri, on ff. 7b and 14b.

Ẓahir (i.e. Zahir Fārābī), on ff. 11a, 12b, 35b, 45a, and 58a.

Khwājah Nuṭq-ālīl (نقط الالل), perhaps identical with one of the two Nuṭkis, see Makhzun-alghara'ib, Elliot 395, Nos. 2792 and 2793, on fol. 11b.

Ṣāḥib Tāhir (i.e. Ṭāhir Dakhani, see Makhzun-alghara'ib, No. 1433), on ff. 15b and 42a.

Ṣūrī, on ff. 17a and 56a.

Ṣalāmān (or Sāwā), on ff. 19b, 38a, 53b, 62a, and 66a.

Maʿlūnā Umīdī, on ff. 20b, 46b, and 64b.

Fūr-i-Fārīdūn, on fol. 21b.

Ḥasan Dīhlwān, on fol. 21a; another Ḥasan, on fol. 31a.

Ṭāhl Amuli, on fol. 26a and 29a.

Lisānī of Shīrāz, on fol. 29a.

Rūknā Kāshānī, on fol. 29b.

Aṭḥār-ālīn Aḥšāškāti, on fol. 30a.

Kamāl Iṣṭahānī (i.e. Kamāl-ālīn Ismā'īl), on ff. 36b, 61b, and 71b.

Maʿlūnā Ismatī, on fol. 37b.

Khwājah Ḥāshim, on fol. 40a.

Maʿlūnā Ḥāji, on fol. 40b.

Manzūr (منظر), on fol. 48b.

Masrābi, on fol. 49b.

ʿUnṣūrī (ʿAbd-al-kāsim al-Ḥasan al-ʿAḥmad), on fol. 55b (a kāsidah in praise of Amīr Nuṣrat, the brother of Sultan Mahmūd of Ghazna).

Khwājah Iṣmat-ālīl of Bukhārā, on fol. 57b.

Niẓām of Astarābād, on fol. 63b.

Sayyid Ḥasan Ghaznavī, on fol. 70b.

Maʿṣūd bīn Šāʾīd bīn Ṣalāmūn, on fol. 72b.

Ḥāfiz-i-Halwāʾī, on fol. 73a.

Bākīr, on ff. 78a and 111a.

Niẓāmī, on fol. 85a.
1. Mukatta'āt, on fol. 164b–167b, by 'Urfi, on fol. 164b; 'Imādi Shahrūyārī, on fol. 165a and 167a; Ibn Yamin, on fol. 165b, 167a, 167b, 168a, 169b, 170a, and 172a; Tahmäsp Ku'lli Wahmi, on fol. 165b; Fārid Kātīb, on fol. 166a; Mir Ḥabīb of Hamadān, on fol. 167a and 171b; Lutf-Allāh of Nishāpūr, on fol. 166a; Hakim Rūhānī, ib.; Sharaf-Allāh 'Ali Yazdi, ib.; Sakhī of Kirmān, on fol. 166b; Mālānā Muhammad Aṣār of Tabriz, on fol. 166b and 168b; Ghairātī of Shīhūtar, on fol. 166b; Bākīr Khwājah Kāshānī, ib.; Mirzā Malik Mas'ūdī, on fol. 166b, 174b, 174b, and 177b; Khwājah Abū Barakāt (Mubīn-ud-Dīn), on fol. 166b; Sādi of Jārfāndī, on fol. 167b; Jalāl-ī-Adud, ib.; Bādī'ī (Abū Kāthīr), on fol. 167a and 167b; Mālānā Ḥāghī, on fol. 167a; Khwānah of Janjā, ib.; Mūlā Mūlibbī 'Alī of Tattah, ib.; Shāh Kāshīm-an-Anwār, on fol. 167b; Anwārī, on fol. 167b, 174b; Salmūn of Sāwā, on fol. 167b, 170b, and 176a; Asadī, on fol. 167b; Tālib Anwālī, on fol. 168a; Mālānā Nūrī (sic), ib.; Mir Ādām of Yazd, on fol. 168b, 170a, and 170b; Surūrī Kāshānī, on fol. 168b; Adīb Sābīr, on fol. 168b and 171b; Nāṣīr bān Khūshrau, with the takhallus Ḥujjat, on fol. 168b, 171b, 171b, and 176b; Zahir Fārābī, on fol. 168b; Kamāl Khunjāni, on fol. 169a; Mīhmūd Zaγnī (to Fādīlī, with Fādīlī's reply), ib.; Nūrī of Kuhistān, on fol. 169b; Kamāl Ismā'īl, ib.; Kātībī of Nishāpūr, on fol. 170b; Jalāl Jafār Fārāhānī (in Farehānī), ib.; Bābī Fīghānī, on fol. 170a and 170b; Ḥāmil-Allah Mustaḥfī, on fol. 170b; Aṭhir-Allāh Anwārī, on fol. 170b and 170b; Mir Mūlibbī, on fol. 170b and 171b; Akāsī, on fol. 171b; Hakīm Farrukhī, ib.; Ashraf of Samarkand (probably identical with Ashrafī of Samarkand, see Būkhārā, No. 7, and Khulṣaṭ-alabkār, Elliot 181, No. 72), on fol. 171b and 176b (in the latter place he is more fully called Sayyīdī Mu'āẓīn, recte Mu'īn-Allāh, Ashraf of Samarkān); Radī-ī- Ḥājī (here called Ashrafī), on fol. 171b; Mir Sanjar of Kāshān, on fol. 171b and 173b; Hakīm Kādarī Kāfajī, on fol. 171b; Sanjar of Kirmān, on fol. 172a; Nāzi'ī, ib.; Kāhī, ib.; Amir Dīl-Allāh of Shirvān, on fol. 174b; Jauhārī, the goldsmith of Bukhārā (Aḥmad Shāhī, ib.; Ibn Ḥusayn, ib.; Rukan Schātī (Asīr), ib.; Sharīf of Tabrīz, ib.; Manṣūhī Yazdājādī, ib.; on fol. 174b, 175b; Mālānā Shāhī Yākūlī, ib.; probably a mistake for Shāhī Taklī, see Makhzūn-al-gharā'ībī, Elliot 395, No. 1193), ib.; Thānātī of Ghardzān, on fol. 175b and 175b; Aḥā Shāhī of Tabrīz, on fol. 175b, 175b, and 177b; Nāẓīm of Astarābād, on fol. 175b; Muhākma of Kāshān, ib.; Muhammad Sibli of Mazandārān, on fol. 175b and 177b; Hakīm Abū-al-Ḥasan Rūdāgī, on fol. 175b and 176b; ʿUthmān Munkhtārī, on fol. 175b; Kurnār of Nīshāpūr, ib.; Wali Dāmtbayādī, ib.; Wālīshī Bāškī, on fol. 175b (twice, the first time there seems to be written Bā'ashi instead of Bā'ashi).

2. Shā'īkh 'Ali Taklī, ib.; Muḥammad Yūsuf of Jafān-kān, ib.; Rašīd-alīn Lūmānī, on fol. 175b and 177b; Wujūdī of Tabrīz, on fol. 175b; Kādī of Kirmān, on fol. 176b; Khwājah of Kirmān, ib.; Imāmī of Harābāt, ib.;
CATALOGUE OF PERSIAN MSS.

Niżām-al-dīn Ḥānī (حاني) ib.; "Abd-al-awāzī] Jabali, ib.; Naẓīr ib. Nishāpūr, on fol. 176b; Majd-al-dīn Bālaḵānī, ib.; Amir Muṣẓī Sanjarī, ib.; Ruknābī Māshī, ib.; Raḍī-al-dīn ib. Nishāpūr, ib.; 'Atfār, ib.; Umālī of Tabarán, on fol. 177a; Shāhīk Aḥādī of Marāgīha, ib.; Khwājah Ḥasan (read Husain) Ṭhanā', ib.; Ḥalī Nār of Īsfahan, ib.; Ḥakim Ghādārī, ib.; Muḥammad Hamgar of Fars (i.e., Majd-al-dīn Hamgar or Ibn Hamgar, according to other authorities; see Butkhāna, No. 26, and Āt ashkāda, Ouseley Add. 183, No. 674), ib.; Abū Turābbeg Kāshānī, on fol. 171b; Mir Abū-al-baqā' of Tafrīsh, ib.; Uthābī Zākā'ī, ib.

VII. Poetical tales (حکاياتن), etc., on ff. 177b–182a, by Shāhīk Aḥādī-aldīn and Bahā-aldīn Amīlī, on fol. 177b; Niẓāmī the story of Sultan Sanjar, on fol. 180b; the story of the huntsman and the fox, حکايات صيد بالدغة (i.e., on fol. 181a; and the story of the fruit-seller, حکايات مورد فروغ, on fol. 182a).

VIII. Kitāb al-fards, tales in prose, on ff. 182b–185a, by Kārīr, on fol. 182a; Maʿānī (so probably correct instead of Maṣnāyī, as written here); see Makhzūn-al-ghalbaṭī, Elliot 395, No. 2406), on fol. 183a; Shāh ʿAlī Kāshārī Tūnīyānī (تونياني), ib.; five tales in prose, on fol. 183b–185b.

IX. Rubāʾīs, on ff. 186a–205b, by Shāh ʿAlī Kāshārī, on fol. 186a–195b (arranged alphabetically); Urfī, on ff. 195b–203a (likewise arranged alphabetically); Ali ʿAbbās (علي ʿابباس) (read ʿAbiyyāth), Kābī, on fol. 203a; Mirzā Mānūhar, Khānkhānān, Khwājah Luṭf-Īlāh, and several anonymous writers. Imperfect at the end.

Who the compiler was and when he made this collection, we cannot make out. From a very badly written note on fol. 162a, it is evident that the copyist was one Muhammad Sālīḥ, and that he wrote this the 19th of Rajab, A.H. 1042 = A.D. 1633, January 30. It is possible for the copyist and compiler to be the same person, either identical with the author of the Anāl-al-Šāhī and the Bahār-i-Sukhan (composed respectively A.H. 1070 and 1074), or rather with Muhammad Sālīḥ Kāshī, who wrote the Majmūʿ-ārāzī in A.H. 1030, the Ijāz-al-Mustafāwi or history of Muḥammad and the early Khālīfīs, and the Manākīb-i-Murtazawī, and died A.H. 1061 = A.D. 1651; see Sprenger, Catal., p. 456, and Rieu i. p. 154. The name of the place where this collection was written occurs in the same note, but we have not succeeded in deciphering it. It seems to be an Indian MSS. The order of the leaves is disturbed by the binder in this way: ff. 1–49 are followed by ff. 66–123; then ff. 90–65 and ff. 124–205.

Ff. 204; Nastālīk (ff. 189–198 written in Shikasta); size, 9½ in. by 8¼ in. [Ouseley 198.]

1095

Diwān-i-Āmānī (ديوان امانی)

The lyrical poems of Āmān-Īlāh Husainī, with the tahlilus Āmānī, better known under the title of Khān zamān, Mahābathkhan's son, who was a panegyrist of the emperor Shihjāhān (see fol. 31, l. 5, and Safīmah, Elliot 406, No. 707), and died A.H. 1046 = A.D. 1636, 1637; comp. Rieu ii. p. 509. Another date of his death is A.H. 1044 = A.D. 1634, 1635; see A. Sprenger, Catal., p. 330.

Contents:

An introduction in prose, on fol. 1b. 

Beginning: 

سماح أمان الله كشخس في معدن قدس سلما زجو كأمثال الحكايات.

Ghazals, intermixed with a few rubāʾīs, in alphabetical order, and concluded by a longer series of rubāʾīs. Beginning, on fol. 4b:

کُرُشُدُ نام تومیب خطبة دیوان ما آل.

At the end there are a few mathnawī-baits, and some quite rhymeless verses.

One long tarji′ band, on fol. 140b. 

Beginning: 

عهد أم و بغا و همانه نستیم 

کوچن مهدان و همانه نستیم.

The copy breaks off at the end of this poem and seems to be incomplete. Other works of Āmān-Īlāh Husainī are the جهانعمر rencontre, an Arabic and Persian dictionary; the فیفاء بادیر, on Indian agriculture; the استان ایام المعمار, a metrical treatise; an ایام العছ, and a general history; comp. Rieu, loc. cit. and ii. pp. 489b, 794a, and 877b.

Ff. 146, 2 coll., each li. 10–12; Nastālīk; a little worm-eaten; size, 7½ in. by 5¼ in. [Ouseley Add. 29.]

1096

Diwān-i-Asir (ديوان اسر)

The diwān of Mirzā Jalāl Asir bin Mirzā Muʿmin, a native of Īsfahan, who was the pupil of Maulānā Ṭaḥṣīb of Ḥarāt and in high favour with Shāh ʿAbdus. He died A.H. 1049 = A.D. 1640, 1640; see Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 312. Another date of his death, A.H. 1040, is obviously wrong.

This copy contains:

Kašdas, on fol. 1b. 

Beginning (as in Rieu):

ام زیمیه حمایت دلت دانا 

سر حاتم رخت دیده این.

Mathnaws (on ff. 56b–67a), two kitāfas (on ff. 67a and 67b), and a rubāʾī (on fol. 67b). 

Beginning:

بیش ترش در صف ارائه هوا 

کبوش دلم روزه کمای سروش.

Ghazals, on fol. 69b, arranged and intermixed with a great number of rubāʾīs. Beginning the same as in Rieu and Sprenger:

کرسندند پتان چهره حضرتی را آل.

An inscription on the fly-leaf of this account of his poet by Sir Gore Ouseley, on the basis of the following authorities: 

شیرخان; تذکر الشعراء; سراج الدبن علي آبرو;=v爱国; the Qāsimān.

حاجی لطف على آزاد; انششکه; لویه.
Jalāl Asīr’s Kulliyāt were published in Lucknow, 1880.

Fr. 379, 2 coll., each surrounded by small gold stripes, ll. 15; illuminated frontispieces on ff. 1b and 69b; Nasta’lik; size, 8¾ in. by 5 in. [Elliott 41.]

1097

The same.

This copy contains:

Kašids, on fol. 21. Beginning:

داص یگی ککس دیدین پنهان ای او

The initial kašidah of Elliott 44 is found here on fol. 49. Ghazals, in alphabetical order, on fol. 58b, intermixed with rubā’is, fards, and one mukhammas (on fol. 143b). Beginning the same as in the preceding copy.

At the end (on ff. 413b–413b) short mathnawis and mathnawī-rafts, together with a series of rubā’is (on ff. 419b, last line, to 428b, l. 4). No date.

Fr. 435, 2 coll., each ll. 13; clear Nasta’lik; worn-even throughout; size, 8½ in. by 4¼ in. [Bont. 761.]

1098

A smaller copy of the same diwān.

Contents:

Ghazals, arranged alphabetically, on fol. 1b, beginning as in the preceding copies.

A few rubā’is are appended, on fol. 279b. Beginning:

مجلس زنی دو سلاخ کرد روشن

چشم طبیعت پر روزن

agreeing with Elliott 44, fol. 377b, l. 8.

Copied by Ḥāfiz (Ghazal) the 17th of Ramadān, A. H. 1101 = A. D. 1699, June 24.

On the fly-leaf (fol. 281) six rubā’is (not of Asīr’s) are added. The name of the poet of the first five is illegible; the sixth is superscribed غیطه.

Fr. 281, 2 coll., each ll. 16; Nasta’lik; size, 8½ in. by 4¼ in. [Ouseley 21.]

1099

Selections from Asīr’s poems.

As there does not appear in this copy any principle of arrangement nor any heading, we make according to the form of the poems the following division:

Kašids, on fol. 89b. Beginning:

ای دانه تحمین خیال با را (دل دانه آگ) (read)

Tājī bands, on fol. 143a. Beginning:

خالک ساخت تو نوهار جنس - فتش پاوه که گذار جنس

Mathnawīs, on fol. 145b. Beginning:

بود بیں در صف ارباب هوش ون

Riddles (لغش śic), on fol. 159b. Beginning:

اختلاف بیش به سیم کرکد، هم دید

Tājī bands, on fol. 160b. Beginning:

یبیدان کل است وشیمه و عبید

Sāfī است چن جمس تغافل

A letter to Āshnā (see A. Sprenger, Catal., p. 339), on fol. 161b. Beginning:

جوی در حلقة اهل و نا

صاحب کافه ع

Kašids, on ff. 162a–172a. Beginning:

دلا دام کتاب سنگ را سروج رسی

پهلوان جیرانی نکشتان شید

Not dated; twelfth century of the Hijrah.

Fr. 89–172, 2 coll., each ll. 19; Shikasta on paper of different colours; size, 9½ in. by 5 in. [Ouseley 225.]

1100

The same.

This copy of selections from Asīr’s poems, styled Qaṣidat, contains kašids, beginning:

ای دانه تحمین خیال با را (دل دانه آگ)

and at the end some Kitāb (on ff. 236b–238b), tarkī bands (on ff. 238b–240b), and mathnawīs, the first four agreeing with Elliott 44, fol. 58b sq.

Beginning of the first mathnawī:

بود بیں در صف ارباب هوش ون

comp. Elliott 44, fol. 58b, and Ouseley 225, fol. 143a.

Copied A. H. 1097 = A. D. 1685, 1686.

Fr. 186–251, 2 coll., each ll. 15; Nasta’lik; size, 9 in. by 4½ in. [Elliott 558.]

1101

Lailā and Majnūn (لیلہ و معنون).

A mathnawī, Lailā and Majnūn, by Hindū, who lived in Shāhjulān’s reign. In the introduction he praises Bābar, Humayūn, Jahāngīr, Shāhjulān and his three sons, the princes Darā Shukhūl, Shujā’, and Aurangzib. On fol. 112b he enumerates all the former poets, who have composed mathnawīs on the same subject, Nizāmī, Amir Khusrav, Jāmī (whom he calls the second Nizāmī), Hāfiz, and Maktābī. Before this poem he seems to have written another, entitled ‘Khusrav and Shirin,’ according to fol. 112b, l. 15:

بیک‌خیال ورق از روز سایی

کم با خسرو و شیرین موانی

Beginning:

الی همی عشقم را بنمای

بروی من دری از غیب بکمان

A diwān of the same poet is preserved in the India Office Library, No. 1172.

Copied A. H. 1055 = A. D. 1645, 1646.

Fr. 194–207, 2 coll., each ll. 15, except fol. 112b, which contains ll. 26; careful Nasta’tālīk; the first seventeen pages, written by another hand, seem to have been supplied later; size, 9½ in. by 6¼ in. [Elliott 359.]

Kusdi (Nos. 1102–1111).

1102

Kulliyāt-i-Kusdi (کلیات قدیم).

An incomplete copy of the poetical works of Ḥājī
Muhammad Jân Kudsi of Mashhad, who went to India in the fifth year of Shahjahan's reign, A.H. 1041, 1042 = A.D. 1631, 1632, and was appointed king of poets to his court. He died, according to the most trustworthy authorities, A.H. 1056 = A.D. 1646; see Rieu ii. p. 684 sq.; A. Sprenger, Catal., pp. 128 and 536; Khulâsat-alkalâm, Elliot 184, No. 57; Khazâna-i-āmirah, Ouseley Add. 6, No. 96. The Khulâsat-alaftâr, Elliot 181, No. 214, fixes his death in A.H. 1055, and the Mirât-alkhayyâl, Ouseley Add. 2, No. 69, after A.H. 1069.

Contents:

A. Centre-columns :
1. A preface in prose, written by Kudsi's countryman, Mullâ Tuğhrâ, who also went to India under Shahjahan. Beginning, on fol. 1b:

2. A mathnawi in praise of Kashmir (entitled, according to other copies, در تعريف كشمير دلذيذ) on fol. 8b. Beginning:

3. Another mathnawi, on fol. 45b.

4. Ghazals and tarkibbands, without any order, on fol. 54b. Beginning:

ای دل چه شیری شاد که ایام بهارست
ی بی سرخطان جشن مرآ سربغیرارت

This part breaks off on fol. 72b.

5. A third mathnawi, entitled فرغناته شاهچهته, celebrating Shahjahan's exploits and dedicated to him (the title is ascertained by comparison with the copy in the India Office Library, No. 929, fol. 5b); comp. Rieu ii. p. 685. Beginning, on fol. 73b:

6. Kashâhs, arranged alphabetically, but breaking off with the rhyme-letter غ on fol. 2b. Beginning:

من آن ذهن که زندگی زیب از جفا
چو شمع زند زدن سر خوشی دیده، ام در یا

B. Margin-column:

6. Kashâhs, arranged alphabetically, but breaking off with the rhyme-letter غ on fol. 2b. Beginning:

In several places a more modern hand has added some ghazals on the margin in a very bad Shikasta. Not dated; eleventh century of the Hijrah.

FF. 62, 2 coll., each ll. 17; Nastâlik; size, 9 in. by 5½ in. [Ouseley 31.]

1104

The first portion of another copy of Kudsi's mathnawi on Kashmir (در تعريف كشمير دلذيذ). The beginning of Kudsi's mathnawi in praise of Kashmir, with the initial bait:

بنام باداشت پادشاهان آلی

Not dated; eleventh century of the Hijrah. The last page written by a more modern hand in Shikasta.

FF. 21-41, 2 coll., each ll. 16; Nastâlik; size, 8½ in. by 5 in. [Ouseley 44.]

1105

The second portion of the same mathnawi. The continuation of the same poem. Beginning:

 تعالى الله ازی نال دل آوروز
که شامش رست فضی صم نوروز

Incomplete at the end.

The first portion in the preceding copy corresponds to No. 929 in the India Office Library, fol. 196a sq.; the second portion in this copy to the same, fol. 202a sq., margin. Not dated.

FF. 26-32, 2 coll., each ll. 16; Nastâlik; size, 8½ in. by 5 in. [Ouseley 70.]

1106

Another copy of Kudsi's Zafarnâma (ظفرنامه). This copy of Kudsi's mathnawi on the exploits of Shahjahan begins (as in Rieu):

بنام خدانی که داد از شهان
جهان پادشاهی پاس شهان

There is a lacuna on fol. 142; towards the end the original of this copy seems to have been illegible or destroyed, as blanks are left in several places. Not dated; eleventh century.

FF. 139-236, 2 coll., each ll. 17; Nastâlik; size, 9 in. by 5 in. [Ouseley 70.]

1107

Various poems by Kudsi.

1. FF. 1-5a, a mathnawi, در ضعف و ناتوانی, on human frailty, by Kudsi (comp. India Office Library, No. 929, fol. 207a). Beginning:

مسلمانان فغان زناتوانی - که دارد درممان زندگانه

It ends in praise of Shahjahan:

شهنشاه که از تأریخ عالم
رماند پادشاهی نیا نا یاد
زندگی در کهی کودون و پایان نیست
که در پی سکّه شاپ جهان نیست
زبان حامی از جو نگیم افشاره
شهاب الدین احمد برزیان راز آلی
The name of the poet occurs on fol. 1b, last line; on fol. 2b, l. 5, etc. On the first page was originally a title, which is now rubbed out; we believe, however, we can distinguish the name Kudsi.

Not dated.

Ff. 1-20, 2 coll., each ll. 17; Nasta'lik; size, 9 in. by 5¾ in. [Ouseley 44.]

1111

The same.

Another collection of tarkibbands and tarjī’bands, by the same Kudsi; several of them seems to have composed when he left his home, Mashhad, for Hindūstān. Compare the following headings:

ترکیب بند وقت روایه شدن حجج آخر حرف امر امر امر امر، on fol. 177b; and

ترکیب وداع وقت عزمت هندوستان, on fol. 182a.

To prove that Kudsi is the author, we quote the band of the second tarkib, on fol. 175b:

گزینه ترکیب حاشیهی آنی آدم دور با جهان در نشان ما رویدم

Other headings are:

ترکیب مطح حریص امام نامی صاحب, on fol. 187b;

ترکیب مرثیه حرف الامام امر امر امر امر, on fol. 191b.

Beginning:

دل برجان مدنی که خانه زمینی

Tarjī’bands (a Sākināmā), on fol. 198b. Beginning:

مطحور زل سوی لب آدم زمین ما آدم

Not dated.

All the poems of Kudsi in Ouseley 31, 44, 70, and 158 seem to be written by the same hand, and very much at the same time; paper and size identical. They are probably the scattered pieces of a complete diwan of his works, copied in the eleventh century of the Hījrah.

Ff. 177-201, 2 coll., each ll. 17; Nasta'lik and Shikasta; at the beginning very careless; size, 9 in. by 5¾ in. [Ouseley 158.]

1112

Khar-i-dalāl (خر دلال).

Parts of a mathnavi, entitled خر دلال (the ass of coquetry), by Mirzā Muḥammad Kuli Salīm of Tahārān, who went to India under Shāhjāhān and died A.H. 1057 = A.D. 1647, 1648; comp. A. Sprenger, Catal., pp. 133 and 556; Safinah, Elliot 400, No. 731; Khūlus-ālkalām, Elliot 183, No. 36; Khūlus-ālafsīr, Elliot 181, No. 136; Rioi ii. pp. 734b, and 796b, i. p. 1032.

The first portion is entitled: نقل از جود حانیمی طبیعی (read ثلث) (a tale of Hātim Tā'ī’s liberality), and begins on fol. 19a thus:

واپس اسنان احی کرم - طولانی بر زمینی می بهان

The second portion is styled: في تعريف خر (description of the ass), and begins on fol. 23b: 

ساهد دلی را رنگ اثر داور

کشت خو همگون مشگنج پور

Y
comp. Khulūsat-alafkār, loc. cit., where the same description of the ass begins with the fifth bai of this copy; and India Office Library, No. 371, ff. 233b sq.; sufficient proof that both portions belong to the same

Added to these two portions is, on fol. 27a, another short mathnawi of twenty baits, styled: بادکاری امتنار (the remembrance of the defunct Intiyāz-khān), by an anonymous author (probably the same Salīm).

Not dated.

Ff. 19-27, 2 coll., each ll. 15; Nastaʿlīk; small illuminated frontispieces on ff. 19b, 25a, and 27a; size, 5 in. by 3¾ in. [Elliot 262.]

1113

Kādā u Ḍār (قصر و قدر) (on predestination); comp. Rieu ii. p. 796b, and J. Aumer, p. 4. Rien's and Aumer's copies, as well as ours, seem to be only a short abridgment of the original poem, which fills, according to A. Sprenger, Catal., p. 556, 134 pages.

Beginning:

شندیدم روی از خوابان نوشی
چو کل از بارا تن خرقصی

Copied A. D. 1097 = A. D. 1685, 1686.

Ff. 298b-302b, 2 coll., each ll. 15; Nastaʿlīk; size, 9 in. by 4½ in. [Elliot 255.]

Another copy of the same.

Beginning the same as in the preceding copy. On fol. 161b there is a fragment of another mathnawi (by the same Salīm, as No. 371 in the India Office Library, fol. 285b, proves), consisting of seven baits, and beginning:

بود در زیر باید بادبادانه آلم

Not dated.

Ff. 154-161, 2 coll., each ll. 15; Nastaʿlīk; small illuminated frontispieces; some lines on the last page destroyed; size, 5 in. by 3¾ in. [Elliot 252.]

1115

Another mathnawi on predestination with the same title: بادکاری و میثاق, by Ruknū (رکن), no doubt identical with Rukn-al-dīn Masīḥ Kāshānī, commonly called Hakim Ruknū; comp. Rieu ii. pp. 603 and 688; Atashkada, Ouseley Add. 183, No. 589, and the poetical anthlology, Ouseley 198 (see No. 1094 above), fol. 176b. According to Beale, Oriental Biographical Dictionary (Calcutta, 1881), pp. 173a and 226a, Rukn-al-dīn or Ruknū died A. H. 1056 or 1066 = A. D. 1646 or 1656. The same year 1066 is given as date of his death by Tāhir Naṣrābādī and the Khāzānā-i-amirān (Ouseley Add. 6, No. 112), whereas the Mirāt-afalām gives A. H. 1657. It is quite different from Salīm's poem, agrees with that only in the first two words of the initial bait, and contains not more than 41 verses.

Beginning:

شندیدم روی از باکرین را - سرای عاریت را کمدخانی

Not dated.

Ff. 14-15, 2 coll., each ll. 15; Nastaʿlīk; size, 5 in. by 3¾ in. [Elliot 252.]

Kalim (Nos. 1116-1121).

1116

Divān-i-Kalim (ديوان كليم).

The diwān of Shāhjāhān's court-poet and panegyrist, Mirzā Abū Taḥīb Kalim of Hamadān, who died, according to the oldest and best authorities, the Pādshāh-nāma and the Mirāt-afalām (Ouseley Add. 2, No. 71), A. H. 1652 = A. D. 1652; see Rieu ii. p. 686 sq. Most of the modern tadhkiras, for instance, the Khāzānā-i-amirān (Ouseley Add. 6, No. 101) and the Khulūsāt-alafkār (Elliot 181, No. 223), fix his death in A. H. 1661 = A. D. 1651; comp. A. Sprenger, Catal., p. 453.

Contents:

Kasidas, on fol. 1b. Beginning:

{شون مرکس را که در راه طلبی سرمایده آلم

Tarji'bars, on fol. 54b. Beginning:

باد نوروزی یکی یست وند آورد است

Kalim of Kāmil (کجومت سبک). On fol. 85b; کتاب دولت خانم پادشاهی, on fol. 86b; در تعریف آدرک, on fol. 87b; کتاب دولت خانم آدرک آیاد, on fol. 87b; در تعریف جمک فیل, on fol. 94b; شهراج آدرک زمین, on fol. 97b; on fol. 102b; all the remaining headings are missing. Beginning:

جزی دلنشین قمر ارامشته - بیان چهان سرب نوی خاسته

Ghazals, alphabetically arranged, on fol. 144b. Beginning:

بدل کردن نمستی عافیت زند وقیع آلم

The right order of ff. 167-176 is: 167, 170-175, 168, 169, 176.

Rukās, is, on fol. 366a. Beginning of the first:

هر چند که مرد تو لعی با کشیده آلم

On fol. 375b the rubāʿis break off.

Ff. 374-2, coll., each ll. 13-17; Nastaʿlīk, written by different hands; illuminated frontispieces on ff. 1b and 144; the original leaves are put into another margin; occasionally small additions; blanks on ff. 10b and 366a; incomplete at the end; size, 9 in. by 3¾ in. [Elliot 83.]

1117

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b. Beginning the same as in the preceding copy.
1 We propose this explanation of the inscription: 'Iznikhan Bahádur, the devoted servant (دادی) of His Majesty Ahmad

Under it is written: 'دیده شد.

Ff. 148, 2 coll., each ii. 19; Shikasta, without any ornament; size, 9¾ in. by 5 in. [Ouseley 181]

1120
A fragment of the same diwan.

Contents:

Kašidas, on fol. 1b. Beginning:

Three kašidas, on fol. 26a margin. Beginning:

It seems that the second is headed:

The first mathnawi (headed: كتابه درخیاتن بادشامی چون ابتدا, see the preceding copy, fol. 83b) opens thus:

The second is headed:

The third:

A tarjíhand (sákínáma), on fol. 314b. Beginning:

No date. According to a Persian notice on the last page, this copy was bought A.H. 1177 = A.D. 1763, 1764.

Ff. 317, 2 coll., each ii. 15; Nasta'ílí; size, 9¾ in. by 5¼ in. [Walker 72]

1118

A portion of the same diwan.

This copy contains only ghazals, quite agreeing in beginning and order with the preceding copies, and a few rubáís, on ff. 186½-193½, the first of which is the same as in the other MSS.:

No date. It was presented to Núrbeg the 11th of Shawwál, A.H. 1132 = A.D. 1720, August 16.

Ff. 193, 2 coll., each ii. 15; Nasta'ílí; slightly worm-eaten; size, 9 in. by 5¼ in. [Walker 54]

1119

The same.

This portion of Kalim's diwan contains, like the preceding copy, only ghazals in alphabetical order and rubáís (on ff. 144½-148½). Beginning of both the same as in the preceding copies.

The rubáís are written by a more modern hand on white paper, whilst that of the ghazals is brown.

The MS. is not dated; it seems to have been copied in the last century.

It belonged to the library of the emperor Ahmad-sháh, as the first page bears the following seal (with the date A.H. 1164 = A.D. 1751):

احمد شاه بهادر

Ff. 1137, 2 coll., each ii. 11; Shikasta; size, 6½ in. by 4¾ in. [Fraser 83]

1121

A short selection of ghazals from the same.

Ghazals, by Kalim. Beginning:

The rhyme-letters are l, ө, and ی.

Ff. 1-18, margin; Nasta'ílí. [Ouseley 250]

1122

Natíjat-áltašb(تجمیع الطبع).

Natíjat-áltašb, the story of Sháh Baháram, a romance in verse by Fádil (see this tākhallús on ff. 3b, 5, and 95b, l. 3), composed A.H. 1066 = A.D. 1655, 1656 (this date appears on fol. 91b, l. 3, the title on fol. 91a, last line). According to a notice on fol. 1a the full name of the poet is: Maulána Háfiz Muhammad Fádil Súráti. Rien iii. p. 1035b mentions a Muhammad Fádil bin Sayyid Ahmad al-Akbarábádi, the author of a poetical history of the Khalifs, etc., as flourishing about the same time.

Ff. 95, 2 coll., each ii. 11; Shikasta; size, 6½ in. by 4¾ in. [Fraser 83]

Sháh.' This seems to have been the mark of the Imperial Library, with the name of the librarian upon it. The دیده شد we suppose to be a note, given to the book at a revision of the library.
1123

Diwan-i-Brahman (دویان براہمن).

Lyrical poems of Candrabhan Brahman of Lahir, who flourished in Shahlajahan's reign, and died A.H. 1068 = A.D. 1657, 1658, or A.H. 1073 = A.D. 1662, 1663; comp. Rieu i. p. 397 sq.; ii. p. 838; and iii. p. 1087a; A. Sprenger, Catal., p. 376; Mirzâ-ullah-kâ-yâl, Ouseley Addl. 2, No. 78; Majma'-alghara'ib, Elliot 395, No. 404, etc.

Contents:

Ghazals, in alphabetical order, on fol. 268b. Beginning the same as in Sprenger:

ای درنز از تصور وهم وکمان ما آله

Rubâ'is, on fol. 327a. Beginning:

ما آور جو احال خدا نساجا کرده

Dated the 24th of Jamâ'-al-alawwal, A.H. 1137 = A.D. 1725, February 8.

2 centre-columns, ff. 268b-326b, ll. 15; Nasta'lik, mixed with Shikasta; entirely without ornaments; size, 10 in. by 7 in. [Elliot 122.]

1124

Ashbâmâma-i-Hindustân (آشبامانه هندوستان).

An incomplete copy of the Ashbâmâma-i-Hindustân or Ashbû-i-Hindustân, the troubles of India, a historical mathnawi, from the time of the civil wars under Shahlajahan, A.H. 1067-1069 = A.D. 1656-1659, by Bikhish, Sultan Murâdhakhsh's panegyrist, who was an eye-witness of all the events related in this poem; comp. Rieu ii. pp. 689 and 690.

Beginning:

کلیم سکن سطح را ایبادا - بنام خدادیست و نام خدا

It is defective at the end, breaking off with the lait:

در کور دی ضیب حوض پی سکن آله

Another complete copy of the same romance is in the India Office Library, No. 265.

Ff. 58, 2 coll., each ll. 15; very careless Nasta'lik; size, 9½ in. by 5¼ in. [Walker 77.]

1125

Padmâwat (پدماوات).

The story of Rât (Ratan or Ratan Sén) and Padam (or Padmâwat) by Mullâ Bazmi of Karaj, whose original name was, according to the colophon of this copy, Shaikh Shukr-Allah. Rieu iii. p. 1036b gives his real name as 'Abd-alsahâk, and fixes his death in A.H. 1073 = A.D. 1662, 1663, at Agra. Bazmi wrote this poem on the basis of an original Hindî story by Malik Muhammad Jâ'âî (composed A.H. 947; see Garcin de Tassy, Littérature Hindonie, etc., ii. p. 97), and dedicated it to the emperor Jahângir. He completed it A.H. 1028 = A.D. 1619; see Rieu, loc. cit., and A. Sprenger, Catal., p. 376. Bazmi was twenty-seven years old when he wrote this poem, see fol. 105a, l. 11.

Beginning:

ای نام تو نقش لوح جانها

Dated the 28th of Safar, A.H. 1117 (forty-ninth year of 'Alamgir's reign) = A.D. 1705, June 21.

Ff. 103, 2 coll., each ll. 15; careless Nasta'lik; fol. 98 supplied later by a more modern hand; size, 9½ in. by 5½ in. [Walker 86.]

1126

Another copy of the same.

This copy is dated the 29th of Safar, A.H. 1120 = A.D. 1708, October 6.

Ff. 1b-103a, 2 coll., each ll. 15; careless Nasta'lik; size, 9½ in. by 6¼ in. [Elliot 259.]

1127

Diwan-i-Ghani (دویان غنی).


A preface by Mirzâ Muhammad Mâhir, who collected this diwan, on fol. 1b. Beginning:

ای ذات نسیت دفتار فرما ووجود آله

Kasid, ghazals, short mathnavis, and fards, all mixed together, in alphabetical order, except the first kasâhah, on fol. 3. Beginning:

سوزدا удал ما دفع نشان مرص

Rubâ'îs, on fol. 46b. Beginning:

جاون نبسم در فتحادبگی کسرا شک

A short epilogue on Tâhir Ghani and the different copies from which this collection was made, on fol. 50. Beginning:

جر نبسم یبدالان در رؤس سرین آله

Lithographed in Lucknow, A.H. 1261. No date.

Ff. 1-51, 2 coll., each ll. 21; Nasta'lik; many marginal and interlinear notes and additions; size, 8½ in. by 4½ in. [Walker 46.]

1128

The same.

This copy contains:

Ghazals, on fol. 1b; arranged alphabetically. Beginning:

جننی کوکت از ققید خود بیرون کشم پا

Rubâ'îs, on fol. 54b. Beginning:

جاون نبسم در فتحادبگی کسرا شک

This copy is dated the 29th of Shawwâl by Miyan Karam-Allah (میان کرم الله); the year is not stated. It seems to have been written in the last century.

Ff. 57, 2 coll., each ll. 15; cursive Nasta'lik; size, 8½ in. by 5½ in. [Ouseley 39.]
1129

The same.
This copy contains:

Ghazals, ḥāṭas, rubā'is, sādars, some ḱaṣidas, and one
mathnawī (on fol. 2679), arranged alphabetically for the
greater part.

Beginning:

There is no date, but from other portions of the same
MS, we learn that it was written between A. H. 1135
and 1140 = A. D. 1723-1728.

2 centre-columns, ff. 221b-268a, l.l. 12; Nastā'lik, mixed with
Shikasta; no ornaments; size, 10½ in. by 7 in.

[Elliot 122.]

1130

Yūsuf and Zalikhā (دوست و زلیخه).

Yūsuf and Zalikhā, a mathnawī by Mulla Nāẓim of
Harāt, who was a contemporary and friend of 'Abd
Nāthkhān Shāmī, the Beglerbeg of Harāt, and died
A. H. 1081 = A. D. 1670, 1671. This poem was
commenced by him A. H. 1058 = A. D. 1648, and
completed A. H. 1072 = A. D. 1661, 1662; comp. Ricu ii.
pp. 692; A. Sprenger, Catal., pp. 151 and 515; Cat.
Beroninum, Nos. 1466 and 1467; Atashkada, Ouseley
Add. 183, No. 395; Khulāsāt-alkalām, Elliot 184, No.
71, etc.

Beginning:

Not dated. The scribe's name seems to be Mulla
Muhammad Žarīf.

Fr. 173, 2 coll., each l.l. 15; illuminated frontispieces; Nastā'lik;
size, 8⅓ in. by 4⅓ in.

[Elliot 293.]

Ṣā'īb (Nos. 1131-1137).

1131

Diwān-i-Ṣā'īb (دیوان صالح).

A large selection from the lyrical poems of Mirzā
Muhammad 'Ali Sā'īb of Isfahān, who spent some
time in Kashmir, and died in his native town, according to
a chronogram of Wālīz, A. H. 1088 = A. D. 1677, 1678; comp.
Ricu ii. p. 693 sq. Other dates of his death are A. H.
1080 (see Khulāsāt-alkalām, Elliot 181, No. 157, and
A. Sprenger, Catal., p. 151), 1081, and even 1089;
comp. A. Sprenger, Catal., p. 385; Ouseley, Biographical
Notices, p. 227; Cat. des MSS. et Xyloglyphes, p. 398;
G. Fligel i. p. 597; H. Khalfa iii. p. 290, No. 5566;
J. Ammer, p. 38, etc., etc. Sā'īb's diwān has been lito-
graphed at Lucknow, A. H. 1292; a small selection from
the same, Lucknow, A. H. 1264 and A. D. 1871.

Contents:

Kāsidas, on fol. 1b. Beginning:

Ghazals, in alphabetical order, on fol. 5b. Beginning:

Not dated.

Ff. 502, 2 coll., each l. 14, and a third on the margin, l. 26;
Nastā'lik; illuminated frontispieces on ff. 1b and 5b; size, 12 in.
by 6½ in. 

[Elliot 93.]

1132

A smaller selection from Sā'īb's diwān.
This copy, which is incomplete at the end, contains
only ghazals.

Beginning:

The second poem is the initial ghazal of Elliot 93.
The copy breaks off in the middle of the eighth ghazal,
rhyming in شی.

Fr. 310, 2 coll., each l. 17; Nastā'lik; the original leaves are
put into a modern margin; size, 9½ in. by 6 in. 

[Elliot 94.]

1133

The same.
This selection contains, like the preceding one, chiefly
ghazals, in alphabetical order. Beginning like Elliot 93:

Towards the end the transcriber has left several
blanks.

Not dated; eleventh century of the Hijrah.

Fr. 238, 2 coll., each l. 12; Nastā'lik; ff. 2, 3, and 215-238
are completed by a more modern hand; size, 11½ in. by 6½ in.

[Ouseley 296.]

1134

The same.

The arrangement of the ghazals is different here from
that in the preceding copies.

Beginning:

The first ghazal in Ouseley 296 is here the third.
Except the first, they are all arranged alphabetically.

On the last page the following colophon in wild
Shikasta:

Kaftān ʿAbd-al-ʿaswān, A. D. 1762, to which year the year 1169
of the era of Bengal corresponds, under the reign of
Mir Kāsim 'Ali, who was Nawwāb a. d. 1760-1763.
Compare Ch. Stewart, History of Bengal, p. 535. The
expression is probably a mistake for "size, 9.1".

1135

The same.

Ghazals and rubā‘īs, defective at the beginning. The copy opens in the middle of a ghazal, agreeing with Elliot 93, fol. 54b margin, ll. 7 and 8.

This copy was finished at Alunadābād the 19th of Shawwāl, A.H. 1135 = A.D. 1727, August 26.

2 centre-columns, ff. 426b-435b, ll. 15; Nasta‘lik, mixed with Shikasta; no ornaments; size, 10½ in. by 7 in. [Elliot 122.]

1139

Another copy of the same mathnawi.

Not dated. The subdivisions are entirely wanting here.

Ff. 143b-153b, 2 coll., each ll. 15; Nasta‘lik; small illuminated frontispiece; size, 9¾ in. by 7 in. [Elliot 292.]

1140

A mathnawi on religion and science, styled a poetic commentary on a work styled ʿAqādāt, and dedicated to the emperor Aurangzib ʿAlamgir.

Beginning:

حمدي گولیم مر و لن حمد را
کو افسانه کرد عقل و دین دما

Dated by Tāj-aldīn in Jamālī-ālthānī, in the twenty-ninth year of ʿAlamgir’s reign, A.H. 1097 = A.D. 1686, April, May.

Ff. 1b-50a, 2 coll., each ll. 14; Nasta‘lik; size, 8½ in. by 5¾ in. [Fraser 217.]

1141

Divān-i-Ijāz (Diwan A’gzār). The ghazals of Maulawi Muḥammad Sa’īd Ijāz of Akbarābād (according to the Mukhizan-algharabī, Elliot 395, No. 216), or of Shāhjahānābād (as Wāli states in Elliot 402, fol. 37a), a contemporary of ʿAlamgir. According to A. Sprenger, Catal., p. 116, first line, he was still alive at the time when Sarkkwash began the compilation of his works, that is, A.H. 1093 = A.D. 1682.

Beginning:

بناش عقل او اول تا نسیخوناد الف نی را
نیپهند کتاب صوت و ترآن معنی را

Copied A.H. 1097 = A.D. 1685, 1686.

Ff. 252b-270a, 2 coll., each ll. 15; Nasta‘lik; size, 9 in. by 4¾ in. [Elliot 258.]

1142

Pandānā-i-Sultān Muḥammad (Bn Danma-Sultan Hmood). A curious mathnawi, entitled Sultān Muḥammad’s book of advices, and apparently ascribed to the authorship of the great Muḥammad of Ghazna, Firdausi’s patron; see, for instance, fol. 447a, l. 6:

ما از خاک غزیه هست مروود
AZ aaTAM NAHJAN SHAD AASM HMOOĐ

That this is a spurious book scarcely needs any proof, since the style clearly points to the end of the eleventh and beginning of the twelfth century of the Hijrah, that is to say, to the same period to which all
the other poetical works, collected in Elliot 122, belong. There are, besides, two other indications of forgery, viz. the date A.H. 319, given to the composition of this book in the last bait:

(An obvious attempt to give the highest possible antiquity to the poem, without the slightest regard to the actual fact, that Sultan Mahmud was born A.H. 357 and died A.H. 421), and the allusion to an author named Husaini (who may be identical either with Amir Husaini Fakhri-Asfar, the author of the Zad-i arba’ah, who died A.H. 718, or with Mir Husaini Kasani; see M Akhbar-al-haraih, No. 584) in the last chapter. The poem consists of two invocations to God and Muhammad (on ff. 436b and 437a), and seventeen short chapters, viz.:

1. افزیش جنبخانه را روزی بی‌نام
2. در معنی دنیاها
3. در عاشقی
4. در بیوناپی
5. در روزکار
6. در بیان سلامت حال
7. در حیات اسرار
8. در آداب ملک
9. در تواضع و تکرر
10. در حال زمان
11. در دروشی
12. در کلبه‌اشت"ب"رهستان
13. در معمیت
14. در جوانمردی و فقیدی
15. در بهار مفتوح
16. در باز به‌ام آورده
17. در تحم کتاب

Beginning:

خداوندی نداش نوز ته موبود برهمت کن نظر در کار خیمود

Dated the 19th of Muharram, A.H. 1146 (the ninth year of Muhammadshah’s reign) = A.D. 1727, Sept. 6.  
2 centre-columns, ff. 436b-437b; ll. 15; Nasta’lik, mixed with Shikasta; no ornaments; size, 10¾ in. by 7 in. [Elliot 122.]

1143

Latili'alkhayyal (الطافی الیالی).  
A large fragment, incomplete both at the beginning and end, containing the middle part of Muhammad Saidy’s celebrated poetical anthology, styled Latili'alkhayyal or the Beauties of Imagination, which was completed A.H. 1164 = A.D. 1652, 1663; comp. Bland in the Journal of the Royal Asiatic Society, ix. p. 168. A complete copy of a revised edition of this work is found in the India Office, No. 320. The selections are arranged alphabetically, according to the final letter, in the form of a diwan; and to every specimen the name of the author is added on the right or left side in red ink. Our fragment begins in the first half of the letter د with this bait:

در عاشقی بی‌میرحس تا شوی تمام  
نئی‌یتی به‌ره بدوه ام تمام شد

and concludes in the first half of the letter پ with the following bait:

بی‌میرحس ترکار رفیقت را گذش از ریزی
کلامی پندا را دیگر مکرر می‌می‌گوید هرگونه

According to the Arabic pagination, which begins with می، there are missing at the beginning 481 leaves. Besides, there is a lacuna of three leaves after fol. 190 (vi.). Fol. 426 is very much injured. The right order of ff. 473-476 is this: 473; 475; 474; 476.

Ff. 475, 2 coll. each. II. 13-21; Nasta’lik, written by different hands; size, 15¾ in. by 8 in. [Elliot 294.]

1144

Diwan-i-Waiz (شعر).  
Lyrical poems of Waiz, that is, Rafi'-al-din Muhammad Waiz Kazwini, the author of the Rehbar-e-leaf, who died, according to the statement of the Riyad-al-shurur, shortly after A.H. 1105 = A.D. 1694; comp. Rieu, ii. p. 697; Khulasat-al-kalam, Elliot 184, No. 75; and the note on the margin of fol. 53 in this copy: قدامد کب از کلام بلاغت فرمان میرزا مصحد رفیع و اعضا تابیتی در حاشیه نوشته می‌می‌گوید.

The usual date of Waiz’s death—viz. A.H. 1082, see A. Sprenger, Catal., pp. 151 and 587—is obviously wrong, as Rieu has proved, loc. cit.

Contents:

Ghazals, on fol. 1b, arranged alphabetically, with a series of ruba’is at the end (on fol. 138b sq.) Beginning:

ای نام ملنکانی تو عیدوان کارها  
خدا در تو آم آن اعتبارها

Not dated at the end, but on the margin of fol. 138b there is a note (in the original writing, as it seems), according to which this copy was written in the residence (Dihli?), the 25th of Rabii II, A.H. 1199 = A.D. 1785, March 7.

Besides this, the MS. contains on the margin almost throughout an anthology of different pieces of poetry, by different authors. But in many places the margin has greatly suffered from wet, and the writing is consequently effaced.

The following poets are quoted: 'Urfi, Shab, Humayun, Salihi, Ishki, Athar, Waiz, on fol. 5b; Najat, Ahli, Jami, on fol. 7b; Asafi, Fai‘l, on fol. 8b; Fighani, Maqbool, Nasibi, Safi, on fol. 9b; Khayali, Hafi, Hafiz, Mirza Yusuf, Wajhid-al-zamani, on fol. 11a; Maqboolah, kasdahah by Sib‘b, on fol. 11b; Shikh Bahai, on fol. 23b; extract from ‘Ali’s hundred sentences, on fol. 23b; Mir Khushru Dihlavi, on fol. 24b; Shikh Aujaiali, on fol. 26b; Kaziim, Waiz, chronograms, on fol. 28b; Mirza Ibrakim Athnam, on fol. 34b; Muhammad Jan Khusi, on fol. 35b; Tabib, kasdahah by Athar, on fol. 36b.
CATALOGUE OF PERSIAN MSS.

1145

Diyân-i-Shaukat (دیوان شوکت).


This diwan does not contain the kashidas, but only ghazals, on fol. 18, arranged alphabetically. Beginning:

جعود بعد از تحریز مثنوی محمد زمان رامع آغا و
آنجام از جای معلوم همه اند آخر نوشته,

It consists of the following chapters on mystical matters:

1. Chapter 1, on fol. 447b; 2. Chapter 2, on fol. 448a; 3. Chapter 3, on fol. 449b; 4. Chapter 4, on fol. 450b; 5. Chapter 5, on fol. 451b; 6. Chapters 6 and 7, on fol. 452b.

This index of poets is not complete, as in many cases the names are effaced or torn away.

Text and margin are written by the same hand.

Ff. 150, 2 coll., each ll. 11; Nasta'îk; size, 7½ in. by 5 in. [Ouseley 118.]

1146

Kâshâda-i-Shaukat (قصیده شوکت).

One kashida by the same Shaukat (the panegyrist of the governor of Khurásân, Mirzâ Sa'îd-alî Muhammâd-khân). Beginning:

آشجیا رم آن‌ک زکرâت‌سپان رنگ
کردم از پر سفریال و پریشان رفتم.

Not dated.

Ff. 161-18, 2 coll., each ll. 15; Nasta'îk; small illuminated frontispiece; size, 5½ in. by 3½ in. [ Elliot 252.]

1147

Mathnawi-i-Zamân Râsîkh (مثنوی زمان راسیخ).

A mathnawi by Mir Muhammad Zamân Râsîkh of Lâhîr, the contemporary and friend of Sarkhwash (the author of the celebrated tahâkhirah Kalîmât-alsîhârâ). He died A.H. 1107 = A.D. 1695, 1696; comp. A. Sprenger, Catal., pp. 109 and 111.

This mathnawi is divided into three parts:

1. Centre-columns, ff. 447b-469a, the beginning (آشجیا رم آن‌ک زکرâت‌سپان رنگ) or rather an appended introduction of the poem; see the following note;

This part is divided into two sections:

1. Dated the 12th of Muharram, A.H. 1135, viz. the fourth year of Muhammad shâîr's reign = A.D. 1722, October 23.
2. Dated the 1st of Zâlîqân, A.H. 1136, viz. the fifth year of Muhammad shâîr's reign = A.D. 1723, October 12. Beginning:

خداوندی بیفکر تازه‌تر جان کن
جیدم حیدر آل ابتر زمان کن.

2 centre-columns, ff. 447b-469a, ll. 15; margin-column, ff. 1b-4a and 462b-469a, ll. 28; Nasta'îk, mixed with Shikasta; no ornaments; size, 10½ in. by 7 in. [ Elliot 122.]
Diwan-i-'Ailiki Khan Razi (ديوان علي خان رازی).

The diwan of Mir 'Askari 'Ailiki Khan Razi, who lived at the court of Aurangzeb and died as governor of Dihli A.H. 1108 = A.D. 1696. See Sir G. Ouseley, Notices of Persian Poets, p. 167; Rieu ii. p. 699; and A. Sprenger, Catal., pp. 123 and 543. Besides this diwan he composed three mathnavis, one called (see Sprenger, loc. cit.), the other called (see the immediately following work), and the third (A.H. 1065, see Rieu, loc. cit.), as well as the diwan of the Ghazals (see Ghazals, on fol. 1152, arranged alphabetically. Beginning:

Ghazals, on fol. 541, arranged alphabetically. Beginning:

1149

Kitab-i-Sham' u Parwana (كتاب شم وپروانه).

The lamp and the moth, or the loves of Rati Ratan Sen and the beautiful Padam, a mathnavi, by the same Razi, composed A.H. 1059 = A.D. 1658, 1659; on the basis of the same Hindû poem, which was the source of Mullâ Bazmi's Padmavat (composed A.H. 1028, comp. above, Nos. 1125 and 1126, and Rieu ii. p. 769b).

Beginning:

ای فراتندا روز سیاهر، وی طارزند سیاهر بصر
This very copy is alluded to by Sir Gore Ouseley in his Biographical Notices, p. 170. No date.

Ff. 86, 2 coll., each ll. 14; large Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in.

[Elliot 330.]

Diwan-i-Nasir 'Ali (ديوان ناصر علي).

The lyrical poems of Nasir 'Ali of Sirhind, who died at Dihli, A.H. 1108 = A.D. 1697; see Rieu ii. p. 699 sq. and A. Sprenger, Catal., p. 320. A chronogram of Sarkhush gives as date of his death A.H. 1109. The diwan consists of kasids and ghazals, mixed together in alphabetical order, and a few rubā'is on the last two pages. Lithographed at Lucknow, 1844 and A.H. 1281.

Beginning:

در فرس است منشی از کاصیشند نا امید آنا

Not dated,

Ff. 53-112, 2 coll., each ll. 13-15; Nasta'lik, written by two different hands; size, 8½ in. by 4½ in.

[Walker 46.]

Mathnawi-i-Nasir 'Ali (مثنوی ناصر علي).

A religious poem by the same Nasir 'Ali. Beginning:

الله گردن درد آقان رز - شیرن در برد اشکوان رز

There are inserted some pieces in other metres, distinguished by red ink, for instance, on ff. 25b, 26b, 29a, 31a, 31b, 42b, 47b, 50a, 50b, 51b, 52a, and 58a.

Dated the 9th of Safar, A.H. 1135 = A.D. 1722, November 19.

Margin-column, ff. 24b-68a, ll. 28; Nasta'lik, mixed with Shikasta; no ornaments.

[Elliot 122.]

The same.

Not dated.

Ff. 88-67b, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 5½ in. by 3½ in.

[Elliot 252.]

Nairang-i-ishk (نرینگ عشق).

Nairang-i-iskh, the love-story of Shâhid and 'Aziz, a mathnavi, composed by Muhammad Akram Ghânimat of Ganjih in the Panjâb, the contemporary of Zâmi Râshîk and of the emperor 'Alamgir, A.H. 1096 = A.D. 1685, see the chronogram at the end:

Perfectly composed and written, the copy is probably that of the author himself. There is no date, but this copy may have been made during the author's lifetime, if not by himself.

Ff. 54-128, 2 coll., each ll. 13; Nasta'lik on brown paper, with an illuminated frontispiece; size, 8½ in. by 4½ in.

[Ouseley 30.]

[Elliot 930.]
and Khulásat-alkálám, Elliot 184, No. 51. Beginning:

ْبِنَامِ شَاهَ نَازَكِ خَيْلَانَ - عَزْبِي حَافَزَ أَشْفَقَةَ حَالَانَ


Margin-column, ff. 68°-122°, ll. 28; Nasta’lik, mixed with Shakista; no ornaments. [Elliot 122.]

1154

The same.

Not dated.

Ff. 68°-119°, 2 coll., each ll. 15; Nasta’lik; small illuminated frontispiece; the heading torn away; size, 5½ in. by 3½ in. [Elliot 252.]

1155

The same.

Not dated.

Ff. 103°-151°, 2 coll., each ll. 15; Nasta’lik; size, 7½ in. by 5 in. [Ouseley Add. 76.]

1156


Contents:

Kásidas, on fol. 1° (on fol. 35 sq. a Marthiyáh). Beginning the same as in A. Sprenger, Catal., p. 344:

شرح مجموعة مصنف تو نادر بابان آل

Four mathnáwí, on fol. 40a. Beginning:

کذن بیدار شویی اختت از خراب آل

Chronograms (شجریات), on fol. 49b. Beginning:

شِبَهَنَا دَى شاه سلطان حسین آل

Ghazals, in alphabetical order, on fol. 53b. Beginning the same as in Rieu and Sprenger:

بکس بودی افاداکی تم خوید را آل

Miscellaneous poems (شعر انفرادی), on fol. 92b. Beginning:

شوم دلتنک آگر سویم ذا بند ازغشتناکی آل

Rubá’ís, on fol. 95b. Beginning:

داری آگر آرزوز کوثر به بیست آل

Seven satires and two chronograms at the end (on ff. 98°-103°).

The tajjábs, mentioned by Sprenger, are not found in this copy, which was made in 1820.

Ff. 1-103, 2 coll., each ll. 15; Nasta’lik; gât edges; size, 95 in. by 7 in. [Elliot 46.]

1157

Kulliyát-i-Ni’matkhan ‘Áli. The complete works in prose and verse of Ni’matkhan ‘Áli of Shiráz, whose original name was Núr-áldín Muhammad, with the titles of Múkarrarákhan and Dánishmandkhan, the author of the well-known Bahádursháháma and history of the first two years of the emperor Bahádursháh’s reign (see p. 134, No. 256 in this Catalogue), a work which is not included in these Kulliyáyát. He died A.H. 1121 = A.D. 1709, 1710, or—according to a statement in the Tárikh-i-Muhammadí—A.H. 1122; compare Rieu ii. p. 703; A. Sprenger, Catal., p. 328, etc.

Contents:

1. Preface in prose, on fol. 1°. Beginning:

عبار افزای نقد حسن اسمرهت که چون دخالت معدن لفظ خیلی

2. Ghazals, in alphabetical order, interspersed with a few kasidas, on fol. 12b. Beginning:

بیا ای خامه ینم الله سر کر راه دژی از دام حرف افزای از نقد کرکرا

3. Kasidas, kitás, chronograms, short mathnáwí, and rubá’ís, on fol. 114a. Beginning:

کشاپی که دل به یاب نشد

4. A mathnáwi on ethical, moral, and dogmatic matters, with mystical tendency, illustrated by short stories, on fol. 132b; identical, as Ouseley Add. 93 proves, with the mathnáwi described in Rieu ii. p. 723 and A. Sprenger, Catal., p. 329. Beginning here:

پروتو خور جلیل به هر چاکر نور

در خور نهاد نسبه ورش و نژاد

5. Waká’i (وَکَعَی) or with its full title: روانع ایام (روانع ایام) محاصره قلعه دار الیاه حیدرآباد (according to other copies: روانع حیدرآباد تکانند) a satirical journal of the siege of the citadel of Haidarâbâd from the 13th of Rajab to the 22nd (or rather to the 29th, see Rieu i. p. 268) of Sha’bân, in the thirtieth year of ‘Álamgir’s reign, A.H. 1697) on fol. 263a. Beginning:

دمی که مدرّس کتابی مخصوص مصدق و مینا ناصل بیست آل

بیست آل تفسیر و نمایش آل

The Waká’i-i-Haidarâbâd were lithographed in India, A.H. 1248 (together with the following story of Ilhusu’l-Isháki), and printed with marginal notes in Lucknow, A.H. 1259.

6. The marriage of beauty and love (روشکه کشی), a mystical work in mixed prose and verse, written in a very flowery style, on fol. 312b. Beginning:

حیدرآباد حسین دل سر بیان

جموعة افاداکی در زبان

Edited at Lucknow in 1842 and 1873, with commentary at Delhi in 1844.
7. Some other short prose pieces, letters, and specimens of a refined style at the end; comp. Rieu ii. pp. 744 and 745, and p. 796, where a collection of satirical sketches, entitled "Ardaneh al-Quloom," is mentioned.

No date.

Ff. 382. 2 coll., each ii. 15; Nasta'lik: many little injuries; size, 8½ in. by 6½ in. [Ouseley Add. 162.]

1158

Diwân-i-Nîmatkhan 'Ali.

Another copy of Nîmatkhan 'Ali's lyrical poems, preceded by the same preface in prose as in Ouseley Add. 102:

عبارت آزاد نقد سمن الأسرى یک کون
پر قزاقت اله

The diwân contains ghazals, beginning on fol. 13a (as in Rieu's first copy):

نامهای یاد از مصراع بسم الله دیوان

They are arranged alphabetically fill fol. 157b. Kaší-

داس, on fol. 158b. Beginning:

شآها نفر بروئن کردن عبیدتست
مرگان بهم زدن چو نامز جامعتست
Mukatša'tat, on fol. 162b. Beginning:

بهم انتهای الباطن است چا لله - معنی دم شا شالام کر
Rubâ'ís, on fol. 168a. Beginning:

سلطان طلبد و گرد آرامد سفر
صد شکر رسمد زدما زود بدر
Mufradât, riddles, kašídas, and mathnawis at the end (on ff. 171-178).

Not dated. In the preface many blanks are left.

Ff. 178, 2 coll., each ii. 15; Nasta'lik; size, 10 in. by 6½ in. [Ouseley 255.]

1159

Prose works by Nîmatkhan 'Ali.

This copy of Nîmatkhan 'Ali's treatises and stories in prose, all written in a very flowery style, often with mystical tendency and interspersed with poetry, contains:

1. Wâkât or Wâkât-i-Haidarabâd and Gulkudhah, on fol. 1b, beginning as in Ouseley Add. 102.

2. A fragment of the "Munäsâ'at" or letters etc. containing two queues, on fol. 46b.

Beginning of the first:

بسمه شکفت دید دلم نامه
ترا اله

Beginning of the second:

اعزی مرزا حمد سعدر از
مواد سرال ایل

3. The marriage of beauty and love, here styled "Makhlâsa" or "Hâjî" or "Hâdesta" as usual, on fol. 48b, beginning as in Ouseley Add. 102.

On ff. 62b and 63a there are added some admonitions and sentences, headed "Ïmân al-Āamir," and beginning:

مرکس که ده حملت شعار خود سارد در دنیا و آخر

This copy is dated the 26th of Ramadan, A. H. 1209 (in the thirty-sixth year of Shâh 'Alam's reign)= A.D. 1795. April 16; there is wrongly written "6" instead of 7v in the colophon.

Ff. 65, ii. 15; careless Nasta'lik, mixed with Shikasta, and rather difficult to read; size, 9½ in. by 6½ in. [Elliot 410.]

1160

Another copy of the Wâkât or Wâkûtât.

The same satirical journal of the siege of Haidarabâd, but more complete than in the preceding copies. The last words in Elliot 419, fol. 46b, جملة الماوي وشروق ورس

دار السلام

are found here on fol. 69b, but here the work continues on fol. 70b sqq., beginning: سمشرا کو

نفره حنک سواران

and that this continuation is really belonging to the same Wâkûtat we learn from the large extracts given in the Khulâsât-al-ala-kâr (Elliot 181, fol. 279b, i. 5). This copy breaks off on fol. 92b with the words:

آمر عصر دیر افزوده ایما گاج مک

then follow two blank leaves, and on ff. 95-98 a part of a mathnawi without beginning and end, the first

bait of which runs thus:

کرامت استغف الله ایس خس سرخت

Ff. 98, ii. 11; very careless Nasta'lik; size, 9½ in. by 5½ in. [Caps. B. 3.]

1161

Another copy of Nîmatkhan 'Ali's mystical mathnawi.

The same mystical mathnawi as in Ouseley Add. 102, fol. 132b sqq., beginning here in the same manner as in Rieu and Sprenger:

حمد وشکر ووزاکه هره دست آریست
دمه دلیل داره چرا یا روشت

The initial bait of Ouseley Add. 102 is here the sixth.

No date.

Ff. 144, 2 coll., each ii. 13; Nasta'lik; a little worm-eaten; size, 7½ in. by 4½ in. [Ouseley Add. 93.]

1162

Diwân-i-Nâjât (ديوان نجات).

The poetical works of Mir 'Abd-al-âlî (or, according to Ouseley 223, Abû-âlî) Nâjât of Isfâhan, a son of Mir Muhammed Mu'min Husaini, the friend of Nasrâbâdî. He died about A. H. 1126 = A. D. 1714; see Rieu ii. p. 821, and iii. p. 1095; A. Sprenger, Catal., pp. 98, 137, and 512; Atashkada, Ouseley Add. 183, No. 421; Khulâsât-al-ala-kâr, Elliot 184, No. 72; Khulâsât-al-ala-kâr, Elliot 181, No. 288; Makhzan-algharâ'ib, Elliot 395, No. 2870, etc.

Contents:

Ghazals, in alphabetical order, on fol. 1b. Beginning the same as in Sprenger:

کرم مهر حاموئی زلی زه سخندن‌دان آری
On fol. 150 the first line is repeated by mistake. Rubā'is, on fol. 173. Beginning:

کرنی کد در وولدت شهر خدا

The famous mathnawi on wrestling, on fol. 181. Beginning the same as in Rieu and Sprenger:

درک عشق هر آنان که دخواه یاو

It was composed A.H. 1112 = A.D. 1700, 1701; see Rieu ii. p. 622. Lithographed Beginning small 2nd 554, 2 Nasta'lik, colophon 2

Beginning coll., 1700, s-iO jjj [Elliot 29th]

Kieu in Farrukhsiyar's 204*-365 Beginning coll., iS [Elliot 64x130]

Another copy of Najat's mathnawi on wrestling. Beginning the same as in Elliot 89. Not dated. Twelfth century of the Hijrah.

FF. 1-19, 2 coll., each ll. 16: Nasta'lik; size, 2½ in. by 6½ in. [Ouseley 226.]

1164

Another copy of Najat's mathnawi on wrestling. Beginning the same as in Elliot 89. Not dated. Twelfth century of the Hijrah.

FF. 1-13, 2 coll., each ll. 14: Nasta'lik; size, 9½ in. by 5½ in. [Ouseley 226.]

1165

The same.

Not dated.

FF. 1-10, 2 coll., each ll. 15: small illuminated frontispiece; size, 5½ in. by 3½ in. [Elliot 253.]

1166

Mathnawi-i-Salim (منتبہ دیوان میر)

A mathnawi by Hājji Muhammad Aslam, with the tahlalus Salīm, a Brahman of Kashmir, who turned Muhammadan under Aurangzeb 'Alamgir; comp. Makhan-al-ghara'ib, Elliot 395, No. 1095, and Mutakakkha-alashār, Elliot 247, No. 282, and died, according to Rieu iii. p. 1092, in Farrukhsiyar's reign about A.H. 1130 = A.D. 1718. Beginning:

The mathnawi seems to be entitled کتاب لچ معلی سالیم and was composed A.H. 1082 = A.D. 1671, 1672; comp. the chronogram in the last bai (the same as in A. Sprenger, Catal., p. 554, where the poet is called La'if-allah Salīm):

کتب لچ معلی سالیم - زد و نه دارد نه

Copied A.H. 1097 = A.D. 1685, 1686.

FF. 271b-294b, 2 coll., each ll. 15: Nasta'lik; size, 9 in. by 4½ in. [Elliot 255.]

1167

Ta'rif-i-Shāh A'zām (تعريف شاه اعظم).

A short mathnawi in homage of Shāh A'zām by the same Aslam Salīm. Beginning:

شیران آئینه فضیل الو اندر

قدر فرمان و قدرت دستگاهند

Copied A.H. 1097 = A.D. 1685, 1686.

FF. 303b-307, 2 coll., each ll. 15: Nasta'lik; size, 9 in. by 4½ in. [Elliot 255.]

1168

Sarāpā (سراپاد سید علی مهیری).

A mathnawi, entitled Sarāpā or description of the human figure, by Mir Sayyid 'Ali, with the takhallus Mihrī, of Isfahan, who flourished under Shāh Sulṭān Husain, the ruler of Persia, from A.H. 1105 to 1135. He rose to the throne of a king of poets at the court of Husain, and died about A.H. 1130 = A.D. 1718; comp. Rieu ii. p. 796, and the Khulāsāt-al-ala'fkar, Elliot 181, No. 249. Beginning:

ای دیت چاپ یک حکایت

جلوه نازار تو توان آن‌هایت

No date.

FF. 140b-144b, 2 coll., each ll. 15: Nasta'lik; small illuminated frontispiece; size, 5½ in. by 3½ in. [Elliot 252.]

1169

Diwān-i-Bidil (دبیل عبید).

A selection from the lyrical poems of Mirzā 'Abd-Allākhādī Bidil of Patna, the greatest Indian poet of the last century, who died A.H. 1133 = A.D. 1721 at Dihlī; comp. Rieu ii. p. 706 sq.; A. Sprenger, Catal., pp. 378 and 379. García de Tassy, Histoire de la Littérature Hindouie, etc., i. p. 312 (see also W. Pertsch, p. 80), fixes his death in A.H. 1137 = A.D. 1724, 1725.

Contents:

Ghazals, in alphabetical order, on fol. 204a. Beginning:

ای کریک و دوی سراج تو زمان‌ها

و اتوداد انداشته راه تو مکان‌ها

Ruba'is, on fol. 357a. Beginning:

آنکم که حقیقت قدم ییدا شد

دانتی که کونکن کیف و گردو شد

According to a colophon on fol. 366a, this copy was finished the 2nd of Safar, A.H. 1138 = A.D. 1725, Oct. 10.

Margin-column, ff. 204b-366b, ll. 28; Nasta'lik, mixed with Shikasta; no ornaments; incomplete at the end, where several pages are left blank. [Elliot 122.]

1170

The same.

Another, but smaller selection from Bidil's diwān. Beginning:

آت پر ان زن با حدود جز بتعظم په ایمها

و آت پر تر تجی ایمان داری به جنگ بی ادب لجعم مکشائی
The arrangement from beginning to end is this, that first comes a nuktah (نكتة), generally in prose, then a rubá'í or kitáb, finally a ghazal or a series of mukhammatás; this order is repeated throughout.

Not dated; this copy looks more like a broniillon than a clean copy of a diwán.

Ff. 44, ll. 19; careless Nastālīk; size, 9½ in. by 5 in. [Ouseley 227.]

1171

Diwán-i-Hayā (ديوان حيا).
The lyrical poems of Sheh Râmdâs Ḥayā, the brother of Râjâh Daŷâ Mal Imtiyâz, and pupil of the preceding poet 'Abî-al-kâdîr Bûîî; comp. A. Sprenger, Catal., pp. 154 and 155; Beale, Oriental Biogr. Dictionary, p. 106; Makhlûz-al-gharâib, Elliot 395, No. 666. A chronogram for A. H. 1124 (diwân ba’dâlah; anawm) = A. D. 1712 appears on fol. 1a, l. 4. This diwân contains:

Ghazals in alphabetical order, interspersed with a few rubâ’ís, kitâbât, and fards, beginning on fol. 1b:

اَيْ بِذِرَاءٍ وَجِزَاءٍ يُحَرَّمُ لِذَاتِ دُلْوَةٍ أَرْضٍ

A series of rubâ’ís, some of mukhammatás, a few fards, and one kasîdah, on fol. 105a. Beginning of the first rubâ’í:

عُمَرَتْ كَمُ مِكَيِّنَ سِجِّنَ مَعْمُومَ مَا عُيَّف

No date. The copyist was Dhu-al-fâkir ‘Ali.

Ff. 119, 2 coll., each ll. 15; large Nastâlîk; size, 15 in. by 8½ in. [Ouseley Add. 135.]

1172

Diwán-i-'Ajiz (ديوان أبي).
Ghazals by ‘Ajîz, in alphabetical order. Beginning:

هَمُّ بِرَحَالِمِ مَا كُنْتُ كَرَمًّ يَجْعَلُ مَا عُيَّف

Whether this is the poet with Muhammad Hâshîm ‘Ajîz (mentioned in the Hamshâ Bahâr, which comprises the poems of Jahâgîr’s accession, a. H. 1014; to that of Muhammadshâh, a. H. 1131; see A. Sprenger, Catal., p. 126; Makhlûz-al-gharâib, Elliot 395, No. 1772), or with ‘Ajîz of Kashmir (Makhlûz-al-gharâib, No. 1762), or with the Hindustâni poet ‘Ajîz, the author of a Persian mathnawî, Lâl al-khâzîn (see A. Sprenger, Catal., p. 599), or even with ‘Arif-ashârîn-khân ‘Ajîz, who flourished about a. H. 1168 = A. D. 1754, 1755 (see Beale, Oriental Biogr. Dictionary, p. 39), we are unable to ascertain from the contents of the diwân. This copy is dated the 7th of Jumâdâ-al-awwâl, a. H. 1182 = A. D. 1768, September 19.

Ff. 66, 2 coll., each ll. 15; very careless Nastâlîk, sometimes quite like Shikasta; size, 7½ in. by 5½ in. [Ouseley Add. 12.]

1173

Poems by Âgâh (اگاه).
Three mathnawîs by Nîzâm-aldîn Ahmad, with the takhallus Âgâh, who seems not to be mentioned in any tadhkîrah:

1. Nasbâ-î-rais (راس) (بیانه), on fol. 129b, the story of a young man who saw a girl in his dream, fell in love with her, and actually discovered her at Halab afterwards. This story is preceded by another of the poet’s own love and separation from his sweetheart, which forms a kind of introduction to the main part of the poem. Beginning:

عَشَقُ مَجْهُوْدِ دَلَّ وَأَرَسَتْهُ دَرَمَدَمٌ نَدَلَّوَةٌ حَسْتُهُ

Dated the 17th of Ramadan, a. H. 1135 = A. D. 1723, June 21.

2. Manshûr-i-Majnûn (مَنشُورُ مَجْنَون) (بیانه), on fol. 148a, another mathnawi of similar contents (see, for instance, the heading on fol. 148b: آغاز داستان عاشقی که نازانیّی را به حروف دید، تازه غزلیه شوق او آوازه دشت طلب گردید), for the first time in Persian. Beginning:

بنام پادشاه نخل مهستی — که دل اژراش شوتوت کر مستی

Dated the 27th of Ramadan in the same year, 1135.

3. Sâkînâma (ساکینامه) (بیانه), on fol. 165b, intermixed with many ghazals. Beginning:

بَنَامَ حَدایَ کُنْ حَمّ آرَیُود — دروی از جوش میخوتاب مید

Dated the 19th of Shawwal in the same year.

Margin-column, ff. 122b-123a, ll. 28; Nastâlîk, mixed with Shikasta; no ornaments. [Elliot 122.]

1174

Diwán-i-Masîh (ديوان مسیح).
The lyrical poems of Masîh or Masîhâ (the latter takhallus appears in many places, for instance, on fol. 1b, l. 5:

جَنْوَنُ كَي مَسِرَد أَزْ سِرْجُوَبُ گَلِّ مِسْجِبَارا

مَکْرِ زَتْفُ نَوَسَرَ عَلَیْهَا دِیَانَةٌ مَارَا) who seems to be identical with Muhammad Muki-im-khân Masîh, a mystical poet, who was still alive in A. H. 1136 = A. D. 1723, 1724; comp. A. Sprenger, Catal., p. 129. There occurs among the rubâ’ís the date A. H. 1115 = A. D. 1703, 1704. This diwân consists of ghazals in alphabetical order, with some rubâ’ís and fards at the end. Beginning:

الْهَبِيَّةِ أَبَيْذَ دِوَّرُ بَكَدَدٍ مَارَا آَلُ

Dated by Muhammad Afdal the last of Dhu-alkal‘âd, a. H. 1183 = A. D. 1770, March 27.

Ff. 99, 2 coll., each ll. 14; irregular Nastâlîk; size, 8½ in. by 5½ in. [Ouseley Add. 11.]

1175

An anonymous diwân containing mathnawîs and rubâ’ís:

1. Minhâj-al-mî’raj (منهج المیراج), the path of ascension, on fol. 168b. Beginning:

سَتَاَبِيَسُ هِمَانَ حُدَّ حَرَّمَةٍ اِيَسْتُ

کَوْ اَرَیُوذُ شَ فَوْهَا دِانَا اَبْسُ

2. Da’wat-al-ashâ’îb (دعوت العشایب), the feast of the lovers, in the metre of Nîzâmî’s Khusrâu and Shirin, on fol. 184b. Beginning:
3. Gulzâr-i-sa‘ādat, the garden of bliss, on fol. 194b sq., and margin of ff. 196a–202b, a mathnawi describing the gardens, hospices, and other public buildings of Isfâhân; it is dedicated to a prince Ashraf, see fol. 198b, l. 5; and in. There is also an ashf written by his Order on fol. 199b, l. 6. Besides it is mentioned Sultan Husain, on fol. 204b, in. antepen. The last chapter, on fol. 206b, is in [in] Ashraf, who is called:

**CATALOGUE**

The author of these poems is not mentioned anywhere; he was probably a contemporary of Shaikh Muhammad 'Ali Hazin, whose memoirs (translated by F. C. Belfour, London, 1830) offer many illustrations to this contents of this collection.

**Not dated.**

Ff. 168–239, 2 coll., each ii. 14, and margin; small, irregular Nasta‘îlî; size, 8½ in. by 4½ in. [Ouseley 14.]

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**1176**

A Persian каsîdah. **Beginning:**

ای زیاد باریت انددر دی سلم

**The first distich of each verse two or three**

To the first distich of each verse two or three

Arabic words are prefixed; it seems that they indicate

the beginning of the single verses of an Arabic каsîdah,

of which this is the Persian translation. So we con-

clude from the fact that the beginning of the Persian

verses means the same as these Arabic words. We add

the following verses:

**Am hâmîn**

یا مکر از کاظم‌های بادی و زید ازکوره دوست

یا مکر در نهش شپ بریتی چهیده است از اشیام

فقه علیه

جیست جهیمان کوئی مسر کرداره فورد

جیست دل کوری که دوش شفیعی کردار زم مورد

etc.

Copied by Hájj Muḥammad, the secretary of Hájj Ibrâhîm Pasha, the governor of Bosnia, the 21st of Dhu-

al-Ḥijjah, A. H. 1145 = A. D. 1733, June 4. Colophon on fol. 103:

**جهان از نسبت بالغ و تفسیر نیاز**

**حکم کاتب دولت صدر سابع و ولای بوسند لاج از بانیان باش» پسر الله ما برود وما یمناب بلطی و قوزل فی**

**یوم لادی و العشرین من شهر ذي لغة creed Wiea سن**

**فی خمس وارعیع و رازیه وله فی مد (جزیره) رسوم مساله کرید.**

Ff. 1–10. Il. 16–20; Nasta‘îlî; size, 6½ in. by 4½ in. [Ouseley 132.]

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**1177**

**Kulliyâyat-i-Fâ’îz (کلیه‌ای فاؤیز).**

Complete works in verse and prose, in Persian and

Rekhta, by Šadr-aldin Muḥammad bin Zabardastkhan,

with the takhallus Fâ’îz (the successful), who lived in

the reign of the emperor Moḥammasdshâh (A. H. 1131–
1161), and is best known as the author of the ارزان

ارشاد, or short notices on celebrated wazirs, a work not

included in this collection; comp. Rieu i. p. 338; Elliot,

History of India, iv. p. 148; and Garcin de Tassy,

in the service of Muḥammad Aʾzamshāh, and rose to high honours under Muḥammadshāh, in whose reign he got the famous title of Ḥakīm al-mulk (or as is stated on the first page of this copy: Ḥakīm al-mulk). comp. Makhzan- algharāʾīb, Elliot 395, No. 1267. He died, according to A. Sprenger, Catal., p. 156, A.H. 1149 = A.D. 1736, 1737; comp. also p. 124 in the same Catalogue, and Beale, Oriental Biographical Dictionary, p. 188.

Contents:

Ghazals, arranged alphabetically, on fol. 1b. Beginning:

مرطبًا شور جو نغمًا آن دلتوز را
در لوشها کی یکن آنک و مزارد

Mukhammasat, on fol. 167a. Beginning:

بهار حسناً که جوین رنگ کل رنده جانبت
که کشت است ب نازد فارمانت

Muktaş'at, on fol. 172a. Beginning:

مسووز از آتش دل هر نفس دماغ مرا
زمج شیفت بد演奏 مکین ایگ مرا

Quatrains (but not in the Rubāʿi metre), on fol. 179a. Beginning:

گوهر درج ولید را یورد حیدر محیط
نیست این درا کی جس ساختی کنار محیط

Not dated; copied in the last century.

Ff. 156, 2 coll., each li. 13; Nastāʿlīk; size, 10 in. by 6½ in. [Ouseley 281.]

1179

Ghazaliyyāt-i-Rājā (عَلیُّ بُنْ رَاجَ). (زُرْوْعَات راجا)

A small number of rather long ghazals by a poet with the takhallus Ṭāhī, who is not mentioned, as far as we can ascertain, in any tadhkirah. A. Sprenger, Catal., p. 539, mentions a diwan of Ṭāhī (ديوان تاهي), who is identical with our poet, as the beginning of our copy proves:

رَئِی که مِن بُدْمِ الْحُمْرِیَهُ نُنْکِنْد
لَدَّت جَمَالٍ آتَوْ انَدْرُ بیان نِنْکِنْد

There is another copy of this diwan in the India Office, No. 1625 (ff. 1–17), dated A.H. 1158 = A.D. 1745, so that at any rate the poet must have flourished in or before the middle of last century.

Ff. 345–350, 2 coll., each li. 15; Nastāʿlīk; size, 8½ in. by 6½ in. [Bodley 773.]

1180

Ghazaliyyāt-i-Sābir (عَلیُّ بُنْ سَبِیر).

A diwan of ghazals, imperfect both at the beginning and end, by Sābir. Two poets of this name are mentioned by A. Sprenger, Catal., p. 216, among the Hindustāni poets—Mīrzā Sābir and Sābir Shāh of Dīlī, a contemporary of Muḥammad Shāh; but we have no means of ascertaining whether one of them is the author of this diwan.

The ghazals are arranged alphabetically. If we can
rely on the Arabic numbers of the leaves, only one leaf is wanting at the beginning. Beginning:

در قسم وحددت نموذ بار هجیکس
دخت ندو در حزیر توب دیب نایم را

The last ghazals end in \( \text{مکر خدام غفور سم و حق معنال} \). Beginning of the last ghazal:

This copy was probably made in the last century.

Ff. 259, 2 coll., each II. 15; Nasta'liq; size, 11 in. by 6 in. [Ouseley 287.]

1181

Zinat-altawarih (زینت التواریح).

A collection of metrical chronograms, fixing the dates of different events of public and private life in words, by one Shaikh Asad (fol. 5), or Asad-ullah, as he calls himself on fol. 6, 12. The preface (ff. 3–7) and the conclusion (ff. 95, 96a) are written in rhymed prose, the book itself in the metre Mutakârîb.

Beginning:

ماهر اسرار حقی وانف رمزات جلی آل

Beginning of the text:

بنام کس میکم اندانا - ارزش سهودا فنا وشا

The preface is dated (on fol. 7) the sixth year of Ahmad Shâh, A.H. 1167, the 17th of Muharram = A.D. 1753, November 14; the conclusion is dated (on fol. 96a and fol. 101b) the 17th of Safar, but the year is not mentioned. It may be the same year which is mentioned in the preface, A.H. 1167, as the emperor Ahmad Shâh was not killed till the Shahnân of that year; but this must remain doubtful, as there occurs in several chronograms at the end the year 1168.

The chronograms extend over the time, A.H. 1111–1168. They are arranged alphabetically, according to the rhyme-letters. There is an appendix on ff. 97–101, stating the exact number of the verses of each chapter and each chronogram. The margin is covered with many lexicographical explanations, taken chiefly from the کشف اللغات والاسفار.

Not dated; this copy is as old as the date of the composition.

Ff. 101, 2 coll., each ll. 14; Nasta'liq; size, 8 in. by 4½ in. [Ouseley 16.]

1182

Diwan-i-Wâlih (ديوان ولی). The lyrical works of 'Ali Kuli Khan of Daghistan, with the tadhkirah Wâlih, the author of the famous tadhkirah Riayûd-al-shu'ârâ', who was born A.H. 1124 = A.D. 1712, at Isfahân, came to India A.H. 1147 = A.D. 1734, 1735, composed his tadhkirah A.H. 1161 = A.D. 1748, and died A.H. 1169 or 1170 = A.D. 1755–1757; comp. Rieu i. p. 377 sq.; Elliot 402, Khâtimah (No. 377 in this Catalogue); A. Sprenger, Catal., p. 132;


Contents:

The author's preface, on fol. 1b, Beginning: دیوان ولی...

Diwan Dal ham sandane esti k d sadod va biaj es lil va... and so ends.

Kaydas, on fol. 7b. Beginning:

ممن که نیست مار در جهان شیط و مثل...

Ghazals, in alphabetical order, intermixed with some rubâ'is and fards, on fol. 54b.

Beginning:

عالم بردند رها بیشی مدام ما...

Three short mathnavis, on fol. 196b sq. Beginning of the first:

این نامه بنام آن خدایان...

Beginning of the second, on fol. 202:

چون خلیفه مقتدی جوز و کل آل...

Beginning of the third, on fol. 204:

مر میکفت روزی زارخیز آل...

Kitâs and rubâ'is, on fol. 206b. Beginning:

کل آر خزر وزار فنا - دریا بیا فرساد...

The initial rubâ'i, on fol. 209b, begins thus:

مرات جمال حفرت تیبون...

Not dated.

Ff. 290, 2 coll., each ll. 9; Nasta'liq; illuminated frontispiece at the beginning of each part; each page framed by gold stripes; a little worm-eaten; many additions on the margins; beautiful binding with flowers, arabesques, and gold; size, 7½ in. by 4½ in. [Elliot 411.]

1183

Diwan-i-Shauk (ديوان شوق).

Ghazals by Shauk, who is probably identical with Rai Tansukh Rai, a Hindû with the tahâl lush Shauk, who lived at Agra about A.H. 1170 = A.D. 1756, 1757, and left besides a diwân, a tadhkirah of Persan poets, entitled Safasant-alshauk; see Beale, Oriental Biogr. Dictionary, p. 218.

The ghazals are arranged alphabetically. Beginning:

کیا بعثک شوق کار بوده است مرا...

Not dated.

Ff. 39, 2 coll., each ll. 13; Shikasta; size, 9½ in. by 6½ in. [Ouseley Add. 67.]
POETRY.

1184

Kulliyyat-i-Hazin


Contents:

1. Kasidas, introduced by a preface in prose and verse, and concluded by some tarkiband and one marthiyah. Beginning of the preface: افتتاح نامه: نام آران آل نام. Beginning of the first kasidah, on fol. 33 margin:

2. A mathnawi, on fol. 50b. Beginning:

3. Extract from another mathnawi, entitled خزانات, on fol. 55b. Beginning:

4. A third mathnawi, on fol. 62b. Beginning:

5. A fourth mathnawi, on fol. 64b. Beginning:

6. Prologue and epilogue of the last mathnawi, a fifth mathnawi, on fol. 69b. Beginning:


Beginning of the mathnawi:

8. A seventh mathnawi, on fol. 83b. Beginning:

9. Gazals, in alphabetical order, on fol. 105b. Beginning:

10. A mixed collection of minor poems, kasidas, ghazals, rubasi, etc., on fol. 293b. Beginning:

11. Rubais, on fol. 315b. Beginning:

Copied at the request of `Ali Ibrahimbhan Bahadur, A.H. 1184 = A.D. 1770, 1771 (four years after the author's death), by Ramadhaan. On fl. 334b and 335a is added by the same hand the author's epilogue in prose and verse, with the following heading: انس نامه: را در آخرين دروائين پيام خود نسبت فرموده خود از حفظ هان ای دانش میان این ایشان نقل شد. At the beginning and end of this MS, there are found some seals of `Ali Muhammadkhan, dated A.H. 1249 = A.D. 1833, 1834. The Kulliyyat-i-Hazin have been lithographed in Lucknow, A.H. 1293.

Fl. 335, 2 centre-coll., each ill. 17, and a third on the margin, ill. 36; Nasta'lik; illuminated frontispiece at the beginning of each part; size, 11½ in. by 6 in.
[Elliot 213.]

1185

Mathnawiyyat-i-Hazin (مشنوعات حزین)


1. Mathnawi, with the preface in prose, on fol. 2b.

2. A second mathnawi, on fol. 25b.

3. Extract from the first mathnawis, on fol. 83b.

4. Mathnawi, on fol. 102b.

5. A third mathnawi, on fol. 115b.

6. A fourth mathnawi, on fol. 120b.

7. A fifth mathnawi, on fol. 134b.

The beginning of each mathnawi the same as in the preceding copy.


Fl. 153, 2 coll., each ill. 12; Nasta'lik; size, 8½ in. by 5½ in.
[Ouseley 24.]

1186

Sarw u Gui (سر وگی)

A very extensive mathnawi, called 'Cypress and Rose,' composed by Taskiin bin Ya'kub, of Arabic descent, a native of Kafif, A.H. 1189 = A.D. 1775-1776; see fol. 310b, l. 7:

چو تسکیس یا دی از غم جان مسکین

دری دندر تشکیس یکم تسکین

عرب زاده می از شهر قطبی

بی گفت هاند؛ وزارت و خیفه

3 A
Falaknaznama.

Beginning:

Not dated.

Ff. 1-35, 2 coll., each li. 17; Nasta’lik, mixed with Shikasta; illuminated frontispieces on ff. 1b and 3b, the first two pages splendidly adorned; beautiful binding with flowers; size, 8 in. by 5 in.

**1188**

Diwan-i-llatif (diwan-Hanaf).


**Contents:**

Kašidas, on fol. 57b. Beginning:

This initial poem, in praise of ‘Ali, is the first of those quoted in the Atashkada.

Kitâs and ta’rikhât, on fol. 68b. Beginning:

This is also quoted in the Atashkada (with kirúr in the 2nd line instead of kur). The same tajjîbân, which is published in text and German translation by Schlecht-Wsserd in the Zeitschrift, loc. cit., on fol. 77b. Beginning:

like wise quoted in the Atashkada.

Ghazals, in alphabetical order, on fol. 80b. Beginning:

This last of the is the ta’rikh on Æhûr’s marriage (târikh-e-‘âmîr-e-shâh-e-‘â‘ Gerâ’ûn), the concluding beni-stich of which runs thus: (târikh-e-‘âmîr-e-shâh-e-‘â‘ Gerâ’ûn), the concluding beni-stich of which runs thus:

Rübâ’îs, alphabetically arranged, on fol. 94b. Beginning:

Not dated.

Ff. 57-92, 2 coll., each li. 17; Nasta’lik, mixed with Shikasta; richly illuminated frontispieces on fol. 57b, and a smaller one on fol. 80b; size, 8 in. by 5 in.

**1189**

Diwan-i-Wâkîf (diwan-Wâki’îf).

The complete poetical works of Maulânâ Nûr-al’â’in Wâkîf of Patîyâh, who was born in the Pârain, became a pupil of Arzâ, and died a.h. 1200 = A.D. 1786; comp. Rieu ii. p. 719; Sprenger, Catal, pp. 160 and 589.
Contents:

Ghazals, alphabetically arranged, intermixed with some kīf'as, rubā'īs, and fards, on fol. 1b. Beginning:

Poetry.

I began to work on this project at the age of twenty-three. I wanted to write about the life and work of the famous poet Mirzā Ṣādik of Shirāz, and Elliot 412, fol. 1a: Mirzā Ṣādik Nāmi. The takhallus Nāmi appears several times, for instance, on fol. 5b, l. 6:

This poet is identical with Mirzā Muḥammad Ṣādik al-mawsawī, surnamed Nāmi, the author of the Tārīkh or history of the Zand dynasty of Persia; see Rieu i. p. 196; Atash-kādā, Ouseley Add. 183, No. 832; he died A.H. 1204 = A.D. 1789, 1790. The note, written by Sir W. Ouseley in 1811, on the first page of the following copy (Ouseley 146), and setting forth that Nāmi's Wāmīk and 'Adhrā was composed about 250 years ago, shows that Ouseley must have confounded our poet with another of the same takhallus, probably with Ma'sūm Safawi Nāmi, a contemporary of Hākim Shīfā'ī, and author of a mathnawi, Yāsāf and Žalīkā, see Makhzan-al-hāfīz, Elliot 395, No. 2754.

Beginning:

This copy was written for the Amir Mir Kāram 'Alīkān at Haidarābād, and finished on Thursday the 1st of Dhū-al-Ḥijjah, A.H. 1220 = A.D. 1806, February 20, by Muḥammad 'Alīn. 

Ff. 353, 2 coll., each ill. 19; distinct Nasta'liq; illuminated frontispiece; the first and last two pages richly adorned; size, 11 1/2 in. by 7 1/2 in.

[Booth. 715.]

Another copy of the same.

The same diwān, without the appendix, containing: ghazals, kīf'as, rubā'īs, and fards, in alphabetical order, on fol. 1b. Beginning the same as in the preceding copy. One mukhammas (corresponding to that in Booth. 715, en fol. 34b), a series of unalphabetical rubā'īs and fards, and the same large tarjīband as in Booth. 715, on fol. 298a.

The proper order of ff. 67-71 is: 67, 69, 68, 70, 71. Copied by Sayyid Muḥammad Ta'kī; the date is 1226 of the Hindī era.

Ff. 242, 2 coll., each ill. 17; clear Nasta'liq; size, 11 in. by 7 1/2 in.

[Ouseley Add. 412.]

Khusrau and Shirin

Khusrau and Shirin, a mathnawi by Mirzā Ṣādik, with the takhallus Nāmi (copied, the note written by Ouseley, on fol. 1a, and two notes to the same effect in the following copies of Wāmīk and 'Adhrā, Ouseley 146, fol. 1a):

This copy, not dated, was likewise acquired at Shirāz in 1811. The last line of the mathnawi is wanting here. Beginning the same as in the preceding copy.

Ff. 51, 2 coll., each ill. 11; Shikasta, written on blue paper; size, 6 1/2 in. by 3 1/2 in.

[Ouseley 146.] 3 A 2
1194

Murásalát-i-Shauki (مارسلات شوکی).

This MS. is the very gem of all the Bodleian collections in calligraphy and illuminations. Almost every page of it is embellished in a different way, but always in an unsurpassed and unparalleled manner, especially in the form of branches and leaves of trees (all with beautifully bright colours), inside of which the penman has written the Persian text. The number of columns differs from 1 to 3, and the number of lines from 14 to 20. Very solid eastern binding, rich in gold. It contains a very large collection of Persian poetry, compiled from the works of ancient and modern authors, and completed a.h. 1215, with a preface and khâtâmah in prose. The former begins, on fol. 1:

سر مشنا مشنات مراسلات:

The latter, on fol. 445:

The title occurs twice, on fol. 71, ii. 9, 12, and 13; and all the poetical specimens gathered in this collection are brought under forty rubrics, for instance:

Ghulâm 'Ali, the šaykh of Kâhil, the Nawâvb of Oude, a.h. 1212–1229 = a.d. 1797–1814 (therefore styled Sa'ādatnâma), by Ghulâm 'Ali Nakawi, styled Naṣâr 'Ali, begins:

The poet may be identical with Ghulâm 'Ali Nakawi, who wrote the Šahnameh and his successor in the government of Oude, see Rieu i. p. 30b sq. A rubâi writer, Šâh Naṣâr 'Ali, is mentioned in A. Sprenger, Catal., p. 514.

1195

Diwân-i-Âflâb (دیوان آئلب).

A collection of ghazals, arranged alphabetically, by the emperor Shâh 'Alâm, the tâkhalus Âflâb, who reigned from a.h. 1173 to 1221 = a.d. 1760–1806. He is also known as a Hindustâni poet; comp. Garic de Tassêy, Histoire de la Littérature Hindoue, etc., i. p. 137; Rieu ii. p. 720; J. A. Meier, p. 40; A. Sprenger, Catal., p. 597. Beginning:

Dated the 14th of Mulharram, a.h. 1215 = a.d. 1800, June 7.

F. 447; excellent Nasta'lik; size, 10 in. by 8½ in.

[Ouseley Add. 31.]

1196

The Persian Divân of the well-known Râkht poet Na'wâb Mahâbbat-khan, the eldest son of the celebrated Hâfiz Rahmat-khan (see Nos. 321 and 322 in this Catalogue). He died, according to Rieu ii. p. 517, a.h. 1223 = a.d. 1808, and left besides this Persian diwân two other large diwâns one in Hindustâni and one in Pushtâ (found among the same Ouseley Add. MSS., Nos. 62 and 111); comp. Garic de Tassêy, Histoire de la Littérature Hindoue et Hindustân, ii. p. 349; A. Sprenger, Catal., pp. 257 and 620. This diwân contains only ghazals, intermixed with a few stanzas, in alphabetical order. Beginning:

This copy is, no doubt, the poet's autograph, completed by him the 25th of Djûl-allajiah, a.h. 1215 = a.d. 1801, May 9. He presented it to his friend Sir Gore Ouseley, in Lucknow, the 1st of October, 1801.

F. 289, 2 coll., each ii. 12; large and distinct Nasta'lik; size, 11 in. by 6½ in.

[Ouseley Add. 109.]

1197

Sa'âdatnâma (سعادت‌نامه).


The poet may be identical with Ghulâm 'Ali Nakawi, who wrote the Šahnameh and his successor in the government of Oude, see Rieu i. p. 30b sq. A rubâi writer, Šâh Naṣâr 'Ali, is mentioned in A. Sprenger, Catal., p. 514.

F. 7, 2 coll., each ii. 9; large Nasta'lik; size, 11 in. by 7½ in.

[Ouseley Add. 165.]

1198

Diwân-i-Wâlîh (دیوان ولیه).

The poetical works of Akâ Mu'âammad Kâzîm, with the tâkhalus Wâlîh, who was born a.h. 1146 = a.d. 1733–1734; and presented, eighty years old, a.h. 1226 = a.d. 1811, Sir Gore Ouseley with his celebrated diwân at Isfâhân; comp. Rieu ii. p. 723; Bioger. Notices of Persian Poets, Memoir, p. 67; and Sir W. Ouseley's Travels, iii. p. 53.

Contents:

Kasîdas, on fol. 1. Beginning:

 وما مات فراق دعی کا گذشت است آیا

که کبیر برا ملت انداره‌بر بودن در

[Ouseley Add. 94.]
1200

Diwan-i-Nashat (بتکال نشات).

The lyrical poems of Mirzâ 'Abd-alwahhâb, with the takhallus Nashât, who was minister for foreign affairs and court-poet to Fath 'Ali Shah, and composed these odes A.H. 1228 = A.D. 1813; see a full description of another and larger collection of Nashât's poems in Rieu ii. p. 722. We quote here Sir Gore Ouseley's account of the poet, which is found on the fly-leaf of this copy: 'These charming poems were composed by Mirzâ Abdul Wahâb (with the poetical title of Nashât), the minister for foreign affairs to his Persian Majesty Fath 'Ali Shah Kâjur, at the court of Teheran in 1813, when I resided there as H. B. Majesty's Ambassador Extraordinary. He was learned and witty, a very agreeable and amiable gentleman, and the most accomplished pensman in several different characters that I ever met with. Some parts of this volume are imperfect, which, when he presented it to me on my departure from Persia, he accounted for by saying, that being the only fair copy of his poems then ready, intervals had been left, under some of the alphabetical terminations, for other odes which he meant to compose and introduce, and which he was to send me for insertion hereafter to England. But death, not long after, drained his poetic vein, and I lost a much-valued and deeply-lamented friend as well as the promised poems.—Gore Ouseley.'

This collection consists chiefly of ghazals, arranged alphabetically, with a few rubâis at the end. Beginning:

بَدَّّاسَتْ سَرِّ حَدَّثَتْ ازْعَابُ اَمَا تَرْتَ

العَكَسِ فِي الْمَرَابِ وَالْفَلْسِ فِي الفَوْريِّ

A collection of Nashât's works has been printed in Taharan, A.H. 1266, under the title of کتاب كهنگينى.

Beginning:

۱۴۲۴ میلادی

۱۰۰۰

Diwan-i-Khakân (دبیر خاندان).

This beautiful MS. contains the diwan of the royal poet Khakân, that is, Fath 'Ali Shah of Persia himself; comp. Rieu ii. p. 721; J. Aumer, p. 41; Catal. des MSS. et Xylographes, p. 403; Sir W. Ouseley, Travels, iii. p. 372; Malcolm, History of Persia, ii. p. 547, etc.

Contents:

1. Dibâaâ in prose, on fol. 1b. Beginning: نَافَلَتْ عَالِمَةَ بِكْحَمَسِ أَحْدَهَتْ هُوَاءَ وَأَحْدَهَتْ عَمَّا أَلَّأ

2. Kasidas, on fol. 6b. Beginning:

٢٠٠٠٠

جَمَّطَ رُسُلُ جَانِدَ بَيْلِ شَنَانِ دَهْد

3. Ghazals, in alphabetical order (with a short prose-preface), on fol. 14b. Beginning:

۱۹۰۰ دیوان یکاه در سیمین دایر خا‌ه Alpha

4. Various short poems, kitâbs, rubâis, fards, etc., with a few introductory lines in prose, on fol. 85a.
5. Tarjībands (also with two lines in prose at the top), on fol. 93b. Beginning:

در حیرت که چنین چار غرق حسن نشد آن

6. Mathnawis (again with a few introductory prose-lines), on fol. 96b. Beginning:

یک‌زد طعبه بر مجهز دراشت آن

7. Another short series of miscellaneous poems, on fol. 103b.

8. Tarkibbands (with a short preface), on fol. 105b. Beginning:

ثن پادشاه و من فقیر آن

9. A few rubāis, with two introductory prose-lines, on fol. 106b: and a conclusion in prose, on fol. 108b, beginning:

امتحان ای ناامقام که بنام خداوندی آن

Ff. 110, 2 coll., each li. 12; large and distinct Nasta’lik; highly embellished frontispieces on ff. 1b and 14b; the most splendid illuminations, both in the centre and on the margin, in gold, ultramarine and other colours, throughout, especially on ff. 6 and 7s, where the poetry begins and luxurious ornaments of the finest eastern style are found; on either side of the binding a nice picture of the holy virgin with Jesus and Joseph, surrounded by flowers; size, 15½ in. by 10½ in. [Ouseley Add. 177.]

1202

Diwan-i-Khwush (ديوان خوش).

The diwan of an unknown poet, with the takhallus Khwush, of whom we have not succeeded in finding any notice in the ta’khikiras. It consists of ghazals in alphabetical order, introduced by a kasā, and concluded by a series of muhammadāt, mus美好生活, and two mathnawis (on ff. 133-162b). Beginning of this copy:

قداک که كلام ناجیدان درکرک را
غلام آن شاه شاهان نمیدانم درکرک را

No date.

Ff. 162, 2 coll., each li. 17; Shikasta; size, 8½ in. by 4½ in. [Ouseley Add. 32.]

1203

Diwan-i-Nā’i (ديوان ناتی).

The poetical works of Nā’i (see this takhallus, for instance, on fol. 11b, l. 5):

چو خان چه ابل مغرز شدی ناتی
مده ز دست درگرم روح از مرزا

and on fol. 16b:

ناتی ز توجیهدت درنی دمدم
زان سپر در بزم ام عشی علی مشرست

There is no account of this poet in any ta’khikrah. This copy contains some mathnawis, on fol. 1b, the first of which begins:

خداوند ما حقیقی ذات پایت
که چشیهاش شد به احی عشی خانکت

The fifth (on fol. 4b) seems to be a kind of mystical sūkānā; comp. such haits as ver. 7:

بیا ساپیا کرپای فتویه - سرخیم وحیدت کشاد او صووب

or ver. 14:

بیا ساپیا باده سلیمیل - که باشد باراد نجاتم دئیل

or ver. 35:

می عشق مطلوب مستان بود - حبات دل می مستان بود

or ver. 73:

بیا ساقی آن جام توفیع را - آن شخص مستان توفیع را

Ghazals, alphabetically arranged, on fol. 8b. Beginning:

هلال جمی شد میقل آئینه دلها
بیا ساقی بیری زاندی دل رکت حالها

There are lacunas after ff. 61, 141, and 143. Not dated.

Ff. 187, 2 coll., each li. 14; Nasta’lik; the first two pages luxuriously adorned; illuminated frontispieces on ff. 3b and 5b; size, 9½ in. by 6 in. [Edalot 92.]

Miscellaneous Poetry, Anthologies, Extracts
in Verse and Prose.

(Nos. 1204-1244.)

1204

Fragment of an anonymous 'Alināma or mathnawi on the life, deeds, and miracles of 'Ali, in a metre different from that of the chehel šahām (Nos. 512 and 518 above). It begins with the eighteenth fasl (on fol. 518b), after which comes:

فصل چهسدن در بعضی از قصایا امیر (المؤمنین علیه السلام)

بود این فصل در حکم قضا

که فرمودست شاه دن و دنیا

and breaks off, as far as we can judge from the headings, in the twenty-third fasl (on fol. 151b); but the twenty-first fasl is not marked. Last verse:

شما دانید کرو در طبعت
جمال و ملک اور نیست رگت

Ff. 51-151, 2 coll., each li. 15; large and clear Nasta’lik; size, 9½ in. by 5 in. [Hilde 11.] 11

1205

A few incoherent verses, containing fragments of a Persian mathnawi, bound together with a few lines of Livy, fragments of libers 38 and 39.

[Thurston 22.]

1206

Short mathnawi fragments.

1. Extract from a modern heroic poem, on ff. 162b-166a. Beginning:

این بیا یزدگرد مانت می خواهد

که جانهاش شد به احی عشی خانکت

که یزدگرد مانت می خواهد

که جانهاش شد به احی عشی خانکت

Short Mathnawi fragments.
POETRY.

2. Another extract from an anonymous poem, on ff. 166b–169b. Beginning:

**Beginning:**

دی بهم هخس دی و آسماز
مختل آمی، خث مز پیار

3. Beginning, on ff. 169b–172b. Beginning:

شجاعت روز از طرف کشید
عکس نمی رکن پنگ اکثر

The poet is probably Ta'lib, who died A.H. 1035 or 1036; see above, Nos. 1090–1092.

4. Beginning, on ff. 170b–174b. Beginning:

**Beginning:**

بیانه کردن آ مهمان جانی آل)

Bihish of Kashmir died somewhat before A.H. 1100 = A.d. 1688; see Ricu ii, p. 697.

5. Several other short fragments, on ff. 174b–176b. There seems to be a lacuna after fol. 176.

Ff. 162–176b, 2 coll., each li. 15; Nastaliq, mixed with Shikasta; size, 5½ in. by 3½ in. [Elliot 252]

1207

A large collection of Persian poetry, gathered from the diwans and mathnawis of the most celebrated poets, beginning immediately with the kitâbah of an anonymous author, and breaking off in the middle of a ghazal by Muhammad bin 'Ali Suzzani (see above, No. 541). This collection is entitled on the fly-leaf:

**Beginning:**

جمعه قصائدات شاعران حافظ کرمان

without any plausible reason, as it contains extracts from a great number of especially ancient poets, who have never seen Gunarat, for instance, Rûdaghi (on ff. 379b–382b), 'Unuri (on ff. 112b–114b), Minu'fîri (on ff. 209b–210b), Abû'l-allah Talhah (on fol. 109b), Anwari (on fol. 118b), Anwari (on fol. 93b), Abû 'Ali ibn Sina, etc., etc., and besides the kasidas there are found ghazals, kitâbs, rubâis, and mathnawi baits, for instance, from Farid-aldin 'Attâr's various mathnawis. According to a notice, on fol. 1a, this collection was made in the time of Timur.

Ff. 399, 2 coll., each li. 16; Nastaliq; size, 9½ in. by 5 in. [Walker 75]

1208

A collection of poetical compositions, containing:

1. A mathnawi, on ff. 1b–10b. Beginning:

**Beginning:**

بانم خداون کر از عطاء زبانا دکترند مده آشنا

After the introduction the following chapters appear:

در نسج آمی، در مردخت دنیا در منفیت امیر المؤمنین
آخر داستان در مندخت دنیا, and on fol. 8a. It is imperfect at the end.

2. A kasidah, containing questions by Sayyid Muhammadd Nûr Bakhsh, entitled:

**Beginning:**

سرائیف الف جهور
اموزی از سید حمید ند خوش که دعاوی امامت میکرد

on fol. 11a (margin and math). A reply in form of a kasidah by Mullâ 'Adhuri. Beginning:

**Beginning:**

ایا ضمیر تو جموعه قد و تدر
وجود تو صدف کلنت را گوتر

Consequently this Mullâ 'Adhuri cannot be identical with the well-known poet of that name, who died A.H. 866 (see No. 884 above).

3. Mukhammasât, on ff. 13b–15b. Beginning:

**Beginning:**

هرک چه در آنکه خدا او پن حس

They all end in ای.

4. A kasidah by Athar (أتار), that is, Shafi'î Athar, who died A.H. 1124 = A.D. 1712, on ff. 15b–16b. Beginning:

**Beginning:**

در فارس شد زیردل اکثر آتشکار
کردنی نامنام جا جکرک غبار

5. A kasidah by Mullâ 'Ali Ridâli Tajalli (who died A.H. 1088 = A.D. 1677, 1678), on fol. 17b. Entitled:

**Beginning:**

پرست عطر خوشدلی از سید الیراز
چون وطن از دنیا دی خسته گری

6. Riddles, on fol. 18b (math and margin). On the same page some kitâbs; on fol. 20a minor pieces of poetry by Shâlih Bahâ-aldîn (i.e. Muhammadd 'Amîlî, see above, Nos. 1085–1088). A kasidah on the margin of ff. 20a–21b. On the margin of ff. 21b–22b.
minor pieces with the heading:

نظر على بيك سامي تلخیص (نازار ‘البیغ سامی).

9. A kasidah by Masihā of Shiráz, with the takhlīsh ʿīşā (a Shaiikh ʿīşā Shirāzī is mentioned in Rieu i. p. 346), on ff. 23b–23h. Beginning:

امب دنبی کاشیانی را نمی‌دارد پاس

A mathnawi, on ff. 23b–32b. Beginning:

الله نوزدی داوودی زوال

کد خشیک بهر کرس کد خرابه کمال.

Not dated; the margin is very carelessly written, and is often intermixed with the matn in such a manner that it is almost impossible to make out the proper order of the verses.

Fr. 32; Nasta’līk; size, 6½ in. by 3½ in. [Ouseley 115]

1209

Miscellaneous poetry.

A miscellaneous collection of Persian poetry (intermixed with some prose treatises), opening with an introduction in prose, on fol. 1b, in which the author Muhammad Қā-īn bin Khwājeh Fālid of Harāt states, that he compiled, A. H. 912 = A. D. 1603, 1604, a collection of extracts from the works of various poets, in ten chapters. Beginning:

نا حواشی بیان سیهم آبنته چه کون مرتع مرحوم صورتیان آنچه آن

A remarkable portion of the following extracts, at least ff. 9–64, consisting of kasidas and other poems, seems to belong to this prose, but we are not sure about the other pieces, viz.:

1. An anonymous mathnawi, on ff. 69a–72a. Beginning:

تاجی مکشیفت در بغداد

هاگانز در خومن برده فتنه

Copied by Muhammad Sharif, A. H. 1030 = A. D. 1620, 1621.

2. Another mathnawi, entitled خمود واپس, by Anisi, who died A. H. 1014 = A. D. 1605, 1606, on ff. 76b–80b. Beginning:

خوشی عشقی که می‌آید بی آرام

لباس فقر نوشته صاحب تاج

Copied A Sprenger, Catal., p. 334.

3. Various minor poems, kitāfs, ghazals, rubā'is, etc. (a few by Jalāl-ādīn Rūmī), on ff. 93b–105b (but the leaves being turned upside down, they must be read from 105b back to 93b).

4. A third mathnawi, viz., فهرست و شیرین, by Manlāna Walshe (see above, Nos. 1039–1042), on ff. 115a–139b. Beginning:

الله سیده د آتش فرورسید

Copied the 5th of Ramadān, A. H. 1029 = A. D. 1620, August 4, at Lāhūr.

5. Another series of various minor poems, on ff. 140a–206b.

6. Two prose treatises, one on Sūltān Humāyūn’s affairs, A. H. 949 = A. D. 1542, 1543, the other on astronomic matters, on ff. 207b–223a.

7. A third series of lyrical poems by different hands, on ff. 224b–260a. Besides, on two fly-leafs (one at the beginning, the other at the end), some poetry by Nizām, and a few extracts from the Mathnawi of Sayyid Ḥashimī, who died A. H. 943 = A. D. 1541, 1542; comp. A. Sprenger, Catal., p. 420, and Rieu ii. p. 806a.

Fr. 5b–6b, 65–68, 73b–75b, 88–92, 98, 99, 106–114, 120–127, 223b, 225, 226, 251a, etc., are left blank.

Ff. 260, much varying in the number of lines (from 10 to 18) as well as of columns (1–4 and diagonal); Nasta’līk, by different hands; size, 9½ in. by 5 in. [Laud 114].

1210

A collection of various poetical compositions by different authors, or rather a bricolage of a collection. It is by one Suhrawardī, see the following note on fol. 86a, 4th col., left corner:

فیقر حفره سهاب دیک نوشته

یتازیان جهادهم شهر بیعت آل در صولیه مسرعة

The same Suhrawardī is mentioned on fol. 88b; here the place, where he wrote, is called ثیبیک, and also on fol. 88b, 4th col., left corner.

The whole was apparently written at different times, without the intention of compiling a regular Christomathin Poetical.

The first part, on ff. 83b–86a, is a mathnawi. Beginning:

ابتدای سخن نبای خسائست

آنکه بی مثل وشیب بی همتاست

Its name seems to be فیقر نامه, as on ff. 84a and 85a occurs the continuation of the Nūr-nama.

The following pieces are: kasidas of Khākāni, Shamhs Tabriz, and Mir Khursan, on fol. 86b; the kasida of Khākāni is continued on the margin of fol. 87b, 88.

Turjāmans, on fol. 87a (matn).

Miscellaneous poems, rubā'is, kitāfs, etc., by Hadrat Khwājah (?), on fol. 88a: Mawiwaw Ma'nawi (i.e. Jalāl-ādīn Rūmī) and Mirza Nizām, ib.; ʿImad Khayyām, on fol. 88b and 89b–90b; Mirza Fāsijī Ansāri (of Harāt, died A. H. 1046), on fol. 89b; Adīb (i.e. Adīb Sābīr), Firdausi, Nizām, and Maghribī, ib.; Ḥakim Uṣūrī and ʿUrī, on fol. 89b; Anwārī, on fol. 89a and 90b; Amir Khursan, on fol. 90b; Tālīʿ Aminī, on fol. 90b; Hājī Muhammad ʿAṣhīk, on fol. 91a; Khwājah Muḥammad Faḍl, on fol. 91b, p. and 92b; Muhammad Hūsain, Shahbābān, and Mir Kalān, on fol. 91a; Mirak Ahmad Sūfī and Ridāī KĀshī, on fol. 92b; Muhāmadbēg, with the takhlīsh Sālim, and Mālī Ghiyāthī, on fol. 92b; Suhrawardī himself (کاکی), on ff. 92b and 94a

میثاق المخلص بالکرکی (؟) منظور المخلص بالکرکی

in the extract from the میثاق المخلص بالکرکی, on fol. 93b; Mirza Rūstam, on fol. 94a and b.
A collection of poems and extracts from poems by different authors. The poets and works quoted are the following:

**1211**

A collection of poetry. Specimens of Persian poetry.

A collection of poems of different descriptions by the following authors:

1. Sa'di of Shiraz, on fol. 6b (1).
2. Shaikh Farid-aldin 'Attar of Nishapur, on fol. 32a (77).
3. Maulana Jalal-aldin Rumi, on fol. 50b (87).
4. Nizami of Ganja, on fol. 64b (75).
5. Shaikh Ahmad Badi of Maragha, on fol. 68b (72).
6. Amir Khurasan of Dihli, on fol. 84a (7).
7. Shaikh Kamal Khujandi, on fol. 92b (87).
8. Shaikh Abu Sa'id bin Abu-al-khair, on fol. 96b (7).
1213

Poetical anthologies.

Extracts from Persian poets, with a few prose-specimens, partly without any order, partly arranged in special collections. This copy begins with an anthology, in the alphabetical form of a diwan, and entitled *Baha*, by different hands; small illuminated headings at different places; size, 10½ in. by 6½ in. [Eliot 292.]

1214

Collection of Persian poems.

This anonymous collection contains the following poetical extracts:

1. *Manadiva*, the contest between tongue and mouth (i.e. the teeth), on fol. 1 b. Beginning:

2. One tarkiband, one tarji, one muraddas, two murhmasat, and one murabba. The first tarkiband on fol. 4 b contains fourteen strophes, from five to thirteen lines, each beginning with the same words: *madari, viz. a láz (or) *mard* batu, and *mard*. "To the name of the poet, appears in different forms, viz. warā' (or) *warā*, and *warā* in strophes 1 and 2.*

3. Mathnawis, on fol. 16 b, the first of which is styled *Musaddo bedr* and begins thus:

4. Rubā'is, mutradāt, ghazals, kitāfs, and mathnawis, styled *emān* (or) *emān* batu, and *emān* in strophes 1 and 2.*

5. The following notice: *Manadiva* is divided (isl.) fol. 120 b.


FF. 304 a-c, each, ill. 16-28, sometimes a fourth in the margin; Nastaliq, by different hands; small illuminated headings at different places; size, 10½ in. by 6½ in. [Eliot 292.]

5. Some kasidas and one kitāb in Hindustānī, on fol. 39b.

6. Collection of different poems, ghazals, kasidas, rubāis, fards, kīṭas, and short mathnawis, by the following poets: Tūjālī (died A.H. 1088), beginning on fol. 60a; 

List of the poets, who have contributed kasidas to this collection:

1. Sāhī, on fol. 2b.
2. Zāhir Fārābī, on ff. 65b, 71b, 75b, 78b, 83b, 91b, 94b, 96b, 98a, and 103a; Mir Māhdāb, on fol. 72b and 84b; 

3. Khwājah Jamāl-al-dīn Salmān of Sāwā, on fol. 9b, 9va, 9vb, 12b, 15b, 18b, 21b, 24b, 27b, 30b, 33b, 36b, 39b, 42b, 45b, 48b, 51b, 53b, 56b, 60b, 62b margin, and 145b.

4. Mūlānā Dāt Muhammad of Astarābād (lived in Sultān Baikūrāh's time; comp. the Makkiyya-al-gharā'īb, Elliot 395, No. 763), on fol. 12b, 41b, 65b, 150b, and 160b.

5. Umīd of Ṭrāk (comp. No. 18), on fol. 12b margin, 23b, 29b, margin, 96b margin, 107b margin, and 156b.

6. Hīlī, on fol. 16b, 25b, 34b, 75b, 81b, 100b, 104b, 107b, 117b, 124b, and 127b.

7. Nīzām of Astarābād (died A.H. 921), on fol. 21b and 96b.

8. Sayyīd Mir Ḥājī of Ḥarāt, on fol. 48b, 126b, and 140b.

9. Maṣūd Shāh, on fol. 47b margin.

10. Anwārī, on fol. 53b margin, 59b margin, 71b, 77b, 83b, 86b, 91b and margin, 103b margin, 119b margin, and 143b margin.

11. Kamāl Ismā'īl of Isfahān, on fol. 55b margin, 98b margin, and 135b margin.

12. Mūlānā Ḥasan Kāshī, on fol. 57b margin.

13. Khāṣkānī, on fol. 63b, 68b, and 142b margin.

14. Kamāl Ghiyāth of Shirāz, on fol. 67b margin and 160b margin.

15. Shāikh Fakhhr-al-dīn Ṭrākī, on fol. 77b margin.

16. Shāikh Adhūrī, on fol. 85b margin, 114b, 121b margin, and 128b margin.

17. Mūlānā Sāhibī, on fol. 95b, 120b, and 143b.

18. Umīd of Tāhirī (otherwise called Ummi Rāzī, as his full name is Mūlānā Umīd Rāzī Tāhirīnī, who was born in Ra'i and lived in Tāhirīnī, see above, No. 1017; probably identical with Umīd of Ṭrāk, No. 5), on fol. 90b margin and 161b margin.

19. Khwājah Kirmānī, on fol. 110b and 123b.

20. Ḥādir Kulācī or Kulācī-pāz (otherwise called Ḥādir Kalāj of Harāt, see above, No. 1030), on fol. 77b margin, 114b margin, and 117b margin.

21. Mūlāmād ibn Ḥusayn, on fol. 123b.

22. 'Abd-al-wāsī Ja'fālī, on fol. 130b.

23. 'Abd-al-a'lī, on fol. 131b, with a preface in prose.

24. Jāmī, on fol. 133b.


26. 'Ubāid Zakānī, on fol. 143b, 146b, and 154b.

27. Shams-al-dīn Taibsī, on fol. 150b.

POETRY.

1215

Majma'-al-kasīā'īd (jum'ūt al-fakād).

The confine of the kasidas (on the back of the volume called Bayād), a collection of poems by ancient and modern writers of kasidas and kīṭas, compiled by Muhammad Husain bin 'Abd-al-fāzīz al'-arabīshāhī. Beginning:

سَيِّدَ يَحْدِرُ وَسَيَاسَةً يَقِيِّضُ

جَمْعُ الْكُصَائِدَ. (jum'ūt al-fakād).

The collection of the kasidas (on the back of the volume called Bayād), a collection of poems by ancient and modern writers of kasidas and kīṭas, compiled by Muhammad Husain bin 'Abd-al-fāzīz al'-arabīshāhī. Beginning:

سَيِّدَ يَحْدِرُ وَسَيَاسَةً يَقِيِّضُ

جَمْعُ الْكُصَائِدَ. (jum'ūt al-fakād).
29. Manlanah Falaki Shirwanii (died a. h. 577), on fol. 166a.
30. Jamshid Mu’ammari, on fol. 168b margin.
31. Azhari, on fol. 169b.
32. Anjafi, on fol. 169b margin.
No date.

Ff. 171, 2 coll., each li. 13: the original MS. breaks off on fol. 170, and there are added some other kasidas on ff. 152b and 171 and on the margin of ff. 207b-94, 96b, 162b-153a, 154b-152b, 153b-35b, 154b-38b, 155b-45b, 156b-48b, 157b-52b, 158b-56b, 159b-60b, 160b-62b, 161b-64b, 162b-163b, 164b-172b; Nasta'lik, written by different hands; some leaves supplied later; a lacuna probably after fol. 132; size, 9 1/2 by 6 1/2 in. [Elliott 178.]

1216

Fragment of an anthology of Persian poetry.
Selected Persian poetry, chiefly kasidas, taken from the best authors, defective at the beginning. There are extracts from the divans of the following:

- Manlanah Umidi, on ff. 49a, 99b, 106b, and 152b; Ghazar of Mashhad, on ff. 50a and 117b; Isma'il Bakhari, on ff. 50a margin, 58a, and 140a; Khwajah Hasiini (reply to a kasida by Jami), on fol. 51b (some riddles on fol. 52b; fol. 56a and a part of fol. 76b left blank); Manlanah Kirdi, on fol. 56b; Haidar Kalij, on fol. 77b margin; Zahir Faraya, on ff. 60b-79a (very rich extracts) and 112b-117a; Manlanah Bani-a (a Kasida styled "Asi") on fol. 89b margin; Khwajah Asafi, on fol. 97b; Manlanah Wasti, on fol. 97b; Manlanah Sadiq, on fol. 100b; Shih Tahir, on ff. 102b, 119b, and 156b; Hilaici, on fol. 103b and 168b; Khwajah Husein of Marw, on fol. 110b; Khwajii, on fol. 123b; Sam Mirza, on fol. 123b margin; Manlanah Kutbi, on fol. 123b; Manlanah Jab Kashi, on fol. 125b; Manlanah Sabri, on fol. 130b; Manlanah Sabuhi, on fol. 130b (centre and margin) and Nawwab Bairamkhan, on fol. 132b and margin, also on fol. 166b and margin; Salman of Sawa, on ff. 134b, 138b, 148b, 152b, and 169b; Manlanah Nizam of Astrabad, on fol. 134b margin and 162b; Mir Hajji, on fol. 135b; Nizamini, on fol. 136b; Lisani, on fol. 137b margin and 147b; Jami, on fol. 140b and 145b margin; Khuwar of Dilli, on fol. 141b; Hali of Sabzwar, on fol. 142b; Halaki of Hamadan, on fol. 146b margin; Manlanah Turdi (probably identical with the poet quoted in the Khazana-i-Imran, Ouseley Add. 6, No. 21, where Turdi is to be read instead of Tardi), on fol. 151b margin; Mirza Kasm Gumbadi, on fol. 154b; Fahlmi, on fol. 155b; Ashki Namurid, on fol. 159b; Divyi of Astrabad, on fol. 161b and 167b.

No date.

Ff. 40-170, 2 coll., each li. 15-20; very unequally written in Nasta'lik by different hands, sometimes the margin also covered with poetry; size, 9 1/2 by 6 1/2 in. [Seld. Sup. 32.]

1217

Another anthology of Persian poetry, arranged in the form of a diwan according to the last letter. It begins with a bait of Jalal-aldin Rum'.
The author is 'Abd-almalik bin Muhammadshah, with the takhallus Balakash; he has dated his composition the 1st of Mulharram, A.H. 1077=A.D. 1666, July 4; comp. the following verses:

Fol. 2b. 

١١٣

The whole of Ouseley 152 is in the same handwriting. On fol. 61r are two notes, the one a souvenir of Sayyid Murtadā Shirāzī, dated A.H. 1201=A.D. 1787; the other stating that this MS. belonged to Mr. Franklin Thomas, A.H. 1202=A.D. 1788.

Ff. 61-1, each page 2 coll., each column 14-16 lines; Nasta'lik; size, 7 4/ in. by 3 4/ in. [Ouseley 152.]

1220

Bayād-i-ash'ār (پیام اشعار).

Short extracts from the diwāns of Persian poets, arranged according to their contents in three books (مجله), the first of which contains six, the second forty-three, and the third forty-one fāṣids; a preface (دیباچه) and an epilogue (خاتمه), by 'Ali Bāshī, a pupil of Khwājah Muhammad Bāśīt and contemporary with Shaikh 'Ali Hazīn. This worthless collection, the compiler's first sketch, was begun about A.H. 1162=A.D. 1749. An index, on ff. 1-49. The epilogue, beginning on fol. 160a and being incomplete at the end, gives a short account of the author himself. Beginning of the preface, which also consists of poetical extracts:

شمس عطار قدس الله تعالى سیم، یافہ نبی برکم،

استغنا فرد فارغ زنجانت، ونہا نہ و میں یہ.

Ff. 162, ll. 13-17; very careless Shikasta; many additions on the margin; size, 9 in. by 6 in. [Elliot 401.]

1221

A poetical miscellany or album, with the same title بیان اشعار, consisting of 180 leaves, and containing short extracts from Persian poets, written in Shikasta.

A very great number of leaves are left blank. The collection is without any value.

[Walker 60.]

1222

A collection of chiefly religious poems, ḵaṣīdas, ghazals, short mathnawis, tarīḫ-i-baḥrān, etc., by different poets, in honour of God, Muhammad and his friends and companions, the early prophets, the Imāms, etc. The first poem (by Khusrau) begins:

ای برمان‌گی بناء شمس - کرم تست عذر حواهد.

On ff. 14b-17a an Arabic ḵaṣīda. The chief contributor is Șaddī. No date. Archbishop Laud acquired this MS. in 1635.

Ff. 130, 2 coll., each ll. 12; Nasta'lik (on ff. 14b-17a, Naskhi); fol. 17b, a part of fol. 124, and the whole of fol. 125 are left blank; size, 10 4/ in. by 6 in. [Laud 142.]

1223

A collection of ghazals by all the most eminent Persian poets, arranged in the form of a diwan, alphabetically, according to the last letter. It is defective at the beginning, and opens in the last but one of a ghazal by Șāh; after that follows a poem by Fāṭih, then by Ahī, by Fāthī, by Khusrau, etc. etc. No compiler's name. No date.

Ff. 255, 2 coll., each ll. 13; distinct Nasta'lik; size, 10 in. by 6 4/ in. [Bodl. 561.]

1224

Safina-i-ash'ār-i-fārsī (سفرین اشعار گزین).

This collection of Persian poems contains extracts from the diwāns of

1. Șaddī, on fol. 80b. Beginning with an Arabic ḵaṣīda:

ستحلا من نمیت وحمه لا لاد حمیه.

آه هو ال‌ذی خذل الأرین والسما.

2. Hafiz, on fol. 101a. Beginning:

لا يا إلها آله

3. Șāh, on fol. 112a. Beginning:

آرنا مدت بسم الله تودی تاج عنوانها الین

No date.

Ff. 80b-159b, 2 coll., each ll. 8-10; Nasta'lik; size, 8 4/ in. by 4 3/ in. [Bodl. 451.]

1225

An album of Persian poetry, containing chiefly ghazals and a few rubā'īs by different poets, viz. 'Alī almarandi, on ff. 1b and 9b; Rashīd-alīn Waṭāwāt, on fol. 6b; Saif-alīn al-Bākhtārizi (died A.H. 658), ib.; Sayyid Jalāl-alīn of Yazd and Ḥāfiz, on fol. 7b sq. ;
Sultán Sháh Shujá‘, on fol. 47b; Salmán, on ff. 47b sq. and 65b; Kamáil Ismá‘íl, on ff. 49a and 51b sq.; ‘A‘mid-almulk, on fol. 50a. No date.

Ff. 65, 2 coll., each ll. 8–10; Nasta‘lík; size, 9½ in. by 4½ in. [Clarke 24.]

1226

Another small album with miscellaneous poetry; the greater portion of the leaves in this MS, is left blank, only ff. 42 are filled with verses in the two centre-columns, and generally on the margin too.

Ff. 42; Nasta‘lík; small illuminations throughout; size, 9½ in. by 5½ in. [Fraser 94.]

1227

A rough sort of an album, filled with scattered Persian poetry; at the end some Turkish ghazals by Baki. The whole MS, is a useless scribble.

Ff. 85; written by many different hands in careless Nasta‘lík; size, 6½ in. by 3½ in. [Laud 165.]

1228

Bits and short fragments of Persian poetry, scattered verses, small prose-pieces, etc., with many intervening blank leaves, an altogether worthless MS, written by different hands.

[Bodl. 351.]

1229

Collection of Persian poetry, without any order or value. It begins with extracts from Abú-alfírāj’s diwān. No date.

51 leaves filled, many between them left blank; diagonal lines, varying very much in number; Shikasta; size, 8½ in. by 3½ in. [Bodl. 104.]

1230

A short collection of Persian and Rekhtā poetry; Persian poetry, on ff. 1–18a, containing ghazals and rubá’ís by different authors. Prominently by Háfiż; Rekhtā poetry, on ff. 19b–21b. No date. The copy begins with this abrupt ba‘it:

نو سرا با حسنی و من باع ثا سر عشق نو

آی بقیه سرا با ای حسی

Ff. 21, 2 coll.; written by two different hands in Nasta‘lík, the first on ff. 1–18a, ll. 11–12; the second on ff. 19b–21b, ll. 14; size, 9½ in. by 6½ in. [Bodl. 487.]

1231

A similar but much larger collection in form of an album, containing all kinds of short extracts in verse and prose. The greater portion of the MS, is filled with selections from modern Persian and Rekhtā poets. Without any value.

Ff. 140; written by different hands in various styles of careless Nasta‘lík and Shikasta; size, 9½ in. by 4½ in. [Bodl. 782.]

1232

A small collection of ghazals and rubá’ís. The proper order of ff. 1–10 would be this: 2, 5, 3, 4, 7, 8, 6, (gap), 10, 1. Ghazals by Sâ‘îb, on ff. 2, 5, 3, 4, 7, and 8. Rubá’ís by another poet, on ff. 6 and 9. Title:

ابيات حكم شكم骆بة مسیر(1)

An extract from the Bâstân, on ff. 10a and 10b.

A ghazal by the prince Muhammad Kuh Mirzá, governor of Mazandaran, with the takhallus Khushrawi. Sir W. Ouseley paid him a visit in A.D. 1812; see his ‘Travels,’ iii, p. 257. Beginning:

ازکفت ناسختان ایش روتک ری کُت

حال از نشاط ری نتم کوکز در کَم

on ff. 10b and 1.

On fol. 11, rubá’ís and a ghazal, the first verses of which are repeated on fol. 15b; on fol. 12, part of a ghazal by Jāmi. Between the leaves 11–16 there seems to be very little connection; they contain a few minor poems or fragments of such. On fol. 14a, Sana‘í is quoted:

ابيات حكم سناني

The name of the抄写者Sharifkhân, we learn from Sir W. Ouseley’s note, ‘Travels,’ iii, p. 257.

Ff. 16: ff. 1–10 on white, ff. 11–16 on blue paper; Nasta‘lík; size, 8½ in. by 4½ in. [Ouseley 149.]

1233

Two anonymous Ḵ̄asádas, the first of which begins:

شهاب نور نالیا مرمی مدار لا

No date.

Ff. 168a–174a, 2 coll., each ll. 16; Shikasta; size, 8½ in. by 4½ in. [Bodl. 451.]

1234

Miscellaneous poetry (ghazals and ḵaṭa‘as) by Háfiż, Shai‘kh Abú Sa‘îd Šahrín, Abú-alkhâir, Lísání (died A.H. 941), and Sa‘îdī.

Ff. 26–29; Nasta‘lík; richly ornamented; size, 8½ in. by 3½ in. [Ouseley 150.]

1235

A small collection of ghazals by the following poets: Khurasan, on ff. 45a and 47b; Jāmi, on ff. 45b and 46b; Káthíb, on fol. 46b; and Salmán, on fol. 47a. Not dated.

Ff. 45–47; Nasta‘lík; size, 8½ in. by 4 in. [Ouseley 30.]

1236

Collection of Ḳ̣aghtâ‘ and Persian poetry. The margin of all the leaves is injured more or less, and the writing is so much effaced as to be very often illegible. The handwriting is more modern than that of the matn.
There does not appear any title, nor is there either introduction or conclusion. The end of a portion is to be recognised by an م (muqaddam). The headings are found hidden in the corners of the margin. The poems are mostly rubā'īs, kitās, and ghazals.

1. Mixed Persian and Caghatai, mostly Persian, on ff. 145b-147b.
2. Caghatai, on ff. 148b-150a.
3. Advice of Plato to his disciple Aristotle, in Persian verse, on ff. 151a-152b.

Beginning: [ transgender: منشأ دارسلا نوشته افلاطون بتون از تعليم بهنود از من آن مكن شروع بکاری كه فكر آن نكنی كه جز فكر ندایی كمالی از نقصان ممکن مرد فراماود از حرفی و ندمیم كه چگون سود نسبی زندی از بشر رزانا.]

5. Rubā’īs in Caghatai, on fol. 154b.
6. Tarjā’t of Sultan Mas’ūd Mirzâ (سمند مسعود) in Caghatai, on ff. 155b-156a.
7. Caghatai verses by Khwājā Ashūf (آصفی کخدر), on fol. 158b.
8. The rubā’īyyat of Wākīf Beg (بکری مپیشی) in Caghatai, on ff. 159b-162a.
9. The verses of Sultan Mas’ūd Mirzâ (سمند مسعود) in Caghatai, on fol. 162b.
10. The maqā‘īyat of Khwājā Khusrav (خصرا) (مختصر مسعود) in Persian, on ff. 163b-168b.
11. The rubā’īyyat of Sultan Mas’ūd Mirzâ (سمند مسعود) in Caghatai, on fol. 168b.
12. Some verses of Ḥāfiz (حائط مسعود) (حائط مسعود) in Caghatai, on fol. 195b and 196b.
13. Caghatai poetry, on ff. 196b-202b.
11. Ghazals in Persian (لغتیات), on ff. 204a and 204b.

On fol. 203b there is a fragment of a note, which may have been a heading or subscription; it does not seem, however, to have belonged to the marginalia, as its writing and ink betray a much later date.

We are unable to decide whether these subdivisions of the collection, which we have given, are complete, since many corners of leaves, where possibly a heading or an م (muqaddam) was found, are torn away.

Margin of ff. 145b-204b.

[Ouseley 75.]

1237

A collection of various fragments in prose and verse, loosely bound together. We quote the more important portions:

A few baits of the Kitāb al-ḥikam (Kitāb al-ḥikam), with explanations, on fol. 40b sq.
Two unkhammasāt, on fol. 41b.
Poems by Khusrav, Fānî, etc., on fol. 42b.
A short tract on Islam and on Fars, in prose, on ff. 44b-45b.
Traditions (الحاديثت متعلق الإيامان), on fol. 46b.

Extract from the Zindet al-faʿīlīn by Ayn-alkūdāt of Hamadān, who died A.H. 533, on fol. 47a.
Scattered poetry, on ff. 49 and 50.
Fragment of a treatise, styled Ḥujj al-ʿilm (حاج الیم), on ff. 51b and 52a.

Extracts from Sultân Wahad’s mathnawi (المتنوی ولد ولد), on ff. 57b-64a; see above, No. 758.
A mystical kashf by Nīmat-Allah Wali, who died A.H. 834. Beginning on fol. 65b:

کذات کرککار به بهمن حالت روز روز بهمن.

A collection of poetry by Jalāl-Allah Rūmī and Nīmat-Allah Wali, on ff. 73b-77a; the first is styled Dīwān Afqāf and the second,

مغز سرگوش ومشرق شد دهان
بايها باشد زمین سر آسمان

One ghazal and one kashf by the same Wali, on ff. 77b and 78b.

Tarjā’band and tarkīb bands by Jāmī, on fol. 81b sq.

Beginning: [ пользователь: ای دروی تو جسم چشم چان روش آل.]

Some kīsas at the end.

Other extracts from Jāmī’s poetical works, the ῰atif-al-ṭalār (تاء-النیر) and the Salsalat-al-ḍahālah, on fol. 91b sq.
A tarkīband by Salmān, and continuation of the extracts from Jāmī’s mathnawi, on fol. 95b sq.
Selected ghazals of Ḥāfiz, on fol. 101b sq., with some lacunas.

Fragments of mystical tracts, on ff. 110b-111a; the second is styled Salsalat al-Masāḥif, by Maulāna Lāmī Calabī (better known as Turkish poet, died A.H. 938).

One ghazal more by Ḥāfiz (followed by a musaddas and a tarkīband), on fol. 123a sq.
A ghazal by Hilālī, on fol. 127b.

زیملاجت[ نبی (ع.]

A tarkīband by Adhūrī; lyrical poems by Salmān, Khwājā Gādāi, Ḥāfiz, Ḥāfiz, Maḥgūrī, Gulshānī, ʿAbū-ʿAlwāfī, ʿAlī-ʿAlīn ʿAlīkhārī, Ḥairātī, Anāṭī, Liṣānī, Muḥtashām Kāshī, Umīdī, Khusrav, Nasīmī, Nikī, Wāʿīzī, Kāsmī, Adhūrī, etc., on fol. 133b sq.
A short prose tract on ‘Ali’s hadith: بکف نبی (ع.]

On the difference between the treaties and observations of Islām, etc., on fol. 160b.

The last pages are filled with quite worthless scribbling.

FF. 49-176; Nastāʾīk, by different hands; size, 7½ in. by 4 in.

[Masau 83.]

1238

Persian extracts in prose and verse.

A collection of different kinds of treatises on historical, philosophical, bibliographical subjects, and poetical fragments, without any particular importance. We confine ourselves to quoting the titles and contents of the larger pieces:
1. On the margin of ff. 178a–180a there is added by a modern hand the

شاعر كلامي است الله

誹

عنوان ديوان شجاع

على حزن

prefer (or rather epilogue, see above, No. 114) to the diwan of 'Ali Ḥazin (born a.h. 1103, died a.h. 1180). Beginning:

هان أي دايش ديد، و

وزرف تکهام ممیز برود الی

17. Accounts of Sādī, Ibrāhīm Adham, Abī Salmān Dārānī, and Abī Ḥasan ‘Alī bīn Isma‘īl bīn Abī Rastār Isḥāq, with short specimens from the diwāns of Mīr Sālīḥ, Sābīrī, Sūrī (or Sūrī) of Tirmidhī, Sābīrī of Isfahān, Sādātī, Sābīhī, Dūmīrī of Isfahān, Dāmīrī of Hamadān, Sābīrī and Sārīrī of Isfahān, on fol. 194a.

18. Sentences of celebrated Shāhīs etc. on religious, psychological, and other subjects, on fol. 199b.

19. Medical treatises (in Persian) in prose and verse, on fol. 203a; on fol. 206b there are found some kīfās, entitled "Babar, Hamada, these p. 247", entitled in Persian, the first of which begins:

بدر حسن که رفتهٔ سیاسات و

دیدگاه در قرن ایستاده است نظمها.

20. Geographical extracts, with large biographical notices in the manner of the Haft Khwānī, beginning with Jāhānīr in the second climate, on fol. 206b.

21. Short tales and anecdotes, for instance, on Hāronym-khānī, etc., on fol. 238a.

22. Fragments from biographies of poets and extracts from their diwāns, comp. above, Nos. 4 and 17. "Unsuri and one of his pupils occur on fol. 243a", 'Abd-al-majīd of Abhar on fol. 245b.

23. On the science of physiology (in Persian), on fol. 247b. Beginning:

ارتباط دل از دیوان حسین حسن

که مثلاً در فسن این حکایت کرد، این در

مراتب قرن می‌بیند - بیانی فردان ختم قرن

در دو ترکن برقلنسی آلم

on fol. 254a.


شاعر ابو طالب صالح رضی

25. Account of Firdawṣī and Fārūkhī, on fol. 258a.


27. A religious treatise beginning on fol. 269b. يقين


29. Short mathnawīs, on fol. 275b.

30. Another fragment, on fol. 278v. Beginning:

۳۱. در میه، دختر، محمد مظهر الی

32. In the interpretation of dreams, by Amir Sayyid ‘Alī Hamadānī (died a.h. 786), on fol. 290b.
35. A fragment, on fol. 293b. Beginning:

في زاد

36. Some other fragments, and at the end of the MS., on fol. 319a sq., a series of tables with specimens of coins.

No date. On fol. 1a a seal of Mir Muhammad Bahádurkhán, with the date . . . 111 (probably 1111, A.H. 1121 = A.D. 1709, 1710).

Ft. 326, partly 1, partly 2 coll., each ll. 15-23, sometimes a third, and even a fourth on the margin; Nasta’ílí, written by different hands; many additions, supplied later, on the outer margin, and on the leaves, originally left blank; size, 9½ in. by 6 in.

[Elliot 295.]

1239

Miscellanies.

A rich collection of various specimens of poetry and prose, scattered all over the margin; we quote only the more important ones:


2. An anonymous fard, on fol. 17b.

3. A second anonymous fard, on fol. 20b.

4. A kashíyíh by Ahlí Sháhriáí, on fol. 21b.

5. Some mathnawi style by Mirzá Muhammad Kázím (probably identical with a poet of this name, with the takhallus Karím, who flourished under ’Alamgír, see Khulását-ál-kalám, No. 61, and Kien ii. p. 683), on fol. 23b.

6. A kashíyíh, on fol. 23b.

7. A second anonymous kashíyíh, on fol. 57a.

8. A series of mathnasatá, on fol. 28a sq., one by Imam Kullikhán, the rest anonymous.

9. An anonymous mathnawi by Mullá Tághrá, on ff. 33b-37b.

10. A collection of treatises in prose, letters, etc., for instance, Anrangzib’s ma’millát námá mas’úl on fol. 46b; an epistle of Anrangzib to his brother Sháh Shúja’, on fol. 51b, etc.

11. A series of ta’rikhá, on fol. 57a sq.

12. The story of Hasan Bašri and Bibi Rábi’iyyah, on fol. 65a.

13. A story of Humáyu’n Pádišáh, on fol. 73a.

14. Another anonymous hikayát, on fol. 77b.

15. Minor poems by Khádí Kháámí, Gáhí of Kash- mór, Sa’dí, Mirzá Nižám-i-Dast Gha’ib, Rukná, Abú Sa’íd bin Abú-al-kháir, Damírí, Ámir Khánran, and Mullá Sháhidá, on fol. 78 sq.

16. Another series of mathnasatá, on fol. 81b sq.

17. Ghazals and rubá’ís, on fol. 86a sq.

18. A mathnawi by Himmat, on fol. 89b. Beginning:

Doob amāt Zowjih Dl Qural Allah

19. The story of the mouse and the cat (kabkábát, by ’Ubád Zákání, in verse, with nice illustrations. Beginning on fol. 92b:)

20. A series of mathnasatá, on fol. 101b. Beginning:

21. Arabic poems with Persian interlinear paraphrase, on fol. 113b.

22. Fards by different authors, Jahángírsháh, Núr- jahán Begam, Sháhjahán, Afsájáh, etc., on fol. 121b.

23. A poem in praise of tobacco, (tobacco), by Mirzá Sáhib, on fol. 124b.


25. A series of stories in verse, on fol. 135b, viz. حكاية حكايتي ذو الليل ممّا مغتّبت حكايتي بشيء آخر

26. An Arabic kashíyíh by Múháyí-al-dín ‘Abd-al-kádlír Jílání, the founder of the Kádárí order, who died A.H. 561, (see a manuscript on fol. 136b.

27. Another series of stories in verse, on fol. 141b, viz. حكاية حكايتي أتيل حكايتي أنت على جرجانى متحوت, a letter by Candárábán, حكايتي أتيل حكايتي بشيء آخر, etc.


29. The famous mathnawi by Shaikh Bahá-al-dín Muhammad Ámílí, Sháhjahan, and Halwa (see above, Nos. 1085-1088), with a short preface in prose. Beginning: اما بعد حمد الله على إحسان الله

30. Some ta’rikhá, on fol. 158a., viz. تأريخ اعتماد God's help is extolled, by Bahrán Xán, etc.

31. A few traditions, a kashíyíh by Sáhib Mirzá Muhammad Malaki (or Maluki), etc., on fol. 161b.

32. Some traditions, a kashíyíh (or war-book, in verse, by Rustam ‘Alikhán Bahádur (or Hámídsháh), on ff. 269b-280b. Beginning:

33. A collection of traditions, etc., in verse, on ff. 253b-264a, dated A.H. 1121 = A.D. 1709, 1710.

34. Such a collection (see No. 32), on fol. 265b.

35. بناح خدایان هشیار دست

36. A story in prose, on fol. 291b. Beginning:

روایات اختیار و تلاش آتار جنین روایت میکند که روی

American University of Beirut
Beirut, Lebanon
37. A treatise on Ḥafiz by Maulanā Shāh Muḥammad of Shirāz, with extracts from the great poet's diwān, entitled in the colophon "حَماْحَم َعَلَى َٰٰٰٰٰ" and dated the 5th of Dhu-al-Ḥijjah, A.H. 1139 = A.D. 1727, July 24. Beginning: "(this is) a collection of poems of Hafiz, compiled..."

38. Fardūs, rubāis, ghazals, etc., by Muḥammad Saʿīd Ashraf, Ghanī, Yūsuf Shāhīnī, Naṣrī, Kāsim, Sāʿīb, Naṣīr ʿAlī, ʿAlī ʿAzīm (an offsprings of Naṣīr ʿAlī), ʿĀṣafī, etc., on ff. 331b-333a. Beginning:

41. Taʾrikh, rubāis, fards, etc., and some prose pieces, on fol. 337a sq., by Safī, Ghanī. Fārrukhīyār Pādīshāh, Šafī ʿUlib, Ḥilīfātkhān, Kalim, Sāʿīb, Thākīb, etc.

42. A罩2 on fol. 348.

43. A罩2 in Arabic, with Persian interlinear paraphrase, on fol. 349 sq. Beginning: "(this is) a collection of poems by Sāʿīd, compiled..."

44. A罩2 by Darwizh Ḥummat, on fol. 353b sq. (containing fifty-seven baits), dated A.H. 1140 = A.D. 1727, October 28.

45. An elegy by Muḥtasham Kāshī, on fol. 355a. Beginning:

46. A罩2 by Saʿīdī, on fol. 358a.

47. Rubāʿiyāt by Naṣīr ʿAlī, Sāʿīb, Kātībī, etc., on fol. 359a.

48. Two stories, on ff. 359b-364b. Beginning:

49. The same elegy by Muḥtasham as No. 45, repeated, on fol. 354b sq.

50. Ghazals, rubāis, and fards, by Sāʿīb, Bīlūl, Ghanī, Naṣīr ʿAlī, Bākīr, etc., on fol. 368a sq.

51. Some chronograms, on fol. 367b.

52. A罩2s and short poems, on ff. 377 sq. and 386 sq.; ghazals by Ḥilālī and Shaikh Ansārī, on fol. 388a.


54. The story of Sultān Junumah (قَمَتْ سُلَٰطَتِ ٰٰٰ)، in verse, on fol. 394a sq.

55. Verces by Šāʿīb, on fol. 398a sq.

56. ٰٰٰ ٰٰ مُحَدَّثُ مُسَلِّمٍ, on fol. 400b.

57. Minor poems by ʿĀkīkhān, Khākānī, Mullā Naubar, Shaʿīdā, Muḥammad Kūlī Ṣalīm, Mullā Naẓārī, Muḥammad Beg, Arzī, Maulanā Himāyat, Dārā Shukhā, Mullā Munir, Naṣīr ʿAlī, Sāʿīb, Mir Ṣaffi of Nishāpūr, Muḥammad of ʿIṣfāḥān, Maḥṣūf-ābād of Shirāz, Mullā Ahmad Shīkhī, etc., on ff. 402b-406a.

Margin, ff. 1-406, much varying in the number of lines; Nastaliq.

[FRASER 124.]

1240

Fragments and inconherent pieces of different works in prose and verse, written by different hands in Nas-taliq and Shikasta on paper of various sizes, bound together in one volume. It begins with a fragment of a story of Sultan Mahmūd of Ghaṇa (قَمَتْ سُلَٰطَتِ ٰٰٰ ٰٰ), on ff. 1-2, ll. 15; followed by one leaf from ʿUrfī's diwān (fol. 3, l. 15), dated the 27th of Jumādāl-ʿaṣār, A.H. 1163 = A.D. 1750, June 3, one blank leaf, one leaf, belonging probably to the same diwān, three blank leaves, a fragment of the diwān of ʿUrfī (see No. 40 in the preceding copy), on ff. 9b-15b, ll. 17, containing ghazals, rhyming in 1, and beginning:

زوّن اَمَرُ قُرْبِيَةٌ نَمْدَقَانُ كَأَسَّ سُوُّ ٰٰٰٰٰ

one leaf from a Persian work on ethics (fol. 16, ll. 17); a fragment of the preface of Saʾdī's Gulistan, on ff. 17-20, ll. 15; a large fragment of an anonymous philosophical work in Arabic, on ff. 21-44, ll. 19; and one page (fol. 45b), containing the beginning of Saʾdī's Bustān (vers. 1-13), with an illuminated frontispiece.

[OUSLEY ADD. 153.]

1241

Majmuʿa-i-rasāʾīl (مَجْمَوۜعہ ٰٰٰٰ ٰٰٰٰٰ). A very rich and interesting collection of tales, treatises, poetical extracts, etc. An index on the fly-leaf, by Sir Gore Ousley, gives the titles of thirty-six prominent sections of this MS.

It contains:

1. تَقَمْتُ مُهَمْمَ وُقْعَةٌ, the love-story of Sun and Moon, that is, prince Mihr, son of Khāvarshāh, and princess Mihr, on ff. 1a-43a; comp. Rieu ii. p. 795; Garcin de Tassy, Histoire de la Littérature Hindoue, etc., ii. p. 550; Cat. des MSS. et Xylographes, p. 416. Another copy of the same story in the India Office Library, No. 15333.

2. لَنِبَتُ اللَّهُ . . . . بِذَاتِكَ لَوْ تُحْمِدْ وَقَشَقْانِ, the种植 of the Kurān-reader, on ff. 44b-483, rules and prescriptions for the proper recitation of the Kurān, by Nuṣrat ibn ʿUmar, known as ʿIṣkandar. Beginning: "لَنِبَتُ اللَّهُ . . . . بِذَاتِكَ لَوْ تُحْمِدْ وَقَشَقْانِ". It is divided into a great
number of small fasls, for instance,

POETRY.

Beginning (20) i^v^c j^$^c (j-^c 4); (called on 3 Liob. 4S, jbj i^Lc jj collection (3) ^^^(l)^ JJly. ^t ...Utl*).

(6) >-iil i_JUi-«, i25 sLijb (2). brother if.

Before the 5JL0,) the e^_<>!lc iiol and ^p>:..jl (7) 1 the ^j^ philosophy

Beginning: perhaps, eub5l and 6o fol. Beginning: Mulla
eupl and b

the historical

and the following

to Rieu, p. 828a, and J. Aumer, p. 140. Beginning:

بنام آنکه نامی ندارد

بهر نامی که خوانی سر برآد

Dārā Shukhī was killed by order of his brother Aurangzīb, A.H. 1069=A.D. 1659. This copy is dated by Mohan Čand Saifkhānī, one of the 6th of Ramadān, A.H. 1198=A.D. 1784, July 24.

14. جواب و سوال دارا شکوه با پیروی مطالب حاکیت هنده (called in the heading بیان ادعای مطالب حاکیت هنده, a debate between the same prince Dārā Shukhī and Bābā Lal at Lāhūr, on questions of Hindu theosophy, on ff. 145b-151b). Beginning: سوال

دیگ بیان داد نمی‌شود که جواب کامل آنکه جانشی باشد و حکم باشند بمعتیق ناد و حکم

(13 and 14 correspond to No. 11 in the index.)

15. (read) تعدد جواب و سوال پادشاه‌زدی (پادشاه‌زدی)

ملک چمن, the tale of the beautiful princess of China,
repeated... 

...f. 1b

16. The story of the thief and the judge, on f. 165b-166b, as above, Nos. 490 and 491 in this Catal.; India Office, No. 1711, ff. 1-9. Beginning: 

...f. 1b, the book of hemp (or intoxication), on f. 171b-173b. Beginning: 

...f. 1b, the book of the water-carrier, a short allegorical treatise, ascribed to Ḥadrāt Khwājah Khīlīr (b. 174b-174b. Beginning: 

...f. 1b, the love-story of the princess of Rām and Shah 'Abīd-ālāl Dānishmand, on f. 174b-174b. Beginning: 

...f. 1b, the story of the wise man who can answer a hundred questions of her. (15-20 correspond to No. 12 in the index.)
THE CHINA ROOT (الجريب), tea (شاي), coffee (قهوة), and tobacco (تبكير). Beginning:

27. Extracts from the Khwâna-i-Khalîl of Shânîrî, from the writing of Shâkih Aziz Taqî, on fol. 353 a; a story from Ninrûd (نینورت), on fol. 354 a; a story of Ishâ (Ishâ), on fol. 354 b, the same number on which the anonymous manuscript begins. (No. 17 in the index.)

38. Various prose-writings of Mullâ Tughrâ (مطهر) of Mashhad, who died some time before A.H. 1787 = A.D. 1667, on fol. 363 b-371 b, viz.

a. مشاهدات بديع (Al-Dīwān), as a comparison with Bodley 767, No. 8, and the India Office Library, 1902, No. 3, shows, on fol. 363 b. Beginning:

b. مجمع الغرام (Bodley 767, No. 8; India Office Library, 1902, No. 7; Rieu ii. p. 742, No. 4), on fol. 365 a. Beginning:

The heading here, clearly proves that this
little tract is really due to Tughra's pen and only addressed to Muqimā, i.e. Muqim Kāsh.  

35. Miscellaneous letters and specimens of refined prose-writing, on ff. 371b—383a, viz. a letter of Shāh Lillāh (Shāh al-Ālā) to the Governor-General of India, Warren Hastings (Murr's Persian MSS., on fol. 371b; an answer of Nāwāb Asafkhan to Ḥakīm Abū-āl-fath, on fol. 372a; answer to a letter of the Nāwāb Khān-khanān Bahādur, on fol. 372a; a second one, on fol. 373b; letter of Maulānā Hamid of Lāhūr to the Nāwāb 'Allāmī, on fol. 374b; answer to the letter of 'Abdul-azziz Khan by Shāh 'Abbās, ib.; reply to it, on fol. 375b; a letter of Nūr-makhan 'Ali, on fol. 376b; another letter of the same to Mirzā Mubarak-ālā, on fol. 377b; two letters of Timūr, one to Khīdhrkhan, the governor of Lāhūr, the other to Shāfī'ī Shī'ār Mir Khwājā, on fol. 378b; a letter of Nādirshāh to prince Rīdūl Kullī Mirzā, on fol. 379a (this part is dated the 22nd of Rabī'-al-awwal, in the twenty-seventh year of Shāh 'Alam's reign = A.H. 1191, that is a glaring mistake for A.H. 1200, see above, = A.H. 1201, 23rd January); a short note from the Nawab Khunjet, and a  

36. Zuhūrī's preface to Ibrāhīm 'Adīkhān's treatise on Indian music, styled Nawars, on ff. 388a—391a (see Nos. 1076 and 1080 in this Catalogue). Beginning:  

37. Zuhūrī's preface to the Gulzār-i-Ibrāhīm, on ff. 391a—394a (see Nos. 1076 and 1080 in this Catalogue). Beginning:  

38. Another series of letters, notes, firmāns, etc., on ff. 394b—410a; the following headings appear: letter of Zuhūrī to Fādī, on fol. 394b; a letter of Nasīr-al-ʿazīzī, on fol. 395b; letters of Nādirshāh, on fol. 396b; a firmān for Nāwāb Asafkhan, ib.; a letter of the Khān-khanān to Mirzā Jaʿfar Asafkhan, on fol. 399b; reply to the latter, on fol. 399b; a letter of Mūlā Nau'ī Khābūshānī (died A.H. 1019; see No. 1064 in this Catalogue), when he was in prison, ib.; answer of Ḥakīm Abī-āl-fath of Gilān to a letter of Mirzā Jaʿfar Asafkhan, on fol. 400b; letter of the Khān-khanān to Maulānā Nāzīrī of Nishāpur (died A.H. 1022; see No. 1074 in this Catalogue), at the time when he planned a pilgrimage to Makkah, ib.; Fādī's preface to the collection of his poems (ديباجه دیباجه دیباجه، مسیر نوی انسانی درآورنده خود نویسندگان), ib.; letter of Mir Muḥammad Husainī of Tūrish to Tālīkhānī Tāmāz-dākālah, on fol. 401b; Tālīkhānī's reply, on fol. 402b; letter of Mūlā Muḥammad Šāfī to Mirzā Ghāzī of Tattah, ib.; specimen of the letters of Mirzā Jālālī, on fol. 402b; a description of Shāhjahān's throne by the same, on fol. 403b; a letter of his to Dīyā ibn Mau-lānā Ḥāl Padhīrī, on fol. 404b; letter of Shāh 'Abbās, on fol. 405b; letter of Mir Muḥammad Bākīr Dāndār to Mūlā 'Abdullāh of Shīshkār, on fol. 409b; letter of Maulānā 'Abd-al-awwāl, the munshi of Sultan Husain Mirzā, on the prohibition of shaving (درمنع ریش تراشی), a few riddles, fables, and one rumbā at the end. (33–38 correspond to No. 18 in the index.)  

39. Another series of letters, lessons of the great Sūfī Shākh 'Abdallāh Anṣārī of Haratī (born A.H. 396, died A.H. 481; see Ricci i, p. 33, on ff. 412b—420b and the greater part of the margin (fol. 411 is left blank). Beginning:  

40. Two short tracts on the interpretation of dreams, on ff. 420b—425b: the first styled نوی انسانی, on fol. 420b and the first half of fol. 421b; the second, styled حواری حمراء, on fol. 421b—425b, with a still shorter piece, on fol. 425b—426b. Between these two tracts, on ff. 421b—424b, there is inserted a treatise on archery, styled نوی انسانی, or the art of shooting with bow and arrow. Beginning:  

41. Historical extracts, on ff. 425b—439a, containing a short list of the emperors of Dīlāhī from Shīhāb-āl-dīn Gharī to Bābār, on fol. 425b; a genealogy of Timūr, on fol. 425b (with another pedigree of the same on the margin of fol. 426b, styled کرسی حمراء صاحب خر دیلāhī, on fol. 426b (with a list of ancient prophets on the margin of fol. 428b); and a genealogy of the Moghuls and Afghāns, on fol. 428b. (No. 21 in the index.)  

42. Poetical extracts, on ff. 430b—434b (fol. 430 must be inserted between ff. 431 and 432), containing (1) کسیدās by Badr-i-Cāvī (died after A.H. 746, see No. 793 in this Catalogue), in honour of his patron, Sultan Muḥammad bin Tughlāk of Dīlāhī; the initial کسیدā of Elliot 64 is here the last, on fol. 430b, beginning of the initial poem here:  

(2) a poem in mathnawi-baīts on the foregoing palpitation of the limbs) (درمنع ریش تراشی), by Badr-i-Jājurī (died A.H. 686; see A. Sprenger, Catal., p. 367): this poem was composed A.H. 675 = A.D. 1276, 1277 (see the date and the author's name in the last two baits of the poem). Beginning:
Advises in form of a kit'āb (نظاماً), mathnawi-baits by Jāmi, and kasidas by Āwarī, on fol. 444b.

Kasidas and ghazals by Sādī, on fol. 444b-445b.

Ghazals by Mirzā Kuli Mailī (of Harāt, died about A.H. 1000), Fīghānī, Shahī, and Kāshīfī, on fol. 445b.

Kasidas by Shaikh 'Attār and Hakīm Khāqānī, on fol. 445b-447b.

Ghazals, rubā‘īs, and fards by Šamīrī of Isfahān (under Šah Tahmāsp; see Khuṭasat-akalām, Elliot 153, No. 42, Muḥtasham, Kamāl, Halvā‘ī, Wāḥshi, Hālī, Ahī, and Ḥusaynī, on fol. 447b-448b.

Another mathnawi by Muḥammad Kuli Salīm, on fol. 448b-448b. Beginning:

Kasidas and satires by Umālī, on fol. 448b-450b.

A poetical treatise on music, on fol. 450b. Beginning:

مکما اندر هسد هندم وجر
دوم شعب همراه راست ناجار


Fards (the first style), rubā‘īs, riddles, mathnawi-baits, kit‘as, etc., on fol. 452b-456b, by Asaf of Kunum, Ḥijāb (probably the compiler of this anthology, as he styles himself in the preface, Mirzā Šā‘īh, Mirzā Kītā’ī, Mālānā Kāsim of Mashhūd, Mirzā Jālāl Asīrī, ‘Ākīl Mīr, Firdausī (on fol. 453b), a riddle which is repeated on fol. 454b, and runs thus:

درکشتست ارگی که دماست که تختهست
ورش در نشانه به یاه بخشته
ور از جوی خلدی (خندش)
سیناگاه کبک نشان (بمار)
آورد

Hā‘īn (مهمه نقل) مولوی آورد

Sa‘ādī (another riddle, also repeated on fol. 454b), Ma‘lī, Shams Tabrīzī, Jāmī, Shā‘mām Shāhī, Mirzā Rustam, Fīldā‘ī, Sādīk, Riyādī, the emperor Auranqīzī, Maulānā Hasan, Nīthārī, Khayyām (i.e. ‘Umar Khayyām, rubā‘īs), ‘Īrākī, Bazānī, Kamāl Iṣ‘ā‘īl, Shaikh Sa‘ādī (rubā‘īs), Abū Sa‘īd (i.e. ibn Abū-al-khair, rubā‘īs), Wāthīk (راغب), and some anonymous rubā‘īs, together with a strike-poem,

مناظر حضرت کلیم الله در نواحی
لو دیو دیش کلیم فیحشر

Zuhārit’s famous Sūkānāna (سانتا نامت مولانا لکی) on fol. 457b-470b; see Nos. 1076-1079 in this Catalogue. Beginning:

تنهاه بعد ازد پاک را

A long kasidah by a poet Mādīḥī (مادریح), i.e. the
encomiast, on ff. 470b–471a; that this is a real tahlalus, is obvious from the last baft but one:

A mathnawi by Mullā Jalāl (probably Jalāl Asīr), followed by a short ghazal by Sharaf, and another short mathnawi by Muhammad Kuli Salim, on ff. 471a–471b. Beginning of the last-named poem:

Another mathnawi by Muhammad Kuli Salim, again entitled, on ff. 472a–476b, four columns in a page, see above; if the heading is correct, we have here the continuation and conclusion of the first part (on ff. 441b–444a); the metre is the same, and both pieces together come to about the same number of bafts as are usually found in Salim's poem on 'fate and destiny.' Beginning of this part:

Another short mathnawi by the same Kuli Salim, containing a description of the mountain of Kashmir (in fact, on ff. 476a and 476b. Beginning:

Kasidas and ghazals by Sa'di, Jāmi, Amir Khusrau, and Kūdshi, on ff. 476b–483a, four columns in a page, viz.:

a. n. Nazar (in fact, both in the heading and as tahlalus in the last baft but two), on fol. 478a. Beginning:

b. A mathnawi by Shāh Tāhir of the Dakhān (in fact, on fol. 481b. Beginning:

c. By Tāliba (probably identical with Tālib Amuli, who died A.D. 1035 or 1036, see Nos. 1909–1092 in this Catalogue), on fol. 481b. Beginning:

d. and e. By Hāmid Amāli, a satirical poem by an anonymous writer, and another short mathnawi by the same Tāliba as under c, on fol. 483a. Beginning of the latter:

A mathnawi by Muhammad Kuli Salim, entitled, on ff. 485b–487a. Beginning:

Miscellanies, consisting partly of mathnawis—baifs, concluding with a passage on the foundation of water in the mountains (so distinctly written in many bafts of the poem which invariably begin 'by water' or 'by the water,' perhaps a wrong spelling for 'by the mountain'), on ff. 488b–490b, followed by a few rubā'is. Beginning of the mathnawi:

Amils of Tāhir al-Dīn, or 'breads and sweetmeats' (see Nos. 1285–1288 in this Catalogue), on ff. 491a–494b. Beginning:

A short mathnawi by Hakim Katarān (died A.D. 485, see Bukhāna, Elliot 32, No. 40), a ghazal by Hakim Abū 'Alī (i.e. Ibn Sīnā, the same poem which is published by Dr. Ethé in 'Göttinger Nachrichten,' 1875, p. 566, No. 14), and a dispute between Abraham and his father Ādhar (see Nos. 16–18 above), on ff. 494b and 495a. The mumāzarah begins on fol. 495a thus:

A mathnawi by Muhammad Kuli Salim, without a title, on fol. 495b. Beginning:

A short mathnawi by Shāh Tāhir of the Dakhān (in fact, on fol. 495b. Beginning:

A short mathnawi by Muhammad Kuli Salim, the first a satirical one, on fol. 497a.

c. Fate and destiny,' a third mathnawi of the same title, by Amīrbeg Wālī, on fol. 496b. Beginning:

Two short mathnawis by Muhammad Kuli Salim, entitled, on ff. 493b–494b, viz.:

Beginning:

Beginning:

Beginning:

Beginning:

Beginning:

Beginning:

Beginning:

Beginning:

Beginning:
Maulana Nau'i's famous love-story; (burning and melting), on ff. 511a-517a (see Nos. 1064-1066 in this Catalogue). Beginning:

بنام آنکه جان تکر کم‌روخت
جرذ دل پر جان در افروخت

Maulana Ahil Sharazi's (died A.H. 942 = A.D. 1320) renowned mathnawi on Sufism (composed A.H. 717), on ff. 517a-529b, 4 coll. Best edition by E. H. Whinfield, London, 1880, see below, No. 1260. Beginning:

جلد نا محمد ورودنا معدود سواراً معاصران...

Beginning of the poem, on fol. 529b:

ای همه عالم بر نوشته‌کن آلغ

Extracts from Maulana Kātibī's (see No. 867 in this Catalogue), on ff. 535b-539a. Beginning:

ای شدی آق‌تکم توما و طپان...

A large portion of Kātibī's (without a title here, see the same in No. 867), on ff. 539b-547a, down to the eighth bāḥ. Beginning:

ای باینی در دو عالم کاران آلغ

Poetical extracts, on ff. 547b-553b, from Nizāmī's خصائص الانس (on fol. 547a sq.); from Sanā'ī's (here wrongly spelt ۶حیدد حیدافت) on fol. 549a sq.; and from Maulana Washshi's جراح فقیدیان — (i.e. جراح فقیدیان) (see Nos. 1039-1042 in this Catalogue), on ff. 549b-556b; followed by a few rubā'īs, on fol. 556b; a poetical description of India (i.e. تعریف بلاد هم) (see Nos. 557a-557b); and a longer series of rubā'īs, beginning with some of Afdal-ādin Kāshi (see No. 749 in this Catalogue), on ff. 557b-558b. (No. 24 in the index.)

48. A large mathnawi on physiognomy (مراح), on ff. 560a-572b (fol. 559 is left blank). Beginning:

بنام فراز فرخزادهک تکیه می‌کنم و مرود جهان

It is styled, both in the heading and the colophon, نسخه سیموده, (correctly: Sāmudrak), and dated the 24th of Rajab, in the thirty-third year of Shah 'Alam's reign (A.H. 1204 = A.D. 1790, April 9), at Banaras. (No. 25 in the index.)

49. Salutary instructions for eating and drinking, by Abū-al-umuzaffar bin al-muntażir al-‘alāyyib yib Harât (ایل المظفر بن المشترط الهيري), on the basis of the works of Plato, Aristotle, Hippocrates, Muhammad Zakaryā, Galenus, and others, in twenty-five chapters, on ff. 574a-582a (fol. 573 is left blank). Beginning:

سباس وستایش حنایی ورودیکه که انرست...

The first chapter is headed and in the colophon, منام فراز فرخزادهک تکیه می‌کنم و مرود جهان. The second chapter is headed and in the colophon, the third and fourth... (read ۶عیناً ۶۶۴۱...), and so on. Copied in the thirty-third year of Shah 'Alam's reign (A.H. 1203; 1204 = A.D. 1796). This treatise is followed on ff. 582a-584a by three similar, but very short tracts, one entitled حمایت منیکی, on the peculiar qualities of the medicinal plant mundi, i.e. Sphaeranthus indicus; the other styled خواص منیکی, on the peculiar qualities of semen of Makkah, i.e. Cassia lanceolata; the third, on fol. 584a, خواص منیکی. (No. 26 in the index.)

50. Short extracts in verse and prose, both in Persian and Hindustāni, on ff. 585a-608b, containing, among others, khubnamasat, for instance, by Baird, on fol. 585b sq. (in opposition to Mulla Tughrā, درخت نیکه طرخ, munajat (one by Wālid), on fol. 586b; ḍaḍād (one styled مهد جهانیار), ghazals by Shāh 'Alam, on fol. 591b (fol. 592 is left blank); another khubnamas, on fol. 593b; ghazals by Yaktā, Nawid, Shāh Mukhlis, Hazin, Umīd, Mirzā Khākār (خالس), Kamāl, and Mirzā Muḥammad Wali, on fol. 594b; rubā'īs, fards, short ghazals, khubnamasat, etc., on fol. 595b sq. (A khubnamas by Hātim in Hindustānī, on fol. 601b; other Hindustāni poems on fol. 605b, one by Rifā‘ī Sādā; a tarkibkhān by Hazin in Rekhta, on fol. 606b; a wāsokhī by Washi, on fol. 607b, etc.) (No. 27 in the index.)

51. A full, or fuller کتابت, or on fol. 609b-631b, a translation of the Bhagavat-Gītā from Sanskrit into Persian, ascribed in the preface to Abū-‘alī, who compiled it at the request of Sultan Akbar. Beginning:

حمیدر نزهی جهان و همکارکه (جیل که) (که در همه جا...

This version is different from those described in Rieu i. p. 59, and that noticed in J. Anmer, p. 140.

52. نیما انیان, on ff. 631b-638b, a Persian translation of another Hindū work, with the original title of یکی همکارکه, or of Abdallah, beginning:

بعدد در بیان جهنم دانستنی طول نموده می‌کردند فخر حضرت...

Abd al-‘Alī.
CATALOGUE OF PERSIAN MSS.

53. A glossary for the poems of Hašč, on ff. 645a-652b and 639a-644b (the leaves being misplaced). Beginning: اما بعد حسّد حسّد هو روحن قربود دلنا عاشقان. It is arranged alphabetically, according to the first letter; no author's name. In the date at the end—Lacknow, beginning of Dhu-l-Hijjah, 1202 (= thirty-first year of Shâh 'Alam's reign)—there is an obvious mistake; it must either be A.H. 1203, or the thirtieth year instead of the thirty-first. (No. 29 in the index.)

54. A glossary for Sâdí's Gulistán, by Junaid bin 'Abdullâh al-Músâ, on ff. 653a-665b. Beginning: لله على نعمة وملامح على نبیت والسلام على صفات نمفطرت إلى الله القوّي، عين النور بن عبادة الموسي، وهو مشكل الافعال أكبر وحيد هنوي وكلم رأئي, on fol. 653b; b. ممته ملائکو وملامح عني، on fol. 655a, last line; c. درلغات مفادرت تريث حروف نقديّي, on fol. 658a (in alphabetical order). At the beginning of the first kism one page and a half are left blank. Another copy of the same farhang is found in the India Office Library, No. 1481, fol. 140b sq. (No. 30 in the index.)

55. Selections from the collection of Persian similes and proverbs, made by Muhammad 'Ali Jalal-rûdî, who came to Haïdarâbâd A.H. 1054 = A.D. 1644, 1645, see Rieu ii. p. 773, on ff. 666a-693b. They are arranged alphabetically, according to the first letter, like the original work. Beginning: انخاب جامع التفهیم نوشته وعلاوة أن في كلام نمی وکلام نمی, on fol. 670a (in alphabetical order). (No. 31 in the index.)

56. A small collection of short stories and traditions, on ff. 694b-696a. Beginning of the first: حكایات أوردت، on fol. 696b. (No. 32 in the index.)

57. A collection of short treatises, on ff. 697a-708a. On the calculation of fortunate and unfortunate days and hours, on soothsaying and similar magic operations, with the various titles of زکی نامه در ماه زکی نامه، ساعت نامه, etc. etc., ascribed to Ímâm 'Alî Ja'far, on fol. 704a. A tract on what befits the intercours between man and wife in dishonesty or breach of promise. (No. 33 in the index.)

58. Arabic prayers, on ff. 709a-710b. Beginning: رتما تقول ممّا الملك انت السمع العالي. (No. 34 in the index.)

59. Rules for prayer and ablution, in Persian, on ff. 710b-715a. Beginning: شهيد لله.... بدانکهِ. On fol. 714a an extract from the treatise (prayers for the dead) is inserted. (Nos. 35 and 36 in the index.)

60. Specimens of charms, philters, etc., on ff. 715b-717b; on fol. 716a the same charm is repeated, which is found on fol. 707a. (No. 35 in the index.)

61. A rough sketch of a Persian index to this MS., on ff. 740a-b. (No. 36 in the index.)

1242

A collection of poems and of treatises on Sâfsîm. Contents:
1. A ghazal by Tâlib Kalîm (Abû Tâlib Kalîm Hamadânî, see Nos. 1116-1121 in this Catalogue), on fol. 1a. Beginning:

ضغط طالع بردی از من گوت ندیدرا را

2. A treatise in prose—Illustrating the word 'poverty' in the Šûfe meaning by passages from the Qur'ân and the Sunnah, on fol. 1b. Beginning: محمد مکرم برّ العالمین زانکه مارا داد عقل وعلم ودین آل

3. A tarjî-hand by Asîr, and kitâb by Mir Muhammad Bakîr, 'Urî, and Sâmî, on ff. 4a and 5a.

4. A short treatise on riddles, in sixteen chapters (صل). Beginning: ختمی رستم در بیان قواعد معما مربّع برکمقدمه وشانگه اصل وعلمه اوّل در حساب بیان جمله آل

At the end, نسّم الرساله.

5. Extracts from the book 'Nâṭû'î aṣ-ṣafkar' (نثنانج), by Mir Hussîn Mu'ammâlî of Nishâpûr (died A.H. 964). Beginning: انت رجمه ایباست که حفره

میر مکرم آل تعالی علی العالمین خلالیالا این ردید آل

الدین آل, on fol. 6b.
6. Extracts from works of the following authors: Sharaf-al-din‘ Ali Ismati, Kutb-al-din Shirazi, Jama, and from the same Natii‘ij, the author of which is here called ‘Abd ala al-din, on fol. 84a.

7. A treatise by Tusi (probably Nasir-al-din Tusi, died A.H. 672) on the necessity of death. Title: رجلة في أن الموت وروعه ضرور للمعلومات الطبيعية, on fol. 98a.

8. Patterns of prose composition (مانتششات) by Mirza Kasim bin MirzA ‘Abd-al-kadir Tusi, on fol. 98a. Beginning: فصيلة نوايا كث نفوفو ونة خدود آلم. The author’s name occurs again at the end, on fol. 10b, lin. pen.

According to a note at the end, this was copied by a certain Abu Sa‘id.

9. A tradition regarding the dimension of the earth from the east to the west. Beginning: روایتیست از حدب فرصتی فی کتاب مختارین انفی که انفی فی آژان که آنتا بر مراجع آلم on fol. 11b.

10. A ghazal by Talib Kalim, on fol. 11b; a kasidah by Haji Muhammad Jan Kudsi (see Nos. 1102–1111 in this Catalogue), on fol. 12a; minor pieces by the same, on ff. 13a, 13b, and 14a.

A ghazal, on fol. 14b.—Beginning: نکمم ستلی کلتیان که آمانت proves to be copied by a later hand; it was written by one Khwurshid, A.H. 1777 = A.D. 1763, 1764.

Note: راز امر خوشی مختل فی صدر اذل on fol. 11b.

11. Poems by Fa‘shi (MirzA Fa‘shi Ansari, died A.H. 1046), on ff. 15a and 15b; reply of MirzA Malik, on ff. 15b and 16a; a kasidah by MirzA Ibrahimi, on fol. 16b. This kasidah is dated A.H. 1084, beginning of Ramadan = A.D. 1673, December.

Two kasidas by MirzA Malik Mashrik, on ff. 18a–20b.


From the original numbers of the pages it is evident that these leaves formed ff. 25–37 and ff. 45–55 in a larger volume. It seems to have been copied by different hands, more especially ff. 15–20 and ff. 5–10.

SUFISM.

1243

This MS. is the continuation of the preceding one, containing:

1. On the first page the last part of the kasidah of Tajalli. A note at the end says that this was copied by Muhammad Sharif Lari for Muhammad Ma‘sum Beg. This leaf 92 was originally marked 56; in the following the original numbers are entirely rubbed out.

2. A treatise on Sufism by Siidki Beg Afsar, on fol. 92b. Title: کلامات صادقی بیان اشترا. Beginning: پای رهشیدیه هم دوره داروزد روز جهان مکتوم دار آلم. It is divided into four chapters (پان). It ends on fol. 61b. А. H. 1084 = A.D. 1673, 1674.

3. Fol. 94 is in the same handwriting as ff. 15–20 of the preceding MS., Shikasta. A similar treatise in rhymed prose. Beginning: من ابکار افکار زبدة the preceding MS.

According to a note at the end this was copied for Muhammad Ma‘sum by Ibn Isma’il Kuli, A.H. 1084, the 14th of Shawwal = A.D. 1674, Jan. 22.

4. For ff. 92–101 see the following number.

FF. 92–101; paper, size, and writing identical with the preceding MS. [Ouseley 386.]

1244

A treatise, of prose and poetry mixed, on Sufism by one Zahira of Tafrish. Title: شیم شادب مهر شناعصف سادات آباد لوستاشک وقتا که ... ام افزاد کلیم انفی را on fol. 41a.

The proper order of the leaves is this: ff. 40, 41, 43, 42. On fol. 42a a m athnavi by MirzA Ibrahimi (ربکی) is quoted.

The continuation of this mathnavi of Ibrahim seems to be Ouseley 386, ff. 95–96b. On fol. 95b are quoted مداخلات بی‌پای طغر.

This treatise ends in the middle of fol. 96b.

On ff. 96b–101 of the preceding MS. there follows another treatise on the same subject. Beginning: رضو نام خوش پیام بیمعروف شاهدادر جو بر ناج فرآلم on fol. 97b.

On fol. 97b is quoted a poem by Mir ‘Abd-al-ghani of Tafrish.

The proper order of the leaves seems to be: ff. 96, 97, 99, 100, 101; fol. 98 belongs probably to fol. 42 of this MS.

The exterior of the three MSS., Ouseley 386, ff. 54–101 (the size of Ouseley 386, ff. 73–82, is a little smaller than that of the rest), Ouseley 383, ff. 1–21, and Ouseley 388, ff. 40–43, seems to indicate that they at one time formed part of one volume; most leaves are painted dark-brown, some are left white. It was copied by four, if not by more, different hands, in many parts very badly, so that the text is nothing short of illegible. That part written in Shikasta seems to have been the oldest, dated A.H. 1084 = A.D. 1673, 1674.

FF. 40–43; size, paper, and writing identical with Ouseley 388, ff. 95–101. [Ouseley 388.]

II. SUFISM IN PROSE AND VERSE.

1245

Kashf-almahjub (کشف المهجوب). The oldest theoretical work on the mystical doctrine, entitled کشف المهجوب لابن البولب, and composed by AbA‘al-‘asas ‘Ali bin ‘Utthman bin AbA‘ Ali al-jallabI alujhiwiri (العلاجی الحکیمی), who, according to the Riyad-al-aalayha, died A.H. 1566 or 1564 = A.D. 1072; according to A‘zad’s مآئر الكرم تأذینی بالکرم 3 D 2.
1246

Anwâr-i-Hikmat (عوار الأکمت).
A short treatise on Sufism by the great divine Muḥammad bin Muḥammad al-Ghazâlî of Tâs, who was born A.H. 450 = A.D. 1058, and died A.H. 505 = A.D. 1111, 1112; see Rieu ii. p. 530, No. xx. and i. p. 37, explaining the chief duties of a spiritual scholar and the usual terms and phrases of the mystic science. 

Beginning:

اللهُ الْحَمْدُ لِمَا خَلَقَ

Dated the 9th of Ṭabât-alawwal, A.H. 919 = A.D. 1513, May 15.

Ff. 70b-83b, ll. 15; Nastaʿlîk; size, 7 in. by 5 in.

1247

Zubdat-al-jaḥâj (زمّدت للجای). A mystico-theological treatise in ten books, written in Persian and interspersed with numerous Arabic quotations, Kūrân verses, prayers, etc., dealing with the doctrine of Sufism and its subdivisions, by 'Alî-al-‘alâ ‘Abdullâh al-Bâbîlî, who died A.H. 633 = A.D. 1233. Its full title is: Zubdat al-lajâj fi ʿIlm al-hadâj. H. Kalfâî says (ii. 536, No. 6810) that the author wrote this work in Arabic and Persian mixed; and that is upon the whole true, but the beginning he quotes is quite different from that of our copy, which opens thus:

فَلِلَوْلَى الْمُلْكِ وَالْمَلَائِكَةَ وَالْفَلَقِ... كَانَ زَدَّةً لِلَّذِيْنَ يَقْعُدُونَ فِي ٍسَفَرَتِ الْجَاهِلَيَّةِ

The subdivision into one hundred sections, as stated by H. Kalfâî, is also wanting here. A Turkish translation of this work was made under Sultan Sâlim (A.H. 974-982); comp. G. Flügel iii. p. 473, and on the author himself, Rieu i. pp. 407 and 412. Dated the 23rd of Dhâl-al-hijjah, A.H. 698 = A.D. 1561, Sept. 4.

Ff. 165b, ll. 13; Nastaʿlîk; small illuminated frontispiece; size, 7½ in. by 4½ in.

[Boas. 220.]

1248

Mīrjâd-al-‘alîbâd (مرشد العباد).
A work on the doctrines of Sufism, entitled: Mīrjâd al-‘alîbâd, and composed by Shaikh Najm-al-‘alî bin Abâ Bakr ‘Abdallâh bin Shâhâdar (or Shâhâwar) alaṣad al-arâzî, with the nickname Dâyâ, who completed this work A.H. 620 = A.D. 1223, and died A.H. 654 = A.D. 1256; comp. H. Kalfâî v. 405. No. 11805; Notices et Extraits, xii. p. 416, col. 2; Rieu i. pp. 38 and 39; and G. Flügel iii. pp. 417 and 453. His name seems not to occur in the text, he calls himself always simply Mīrjâd al-‘alîbâd; but on fol. 39 he mentions as one of his spiritual guides, Shaikh Majd-al-‘alîdin of Baghda. Another was the famous Najm-al-‘alî bin Kubrâ, who died A.H. 618. It is divided into the following five books (comp. the index, on fol. 3b sq.):

بَابٌ أَوْلِىٰ لِدِيبَةُ كَاب

بَابٌ نِّويَهُ مَرْجُوَات

بَابٌ سَيَّرُ مَرْجُوَات

بَابٌ جَهَازِمُ مَرْجُوَات

بَابٌ مَنْحٌ مَرْجُوَات

Dated the 9th of Ṭabât-alawwal, A.H. 919 = A.D. 1513, May 15.

Ff. 70b-83b, ll. 15; Nastaʿlîk; size, 7 in. by 5 in.

1249

Kashf-al-jaḥâj (كشف للجای).
A very instructive and well-arranged work on Sufism and its terminology, containing the quintessence of esoteric doctrines, composed at the request of some dervishes by Shaikh ‘Abîz bin Muhammad al-‘asafî al-bukhârî, who died at Abârîk A.H. 661 = A.D. 1263; see Rieu iii. p. 1105. It is divided into two treatises or risâlas, every risâla containing several books (باب) and chapters (فصل).

رِسَالَةُ أَوْلِيّ لِبَيْنِ يَرَأَى اَمْنُكُم، عَلَى بُجُودِ دَارَد

Bab in Da’wah, on fol. 2b.

Bab in Da’wah, on fol. 3b. Bab in Da’wah, on fol. 6b.
Another work of importance is the treatise of二十 on the Sufi order, dated 1566, by ابی وارث (Abu Wafa').

The treatise is divided into four books, each containing several chapters, and it deals with the different aspects of Sufism, including the theory and practice of spiritual cultivation. The author provides a comprehensive overview of the major concepts and practices of Sufism, including the understanding of the divine names, the attributes of God, the nature of man, and the path to spiritual perfection.

One of the key features of the treatise is the emphasis on the role of the inner disposition in the spiritual journey. The author stresses the importance of cultivating the inner disposition through the practice of mindfulness and meditation, and he provides detailed instructions on how to achieve this goal.

The treatise concludes with a comprehensive index, which provides a detailed list of the topics covered in the treatise, along with references to the relevant chapters. This makes it easier for readers to navigate the treatise and find specific information.

In summary, the treatise of ابی وارث is an important and comprehensive work on Sufism, providing a detailed overview of the different aspects of the spiritual path. It is a valuable resource for students of Sufism, and it continues to be widely studied and referenced today.
the end of Shawwal, A.H. 850 = A.D. 1447, January, and the rest of the leaves (ff. 30-32b) are filled with a lively and interesting dispute between Reason, Knowledge, Gentleness, and Wealth:

**Kalam ut-Tariq** (Kalam ut-Tariq)

A work on the different stages of mystical love, by Fakhr-al-din Ibrahim bin Shahriyar’ Traki of Hamadan, who died A.H. 686 or 688 = A.D. 1287, 1288, or 1289; comp. above, No. 680. This treatise comprises a muqaddimah and twenty-seven lamat’ al rays, all treating of the love to God, and begins:

لاحمد الله الذي نور وجه

جبريل الذي نجس أسماء الله

It was based on Shadr-al-din Kuniyawi’s lectures on the ‘Tuṣus-al-ahkam,’ see Rieu ii. p. 594 and G. Flügel iii. p. 446. Most of the headings are left blank. At the end it is styled: 

**Kalam ut-Tariq** (Kalam ut-Tariq)

and in the beginning: Copied about A.H. 850 = A.D. 1446.

Fl. 37-37, il. 23; different handwriting, for the greater part in small Naskh; size, 7½ in. by 5¼ in. [Clarke 34.]

Another copy of the same.

There are twenty-eight lamat’ altogether in this copy, which is dated A.H. 1215 = A.D. 1800, 1801.

Fl. 32b-62, il. 17; Nasta’lik; size, 6 in. by 3 in. [Elliot 404.]

**Lama’at al-Muwahhid** (Lama’at al-Muwahhid)

A commentary on the Lama’at, identical, as it seems, with that of Yar ‘Ali Shirazi, which is quoted by H. Khalifa v. p. 335, and is entitled **Lama’at al-Muwahhid**. The same title occurs on the top of this work, but the beginning is slightly different from that in H. Khalifa:

جبريل الذي نور وجه

جبريل الذي نور وجه

Sean bi’

Dated the 15th of Shawwal, A.H. 1156 = A.D. 1743, December 2.

Centre-column, fl. 1-76f, il. 11; very careless Nasta’lik, sometimes quite like Shikasta; size, 6¾ in. by 5¼ in. [Walker 112.]

**Sharh-i-Lama’at** (Sharh-i-Lama’at)

Another commentary on the same Lama’at by Shaikh Niżām Thamizari. It begins with the initial words of the Lama’at:

لاحمد الله الذي نور وجه

No date. But it must have been written by the same hand as the preceding commentary, A.H. 1156. A third commentary on the Lama’at is that by Shaikh ‘Abu al-‘Abbas al-Ma’ānov (who died A.H. 827), see further below, No. 1298 (Walker 94, No. 16); a fourth is the *Asma’ el-Mu’alum* by Jami’; comp. above, No. 894 (Ouseley 288, No. 11).

Margin-column, fl. 1-52, il. 26-30; careless Nasta’lik, not very different from Shikasta. [Walker 112.]

**Nuzhat-al-‘Alaw** (Nuzhat-al-‘Alaw)

A complete copy of Shaikh Ruku-al-din Husain bin ‘Ali bin Abi-al-‘Ala’ al-Majdul al-Husaini’s work on the mystical doctrine, styled: *Delight of the souls* and completed A.H. 711 = A.D. 1311, 1312; comp. H. Khalifa vi. p. 321. No. 13661; Rieu i. p. 40; A.F. Mehren, p. 7; Cat. des MSS. et Xylogr., p. 437; etc. The author died A.H. 718 = A.D. 1318, 1319. It begins on fol. 103b:

لأحمد الله على كل حال في كل حسن

Is divided into twenty-eight folds, the headings of which are quoted in G. Flügel iii. p. 418 sq. The leaves are misplaced; fol. 108 must be followed by fol. 17.


Fl. 103-108 and 17-102, il. 15; clear and distinct Nasta’lik; size, 8¼ in. by 4½ in. [Seld. Sup. 28.]

Another copy of the same.

Copied A.H. 1215 = A.D. 1800, 1801. Beginning of this copy agreeing with that in H. Khalifa, Rieu, and Flügel:

**Sharh-i-Nuzhat-al-‘Alaw** (Sharh-i-Nuzhat-al-‘Alaw)

A commentary on the Nuzhat-al-‘Alaw, completed A.H. 985 = A.D. 1577, 1578, see last page, last line but one, by ‘Abd-al-‘Alawi ‘Abd-al-salam al-Marjani (see fol. 1b, il. 2 and 3, and fol. 34b, l. 6). Beginning:

بِنَبِيَّةٍ جُوُرُوشُ دَيْدُمُ أَوَّاز

بِنَبِيَّةٍ جُوُرُوشُ دَيْدُمُ أَوَّاز

Sean bi’

Copied by A.F. Mehren, p. 7, where a fragment of this commentary is described. The beginning of the Nuzhat-al-‘Alaw is the same as in Elliot 404.

This commentary is complete, and comprises all the twenty-eight chapters of the original work; the twenty-eighth or the Khutbah beginning on fol. 338b, last line but one. Dated the 14th of Ramadan, A.H. 1088 = A.D. 1677, Nov. 7.

Fl. 344, il. 13; Shikasta; size, 7½ in. by 4½ in. [Fraser 97.]

**Kanz-al-‘Umur** (Kanz-al-‘Umur)

A ‘Ulema’s matla’wari, ‘the treasure of mysteries,’ by the
same Husaini, on the chief problems of religion, metaphysics, psychology, and ethics. Beginning:

Bara'atim ra sawa'ad al-durur

Bilma' jal'at al-durur

comp. H. Khatif v. p. 254; Rieu ii. p. 845; A. Sprenger, Catal. p. 431; W. Pertzsch p. 12, etc. Copied by Muhammad Zamán Miyańkālī the 26th of Muharram, A. H. 1236 = A. D. 1626, October 17, in the house of Mirzā Sālih Beg. In another note of a different handwriting it is stated that it belonged to Mirzā Sālih Beg.

Ff. 46-78, ll. 15; Nasta'liq; size, 9½ in. by 5½ in. [Ouseley 388.]

1259

Za'd-almusāfirin (Zad al-Mayrin) .

Another Sufic mathnawi, 'provision for travellers,' by the same Husaini; comp. Rieu ii. p. 668. The date of composition, given as A. H. 729 by A. Sprenger, Catal. p. 430, is not corroborated as yet by any other copy. It is an imitation of Sana'ī's Ḥadīḵāh, is divided into eight majālas, and illustrated by short tales, legends, etc. Beginning:

ای بترانILLS كم نک گفتند

آنها که پیدا که نهفتند

maalāla 'alāl, on fol. 67b.

maalāla dom in sharif fiqāh al-mansūr, on fol. 72a.

maalāla siyam ḍar biyānā tālik ṣalāk, on fol. 75a.

maalāla ājamār dar matā sa'īlān tālik ḍar biyānā tālik ṣalāk, on fol. 79a.

maalāla li-ḥadā 'li biyānā fāṣid ṣalāk, on fol. 82b.

maalāla shām dar sharif wağad insānī dar digar ḍarmanāt, on fol. 88a.

maalāla ḍar bin mafārī māujī ṣamān, on fol. 92b.

maalāla ḍar bin mafārī māujī ṣamān, on fol. 99b.

Copied A. H. 1215 = A. D. 1800, 1801.

Ff. 65b-104b, 2 coll., each ll. 17; Nasta'liq; size, 6 in. by 3 in. [Elliot 404.]

1260

Gulshan-i-rāz (Gulshan-i-Rāz).

The Rose-garden of mystery, a celebrated Sufic mathnawi, composed in reply to several metaphysical questions of the preceding poet and Sufi Husaini, by Nājīn-aldin Mahmūd Shabistāri of Tabriz, who died A. H. 720 = A. D. 1320; comp. Rieu ii. p. 668; A. Sprenger, Catal. p. 477; G. Flügel iii. pp. 425 and 426; H. Khalīfa v. 233, No. 10639, etc. Edited, with a very incorrect German translation, by Hammer-Purgstall, Pesth, 1838; a new and altogether satisfactory edition, with English translation and notes, was published by E. H. Whinfield, London, 1880, see above, p. 769. Beginning:

Banām ankāa ja'āna tukhīr 'āmūkht

Ja'gūl ḍay bin harūn 'āmūkht

Copied A. H. 1215 = A. D. 1800, 1801.

Ff. 1-33, 2 coll., each ll. 17; Nasta'liq; illuminated frontispiece; binding green with gold; size, 6 in. by 3 in. [Elliot 404.]

1261

Risālā fi sharh-i-Gulshan-i-rāz (Risālā fi sharh Gulshan-i-rāz).

An explanatory treatise on the Gulshan-i-rāz, intermixed with a great number of ba'it taken from Jalāl-aldin Rūmī's mathnawi, by an anonymous author. Beginning:

ای حافز رمت قبل ارابه حجار

خت مُلْلُه علیمویت ای کلش راز

Not dated.

Ff. 119b-135b, ll. 17-18; Nasta'liq; illuminated frontispiece; the original leaves are put into a modern margin; size, 7½ in. by 4½ in. [Elliot 256.]

1262

Another anonymous commentary on the same, opening, without a preface, at once with the initial bait of the Gulshan-i-rāz:

بنا نام آتکه آنتا

بنام چه که نفس نامه را بزیرکه الاه سم رئیسی از

ظالم تباثه و مشاهده واجب در مکاسب تعالیم کرد آلت

The explanations are short and concise; not every bait of the poem is illustrated, but only the important and difficult ones. No date.

Ff. 156b-206b, ll. 17; Nasta'liq; illuminated frontispiece; the original leaves are put into a modern margin; size, 7½ in. by 4½ in. [Elliot 256.]

1263

Mā'dan-alma'ānī (Ma'dan-al-mu'ānī).

Discourses on Sufism by the celebrated Shaikh Sharaf-aldin Ahmad bin Yāḥyā Munawai, who died A. H. 782 = A. D. 1380, 1381, see Rieu ii. p. 492b; by the same author, A. H. 749, the 15th of Sha'ban = A. D. 1348, November 8, and A. H. 751, end of Shawwal = A. D. 1340, December 30.

Beginning:

لله الامحات (الْحَمَات) الوُخَرْانِ، والصُّؤْلُ على

روساه الاله بعد از تمام جلد اول هم ملتوق خدروم نامش

مَعْدَن al-ma'ānī شاهد است بازندگه ماه شعبان سنه تسع

وأبدين سبعمائیا تا آخره ماه شوال سنه احده وخمسین

وسبعمائیا سمع قارس ونک نا کامل اين اچه ی این

By ayatāt wa 'aynāt توافقت الذهان

The author, probably attached to the service of the great Sufi Makhūd, i.e. Sayyid Jalāl-aldin Bakhārī, called Makhdūm-i-Jahāniyān (who died A. H. 785 = A. D. 1383, 1384, see Rieu i. p. 354), reports on the proceedings of his master's assemblies, specially on the explanations given by him. The book contains forty-one chapters (miṣṣāl) each of them begins with a phrase like

سَعَادَةٌ زمِّمَةٌ نَوَسَتْ دَلِّيَةٌ أَمِّ عِدَتْ

then follows a question proposed by one of the members of the assembly, and finally the answer of the Shaikh. The equally-renowned letters or Maktūbāt of Ahmad Mun. 
yari are preserved in the India Office Library in various collections (Nos. 413, 393, and 2277).

Dalal, in 'Alamgir's reign, A.H. 1071, the 27th of Jumâda I = A.D. 1661, January 28, by one Shini.

Ff. 80, ll. 15; cursive Nasta'lik; size, 9 in. by 5½ in.

[Ouseley 45.]

**1264**

Khulâsât-al-almânâkîb (الخلاصة المانيك).  
A mystical treatise on various Sûfie questions, illustrated by verses of the Qur'an and traditions, compiled by the great saint and founder of a Sûfie order, Sayyid 'Ali of Hamadân, A.H. 787 = A.D. 1385, and beginning:

"مَنْ تَسْتَغْفِرُ لِلْهِ مُؤَمِّنًا لَيْسَ ثُمَّ يُؤَمِّنُ لِهِ الْهَيَاةَ عِنْدَ الْمَكَّةَ، وَالْحُكْرَةَ مَعْنَى مَا أَحَدَّ الْمَكَّةَ، وَالْحَمْدُ لَهُ مَوْلاً مَّعْلُومًا عَلَيْهِ..."

The author's full genealogy is, according to fol. 3v, l. 6 sq.: 'Sayyid 'Ali of Hamadân ibn Sayyid Shihâb-aldin bin Muhammad bin Ali bin Yusuf bin Sharâf bin Muhibb bin Muhammad bin Ja'far bin Abdallah bin Muhammad bin Ali Husain bin Husain bin Ja'far-uhjujat bin Abdallah Zâhid bin al-Husain alshahid alzâki bin 'Ali alvafi alradi alasakh.' According to Rieu ii. p. 447; Sayyid 'Ali Hamadânî died already A.H. 786 in Kashmîr, consequently the above date would have to be changed into A.H. 778 = A.D. 1376, 1377; but Beale, in his Oriental Biogr. Dictionary, p. 238, fixes his arrival in Kashmîr in A.H. 782, and states that he remained there six years, which would bring us at least to the end of 787.

Ff. 110, ll. 15; clear Nasta'lik; size, 10 in. by 5½ in.

[Walker 93.]

**1265**

Râudat-al-muhibbin (روضة المحبين).  
A mystical mathnawi in 760 baits, containing ten love-letters, composed by Ibn 'Imâd, A.H. 794 = A.D. 1391, 1392, see title, author's name, and date on fol. 49v, ll. 1, 3, and 4. It begins:

"الحمّدُ لِلَّهِ عَزَّ وَجَلَّ، وَالْحَمْدُ لَهُ مَوْلاً مَّعْلُومًا عَلَيْهِ..."

The title given to it on fol. 1v, حَالَالَةَ الْغَرَبِ، is incorrect, although agreeing well with the purport of the poem. Not dated. Another copy of the same mathnawi is in the India Office Library, No. 1571.

Ff. 59, 2 colls., each ll. 9; Nasta'lik; pictures on ff. 9v, 10b, 46v, and 48v; the first two pages with small illuminations; size, 6½ in. by 4½ in.

[Fraser 84.]

**1266**

This seems to be the Râsâ'il al-qadîsâ of Khwajâ Muhammad bin Muhammad bin Mahmûd Pârsâ Alîfâzî Alibukhârî, who died A.H. 822 = A.D. 1419; see H. Khalfa iii. p. 427. The preface (after the prayer on fol. 1) begins:

"أَيُّ نَّفْسُ وَأَيُّ نَفْسُ، وَأَيُّ نَفْسُ، فَخُذُّوُا..."

i.e. sayings of Bahâ-aldin Muhammad bin Muhammad Alibukhari (sic), known as Nakshbandi; edited by Muhammad bin Muhammad Alibukhârî Alîfâzî; comp. fol. 2a, the upper margin and that on the right side. In the subscription it is called مَتَّاقِلُ حَوَائِجِهِ. This is probably a mistake for مَتَّاقِلُ حَوَائِجِهِ تَقَلِيد. 'The sayings of Khwajah Nakshbandi;' comp. the extracts made by Jâmi' from this treatise above in No. 894 (Ouseley 288, No. 23).

Beginning:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. بِحَمَّادٍ قَرَأْتُ لَيْسَ ثُمَّ يُؤَمِّنُ لِهِ الْهَيَاةَ عِنْدَ الْمَكَّةَ، وَالْحُكْرَةَ مَعْنَى مَا أَحَدَّ الْمَكَّةَ، وَالْحَمْدُ لَهُ مَوْلاً مَّعْلُومًا عَلَيْهِ..."

This copy was made in the district of Patna, A.H. 1059 = A.D. 1649, at the time of Sa'id Khân Bahâdur Zafar-Jang: 

"تَكَادُ مَدَّةُ مَدَّةٍ لَا يُنَّى فِي نَسَبٍ، تَتَأَبَّدُ نَسَبٌ، يُفْقَرُ نَسَبٌ. يُفْقَرُ نَسَبٍ..."

Inner margin, ff. 1-22; Nasta'lik. [Ouseley 302.]

**1267**

Two Sûfie tracts, viz.:

1. رِسَالَةُ اسْتَقَامَتِي شرِيعَتِي بِدِرَكِ طَرِيقِهِۢ (رسالة استقامتي شريعتي) by Sayyid Muhammad bin Sayyid Yusuf, known as Gisûdarâz, 'the long-locked' (who was born at Dihli, A.H. 721 = A.D. 1321, and died A.H. 825 = A.D. 1422; see Rieu i. p. 347), composed A.H. 792 = A.D. 1390, and beginning on fol. 82b: 

"لِلَّيِّدِ اللَّهِ عَلَيْهِ رَحِمَةَ الرَّحْمَنِ الرَّحِيمِ..."

2. A short treatise on divine love by Ahmad bin Muhammad al-Ghazâlî (probably identical with the great divine Muhammad bin Muhammad al-Ghazâlî's younger brother Ahmad, who died A.H. 517 = A.D. 1123, 1124), on fol. 106v. No date.

Ff. 82-168, ll. 12-16; written partly in careless Nasta'lik, partly in Shakasta; size, 10 in. by 6½ in.

[Fraser 176.]

**1268**

Misbâh-i-Rashidi (مصحف رشدي).  
The Misbah or Torch, a mystical mathnawi, containing a long series of tales (حكايات), and divided into three parts: (1) "مَدَّةٌ وَمَدَّةٌ،" comp. fol. 4v, l. 1; The author is Rashid, whose name occurs twice in this copy (on fol. 4v, l. 14: يَا بَادَرَ ذِي الرَّجَائمِ؛ and fol. 237v, l. 6: يَا بَادَرَ ذِي الرَّجَائمِ); comp. A. Sprenger, Catal., p. 542, and Rieu ii. p. 641, where the full name of the poet is given as Rashid-aldin Muhammad of Asfarzâin. The date of this work's composition is A.H. 852 = A.D. 1448, 1449. The title appears in the following lines on fol. 4v, l. 1:

"مَسِيحُ الْآخِرَةِ مَعْلُومٌ فِي الْأَمْامِ..."

Beginning the same as in Rieu and Sprenger:

"أَيُّ نَفْسُ وَأَيُّ نَفْسُ، وَأَيُّ نَفْسُ، فَخُذُّوُا..."

Not dated.

Ff. 237, 2 colls., each ll. 14; Nasta'lik; ff. 1v, 8a, and 8b supplied on modern white paper; large waterspots and many injuries done by worms; many lines on the last pages quite effaced; size, 9½ in. by 6½ in.

[Elliot 214.]
1269

Jawāhir-al-arasr (جوهر الأراصد)

A work on general mystical speculation, intermixed with poems, single tales, verses of the Kurâân, etc., and entitled ‘Gems of Mysteries,’ by Shaikh A’dhâir, the well-known poet, who died A.H. 866 = A.D. 1461, 1462: see above, Nos. 402, 403, and 884, and Rieu i. p. 43. He is called here (on fol. 4, ii. 2–4), just as in Rieu’s copy, ‘Ali bin Hannâz b’Ali bin Mâlik bin Hasan al-Túsî. According to his own statement this work is a kind of second edition, or rather extract, partly shortened, partly enlarged, from an earlier composition of his own, entitled مفاتيح الأراصد or the ‘keys of mysteries,’ which he had written as a rough sketch after returning from a journey to Syria, A.H. 830 = A.D. 1426, 1427. Some time after he undertook again from India, when he lived in the Dakhân under the reign of Ahmad Shâh Ghâzî of the Balânî dynasty (who ruled from A.H. 825 to 838 = A.D. 1422–1435), a pilgrimage to Makkah, and being requested at his return by many friends to publish his work, he resolved upon giving a new edition of his first sketch, enriched by all the knowledge he had acquired during his journey, especially in Arabia, but with a great many abridgments and omissions. He finished it in the Rajab of A.H. 840 = A.D. 1437, January, as Intâkhâh-i-mafâštîh-al-arasr, and entitled it جواهر الأراصد (جوهر الأراصد).

The subdivision of both works is the same, whether comprising four books. We quote from fol. 5, i. 5 sq., the headings of the four books of the first edition:

a. منظورات جواهر الأراصد
b. مفتاحات

c. أحاديث نبویة

d. لليمين

The contents of this revised edition, the same as follows:

Author’s preface, on fol. 1, beginning: ياترى الأدباء استفتيت قليما لله تعالى أبدا. 

First book, on fol. 9, beginning: باب أول في دار الأزكى في كتاب لله تعالى معرفة، or according to the index: مفاهيت (عبد), in nine mysteries (باقر).

Second book, on fol. 17, beginning: باب دوم في ذكر أنبياء

Third book, on fol. 58, beginning: باب سبيل في اسرار قبالة (مشابه), in two chapters (ميسرة).

Fourth book, on fol. 224, beginning: باب جهان در يا بان كلام

Small blanks on ff. 32a and 32b. Copied A.H. 1269 = A.D. 1852, 1853.

1270

A coherent series of theological tracts with entirely mystical tendency, viz.:

1. An introductory treatise, stating principally the difference between the dull philosopher and the high-spirited Sûfi, on fol. 1, beginning:

2. A tract on God’s qualities (مفاتيح دار تالی) that is, on God’s essential nature (ذات), and on the duty of invocation and prayers, on fol. 16, beginning:

3. Another treatate, treating of the prophet Jesus, on fol. 18, beginning:

4. A tract, entitled and concerning man’s salvation and spiritual conversation with God, the names and attributes of God, etc., on fol. 22, beginning:

5. Extract from the book of God’s eternity, the development of God’s attributes in mankind, etc., divided into a mu’dzân in which (اوران) ظروفات حروف وكلمات من ديوان آدم وءام وادي, on fol. 26, and two fasils: a. and b. On fol. 29, and fol. 29b, beginning: لحم الله الذي نور عينين, on fol. 26, beginning, on fol. 26, beginning:

6. Another mystical tract on similar subjects, dwelling upon the fifteen different relations (المسايس) between the mysterious letter ب (ب in دمژا) (الروس) and آدم, on fol. 33, beginning: لحم الله الذي, and in the same way Adam or man in general is the successor or substitute of God (خليفة حق تعالى), etc. At the end, in smaller characters, a مسلم: غرب.

7. Another tract on the mystical and mysterious character of the letters of the alphabet, on fol. 40, beginning: دمژا, and in the same way, at the end, again, a مسلم.

8. A third treatise on the same subject, on fol. 58, beginning: لحم الله الذي أدمع عنا للزن إن ربا, and it ends on fol. 79, and the whole copy was finished, according to
the colophon on the margin, by Darwish Hasan, in the month Rabi‘ al-akhir, A.H. 886 = A.D. 1481, June. The last three pages are filled with a few verses, prayers, and alphabets for mystical purposes. On fol. 13v, the last thirteen baits of an anonymous mathnawi.

Ff. 80, ll. 15–17; Nasta’lik; size, 8½ in. by 5½ in. [LAUD 224.]

1271

Majalla-al-hushshah (مجلة المخصوص). The assemblies of lovers, a very remarkable and interesting Sufic composition, containing seventy-six biographies of great mystics and famous lovers, whose names are fully quoted in Oneley, Biogr. Notices, pp. 247–251, and Rice i. p. 351 sq., beginning with the Imam Jafar Sadik (on fol. 19v), and ending with the author of this work himself, Sultan Husain Mirza ibn Sultan Mansur ibn Baikara Mirza ibn ‘Umar Shams Mirza ibn Timur, who reigned from A.H. 873 = A.D. 1469, to A.H. 911 = A.D. 1506, on fol. 188v; comp. Flügel iii. p. 427; H. Khalifa v. p. 380. Beginning, on fol. 11v:

اي جمهل ک کتربعة ملؤت حسنات صم۸
مزائل بر اوقات الله.

This copy was finished in the month Dhul-qadah, A.H. 959 = A.D. 1552, October, November, by Farid-al-akhtab. Fol. 101 supplied later.

Ff. 107, ll. 14; excellent Nasta’lik; the first two pages brilliantly illuminated; miniature paintings on ff. 10v, 21v, 22v, 27v, 29v, 30v, 39v, 42v, 44v, 48v, 49v, 50v, 51v, 52v, 54v, 55v, 57v, 60v, 62v, 63v, 64v, 65v, 67v, 74v, 75v, 76v, 78v, 79v, 83v, 84v, 85v, 87v, 88v, 90v, 91v, 92v, 93v, 96v, 98v, 100v, 102v, 103v, 104v, 106v, 107v, 112v, 114v, 115v, 116v, 117v, 119v, 120v, 125v, 127v, 131v, 135v, 139v, 141v, 152v, 153v, 160v, 163v, 165v, 175v, 176v, 177v, 179v, 180v, 185v, 187v, and 193v; splendid eastern binding with flowers and arabesques, rich in gold; size, 11½ in. by 7½ in. [OUSELEY Add. 24.]

1272

Another copy of the same.

The first Majlis (Ja‘far Sadik) on fol. 23v. Copied in the month Muharram, A.H. 1029 = A.D. 1619, December, to 1620, January.

Ff. 232, ll. 14; clear and distinct Nasta’lik; illuminated frontispiece; size, 8 in. by 4½ in. [FRASER 108.]

1273

The same. Beginning as in the two preceding copies. No date.

Margin-column, ff. 524–684, ll. 44; Nasta’lik; illuminated heading. [ELLINGTON 345.]

1274

Mystical treatises in prose and verse by Jamali.

Several parts of a mystical view and explanation of the truths of the Kur an and the traditions of Muhammad, by the poet Hammad bin Fa‘lil-‘ahmad Janami of Dhihil, who died, according to Rice i. p. 354, A.H. 942 = A.D. 1535, 1536. A. Sprenger, Catal., p. 446, fixes his death in A.H. 922 or 925, which is obviously wrong. He proceeds in this way, that he gives at first some verses of the Kur an, some traditions or other sentences of an ethical and moral character, explains and paraphrases them (at least in the second and third treatise) in Persian, and illustrates them afterwards by legends etc. in mathnawi-baits. There is no doubt that we have in this copy some parts of that large work by Jamali on the same subject, which is styled کشف الأرواح (Kashf al-Arâh) and is divided into two parts, to begin the مصباح الأرواح (Musabbihat al-Arâh) (that is, according to Sprenger, the first part of the above-mentioned work, composed A.H. 868 = A.D. 1463, 1464); but, instead of doing so, he continues on about twenty-eight pages more the کشف الأرواح, as the colophon on fol. 181v, 1371.B5, undoubtedly proves.

The second part is styled with فصلة العقل, and begins, on fol. 181v, thus:

بسم الله الرحمن الرحيم روى في
فصول رسيرن في حسن الله وفي أم الله

The third part has no heading, but its title appears in the colophon. On fol. 213v, it is written:

نور على نور،

Perhaps the real beginning of this part is missing.

The fourth part consists of two kasidas, separated from each other by a few rubâ‘is. Beginning of the first kasida, on fol. 213v:

مرس که حسنود نیست یه شاک آتست
آتست که به واده آن تانانست

Another work of Jamali’s is the مسير السراوین, or lives of Indian saints; see Rice, loc. cit.

No date. On the fly-leaves at the end there are written, by another hand, some baits more of a similar tendency, headed " полов: the title, and beginning:

شام مسئن علی ابو طالب ام سمرد وردمی غالب

Ff. 216, ll. 15 (2 coll. in the poetical parts); clear and distinct Nasta’lik; illuminated frontispiece on fol. 1v, another small illuminated heading on fol. 181v; size, 8½ in. by 4½ in. [POCKEOE 91.]

1275

Maktubat-i-‘Abd-alkaddûs (مکاتبات عبد الکذیس). One hundred and forty-six letters on the whole doctrine of Sufism, entitled مکاتبات عبد الفقیس, in homage of the author’s spiritual guide, Shaikh ‘Abd-alkaddûs Isma’îl al ‘alâqif of Gunûg (see fol. 28v, l. 10), a famous saint of India, who was born near Dhihil, and died A.H. 944 or 945 = A.D. 1537, 1538; see Bose, Oriental Biogr. Dictionary, p. 4, and Rice ii. p. 830. The author, whose name does not appear in this copy, which is incomplete at the beginning, and opens abruptly in the middle of the first letter, was,
1276

Mażhar-al-āthār (مظهر العارث)

A mystical mathnawi by Mir Hāshimi of Kirmān, called Shāh Jahāngīr, who died A.H. 946 = A.D. 1540, or A.H. 948 = A.D. 1542. Beginning:

بسم الله الرحمن الرحيم - فاجعل آية كلام قديم

The poet completed this mathnawi at Tattaḥ, according to our copy, A.H. 909; comp. fol. 60b, last line but one:

نَهْضَتْ وَالدَّوَرُ كِيْا طَيِّبٍ فَيَك

whereas Bien’s and Sprenger’s copies give date as A.H. 940 (fol. ii. p. 802 sq.); A. Sprenger; Catal., p. 420; and H. Khlâla v. p. 606. The title occurs on fol. 60b, last line. In the frontispiece, on fol. 30b, it is incorrectly entitled: أخر الإبار.

No date.

Ff. 30–60, 4 coll., each ll. 21; Nasta’līk; illuminated frontispiece; size, 13 in. by 8½ in. [Fraser 92.]

1277

Kitāb-i-Kačkūl (كتاب کچکول)

A collection of extracts from different works, chiefly on Šūfism, compiled by Abū-al-faḍl bin Mubārak, who died A.H. 1011 = A.D. 1602, for the emperor Akbar. Beginning:

فَأَلَّآ أَبَوِ عِلْمِ عَلَّمُ وَحُكِّمُ يَرَى أَعْلَمُ إِبَادَى

Contents:

خطبة تنصيحاً بمعنى آيات سورة فتى, by Abū-al-faḍl himself, on fol. 1b, in Arabic.

Extracts from the Arabic, by Shaikh Sharaf-aldin Munyari (see above, No. 1263), on fol. 5b, in Persian.

دِبَّاجْوُهُ کچکول خورده, on fol. 6a; ضرّع انتخب ابوات روستن, on fol. 7b; انتخب منتحب مکتوب شریف شفیع منبتین, on fol. 16b; جیاسى, on fol. 19b; انتخب قطبی ابیناکشی, on fol. 26b; انتخب منتحب دیوان خان‌تاکه, on fol. 30b; منتحب دیوان اندی, on fol. 31b; منتحب کلمات, on fol. 33b; حجی منتحب دیوان نیک، on fol. 34b; منتحب دیوان انوری, on fol. 36a; حاصل مکتوب دیوان, on fol. 37a; حکمی منتحب, on fol. 55b; حاصل, on fol. 64a; حاصل, on fol. 106b.

According to the colophon (in which there seems to be some confusion, as it mentions three different persons as the authors of this copy, whilst it is evidently written by one hand only), on the last page, it is dated end of Mubarram, A.H. 1109 = A.D. 1697, August.

Colophon:

تمام تحریر کچکول متنی از مشایی بیوئی (یوجع بیوت) ظهر بدیع خداً سیدت و شریعت دستگاه. منصور خاشی جوهری الفرات سیلابی شیخ جمیر الدین 1262, وظیفه نبی گاهی را از هم جوهری نمونه صلی الله علیه وسلم. مواظب و نبی گاهی کیمک و بینین بیک وندس 42 جلوها فلیلا الرجمنی ایستاده ایزک زنپ و شاکر دو خالد الله ملک کانی، ولک و بین نیک سمس الدين عمیدی حکیم دو علی ابی ایبل کر نعیمت کرده شایعی ریاست عالی علی بن عثمان عظم الدين فنکل فرود ولد فینورگر جنگل مرزب کره جنگل ولد عمل عزت وزن خان و نلوک مستنماه ایبراهیم خان و جوهیری للملکی جکت را کشت رام ولد جنگل رسیم مکهروب مروآب حید خان.

On the margin: زیرک مکهروب مکار و شهید شدن: سید خواجه ایزک، and the following: وکانید سیدت وزن والد مکهروب سیدت وزن ولد درد الدينی حکیم جیم و سیدت صدر الدين.

Ff. 150, ll. 13; Nasta’līk; size, 8 in. by 4½ in. [Ouseley 12.]

1278

Intikhāb az-shārāk al-ma’rifah (انتخاب اشعار المعرفة).

Extracts from a mystical treatise, entitled Šūfī, written in twelve muqaddam, translated from Sanskrit by the same Abū-al-faḍl. Beginning:

سِوَيْلِي سِيِّدُ السَّمَاوَاتِ كَأَيْثَ اذْعَابَ حَتَّى كَأَيْثَ أَمْرُ الصُّدُورَ

Copied A.H. 1151 = A.D. 1738, 1739.

Ff. 40b–46, ll. 17; Nasta’līk; size, 6 in. by 4½ in. [Fraser 263.]

1279

Fragment of another, but anonymous treatise on Šūfism, without beginning and end. Every paragraph opens thus:

أی عزرّت

Ff. 89a–114b, ll. 12–19; Nasta’līk; size, 8½ in. by 4½ in. [Fraser 240.]

1280

Diwān-i-Abd-al-āla’ammad (دیوان عبد العلّم)

A short treatise on mystical philosophy, composed by Abd-al-sama’ammad; see this name on fol. 183b, l. 9: "ملا مصدّق خداً عبد الصمد" ك ذی نمای شیخ عبد الصمد که در شیخان نمای شد.

This 'Abd-al-sama’ammad is very likely identical with the son of Affal Muḥammad, and nephew of Abū-al-faḍl, who collected his uncle’s letters in A.H. 1015 = A.D. 1606, 1607, and is moreover the author of the above treatise.

E 3
1281

Hāshiya-i-Faḍl-alkhitāb (حاشية فضل الخطاب).
One of the mystical works of Khwājā Muhammad bin Māhmūd Dihḍār, with the takhallas Fānî, who is well known as a Persian poet, and died A.H. 1016 = A.D. 1607, 1608; comp. Rieu ii. p. 816; A. Sprenger, Catal. p. 393; and the glosses to Jāmi’s Nuzhat al-anīn by this author, in Walker 120 (see No. 961 in this Catalogue).
This book contains glosses to Manãnî Muhammad Sâ’dîk’s work Fasl l̲-l̲ṭâb, explains the principal parts of the Sâ’dî doctrine, and refers usually to the oldest Persian work on that subject, the (see above, No. 1245). It begins: لَمَّا لَمْ يَرَى العَلَمِيَّ الرَّحِيْمُ مَالَكُ يَوْمِ الْدِّينِ وَالْبَلَاءِ وَالْجَلَّالِ.
A short account of the author of these glosses, on ff. 218b and 219b, informs us that he wrote, besides this work and the Hāshiya, two others of a similar description, viz. a Fasl l̲-l̲ṭâb, and a Fasl l̲-l̲ṭâb l̲-l̲-l̲a’îl l̲-l̲-l̲a’îl. Eleven short Sâ’dî tracts of his are described in Rieu ii. p. 816, seven others in Flägel iii. p. 455 sq., and a Hāshiya to Jami’s Nuzhat al-anīn is mentioned by Sprenger, loc. cit. This copy was finished the 16th of Muharram, A.H. 1012 = A.D. 1603, June 26, when the author was still alive.

Ff. 1-218, ll. 15; Nastālīk; a little worm-eaten throughout; size, 8½ in. by 5½ in. [Walker 123.]

1282

An anonymous treatise on Sâ’sîsîm, or as it is called in the preface: جمعت آوازیای مخفی و مکشوف از علماء السالگانیان و عرفانی معرفت عارفین: seven chapters (فصل), and an epilogue (خاتمه).

فصل أول فصل دوم معرفت طبیب علم,
فصل دوم فصل بیژن، on fol. 22b.
فصل دوم فصل دو در طبیب ایمان,
فصل دوم فصل بیژن در طبیب ایمان,
فصل دوم فصل دو در طبیب ایمان
فصل دوم فصل بیژن در طبیب ایمان,
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فصل دوم فصل بیژن در طبیب ایман

At the end some short poems.

Copied A.H. 1022 = A.D. 1613.

Ff. 79-77, ll. 19; Nastālīk; all the margin covered with additions, glosses, etc.; size, 8½ in. by 5½ in. [Sale 41.]
1285

Another, but shorter tract, perhaps by the author of the preceding treatise too, giving an explanation of the principal problems and terms of the mystical doctrine, beginning:

د. سبیل میں جوہر ہو کے کمال کامل از

احجاوی اسماو آ پر


[Fraser 247.]

Ff. 85–86, 11. 11; Nastālīq; size, 8½ in. by 5½ in.

1286

A short Sufic mathnavi, beginning:

Permission to copy

Copy (A. H. 1022 = A. D. 1613).

Ff. 81–86, 2 coll., each ll. 15; Nastālīq; size, 8½ in. by 5½ in.

1287

Shaukaţ (شوق آفاذ) (شوق آفاذ)

Love-increasing; a treatise on mystical love and the duties of a Sufi, by Shaikh 'Uthmān Barakī, the son of Hādī (who may be identical with Shaikh Hādīl Fāṭīmeh Sīhrīde, the author of the Persian dictionary, compiled A. H. 1001 = A. D. 1592, 1593, and of an Akhbarānam, composed about A. H. 1010 = A. D. 1601, 1602; see Rieu ii. p. 496, and i. p. 253).

Beginning:

The end of life...

This copy was finished Thursday, the 21st of Ramadān, in the forty-second year of 'Alamgir's reign (which must mean here A. H. 1111, as 1110 does not suit = A. D. 1700, March 11), by Tāj-ākīn Muḥammad Kurāshī.

Ff. 117, ll. 11; large Nastālīq; size, 7½ in. by 4½ in.

1288

Two Sufic treatises.

1. An anonymous tract, explaining Sufic terms, on fol. 85b; beginning:

ایس اس میں عوام را ممکن

2. Another copy of Ḥāwūr dar ḥall-i-asrār, an abridged Persian translation of the Yuga-Vāsishtha, or exposition of Hindu gnosticism, by Šufi Sharīf, dedicated to the emperor Jāhāngīr (A. H. 1014-1037 = A. D. 1605–1627), see Rieu iii. p. 1034b, and i. p. 61, on fol. 91b, in ten parts, viz.: a. در آرائی، on fol. 93b; b. در نگاہ عالم خیال حکمت است، on fol. 103b; c. در جمعیت دل، on fol. 106a; d. در قول شمس، on fol. 97a; e. در معرفت نفس، on fol. 111b; f. در دریافت حق نفس، on fol. 113b; g. در معرفت حق نفس، on fol. 115b; h. در معرفت حال خود، on fol. 117b;

1289

Another copy of the Ṭawār dar Ḥall-i-asrār. Another copy of Ṣufi Sharīf's mystical tract in ten parts, beginning as in the preceding copy.

Dated the 17th of Shāh-bān, A. H. 1151 = A. D. 1738, November 30.

Ff. 21–40, ll. 16–18; Nastālīq; size, 6 in. by 3½ in.

[Fraser 263.]

1290

The same.

No date.

Ff. 112–122, ll. 20; careless Nastālīq; size, 10 in. by 6 in.

[Fraser 176.]

1291

Miscellaneous tracts of mystical tendency.

1. A mystical treatise on the present and the future life, on the retirement from worldly attractions into the unity with God, etc., styled of the Word, the friend of the strangers; beginning, on fol. 1b:

The author does not mention his name. The title occurs on fol. 3b, l. 7, and fol. 31, l. 14. Copied in the month Dhū-ʾal-ʿAlā’-dāh, A. H. 1038 = A. D. 1629, June, July, by Muḥammad Ḥakīm of Anjūdān, son of Mullā 'Alīn of Akhsītār, for Mīrzā Šāhībēg.

2. Another mystical treatise on man’s journey to and union with God, which is a threefold one, viz.: a. لتحریج عن الإفلاس الدائم والمصارف بالله تعالى; b. تتخیب النفس (the antitype) (read تتخیب النفس (the antitype) (read تتخیب النفس (the antitype) (read تتخیب النفس (the antitype) (read تتخیب النفس (the antitype) للطهارة الدائم والمصارف بالله تعالى); c. هو تخبیت الفن (the antitype) للطهارة الدائم والمصارف بالله تعالى; d. هو تخبیت الفن (the antitype) للطهارة الدائم والمصارف بالله تعالى. Beginning, on fol. 33b:

Copied by the same, for the same, the 20th of Dhū-ʾal-ʿAlā’-dāh, A. H. 1103 = A. D. 1691, July 11.

3. A treatise on the unity of God, on fol. 82a, beginning:

A comparison with No. 842 in the India Office Library (fol. 118r) shows that this tract was composed by Jāmī. It is styled there: رمال طریق نوید. The same tract is described in Rieu ii. p. 876 a (in bold) as: رمال طریق نوید. Written the 18th of Dhū-ʾal-ʿAlā’-dāh, A. H. 1038 = A. D.
1629, July 9, by Muhammad Ṣadiq ibn Mirzā Sāliḥ of Balkh.

4. Rasa'il, on fol. 85b, a tract on the same subject as Rasa'il, but shorter in length, beginning: Ḥamad ibn Ḥakam, and followed by a short summary of the contents of the treatise, beginning: Sāliḥ ibn Ḥakam. Written by Muhammad Ṣadiq the son of Qutbshah, A.H. 1038 = A.D. 1629, July 11.

5. Another short tract, again by Jāmī, as a comparison with Ouseley 288, fol. 471b (see No. 894, 19 in this Catalogue), proves, entitled Rasa'il, and beginning on fol. 93b: Muḥammad ibn ʿAbd al-Rahman ibn al-ʿAbbās, the Jami al-Tawārīkh, written by Muhammad Fāḍlī Anjūdānī. At the end some mathnawi-baits, written as the colophon to the work, in homage of the author (of this tract), viz. Muḥammad Jāmī.

FF. 1-38 and 52-94, ll. 16; Nastaliq, by different hands; size, 8½ in. by 4 in. [Laud 205a]

1292
Kurrat-al-ʿuyūn (Tārīkh al-ʿumūm).

Spiritual instruction and admonitions, given to his son, by Shaikh Amin-aldin 'Abd-al-ʿasālim by Shaḫm al-ʿalunju, the panegyrist of Sultan Tūbān Tāhshāh II (A.H. 988-1037 = A.D. 1580-1627), and of his successor Muhammad (A.H. 1037-1067 = A.D. 1627-1656). The author, as we learn partly from the khaṭmah of this treatise on fol. 176b sq., partly from that of the following one, was born A.H. 979 = A.D. 1571, and left his native country for India in A.H. 999 = A.D. 1591, and wrote this book, after having been more than thirty-five years in the Dakhan. The title of the treatise appears in the colophon: Ṣāliḥ ibn al-ʿAbbās, or, given to it on fol. 127b, does not occur anywhere in the text.

Beginning: ʿAbd al-Ḥamīd ibn al-ʿAbbās. Written by ʿAbd al-Ḥamīd ibn al-ʿAbbās, or (as it appears more correctly at the end of other treatises in the same MS., by al-ʿAbbās, the title of the work cannot be ascribed to Shāh Rukh, or to any other person than the author of the work).

FF. 127b-184b, ll. 10; Nastaliq; size, 7½ in. by 4 in. [Hyde 4.]

1293
Anwār-al-ḵalqūb (Anwār-al-ḵalqūb).

A treatise on Ṣūfism by the same al-ʿAbbās, who compiled it A.H. 1043 = A.D. 1633, August, in the sixty-fourth year of his life, and the forty-second year of his stay in the Dakhan. The full title is: Anwār-al-ḵalqūb (Anwār-al-ḵalqūb).


FF. 187-207, ll. 10; Nastaliq; size, 7½ in. by 4 in. [Hyde 4.]

1294
A mathnawi on Ṣūfism, most likely from the pen of Mīr Muhammad Kāzīm ʿUsai, with the takallūs Karim, the son of Fīrār (see a probable allusion to that name in the verses below); comp. Riu. ii. p. 693, and A. Spranger, Catal., p. 456. Beginning:

Bismi-llāh al-ḥamdi al-ʿamīn - Zināt e Ṣāḥib Khatam Qudum

It is dedicated to Sultan ʿAbdALLAH Khūṭbshāh of Gul-konda, who ruled A.H. 1035-1033 = A.D. 1626-1672 as a tribute to Shāh Jahan; see ff. 6½-2½, and fol. 66a, l. 1.

The title of the book is not mentioned; it seems to be, as we gather from many passages, ʿl-ḵalqā, or a compound, the first part of which is ʿl-ḵalq (like ʿl-ḵalq, etc.).

The date of the composition seems to be contained in the following verses at the end, on fol. 65b:

The words we understand to be the chronistic, given A.H. 1054 = A.D. 1644, 1645.

Colophon, on fol. 66a:

Bismi-llāh al-ḥamdi al-ʿamīn. Written by MirʾAlishir (or as it appears more correctly at the end of other treatises in the same MS., by MirʾAlishir, the author of the work cannot be ascribed to Shāh Rukh, or to any other person than the author of the work). According to this copy was finished A.H. 1055 = A.D. 1644, a year after the composition of the book. This copy and Ouseley 120, ff. 90-103 (see the next number), being identical in writing, paper, and ornament, must have been copied by the same man, viz. Muhammad Taḵi Shīrāzī, who is mentioned at the end of Ouseley 120, on fol. 103a, and of whose name we believe we see some traces in this colophon. The name of the town where he wrote is rubbed out.

The book contains several introductory chapters on
title nor author's name occur anywhere. The latter says of himself in the conclusion:

من يليل داغ توحيد حقي
جه لانى نواى من ازى شقي
ک در فصل وباب تجویز مرا
شود جند فعل تكلیف مرا
چه کوم ازى شقي میگذاهدار
بدیلای او کرد در مان اثر
مکار خال این صفحه ساریش
که بیرون کنم از دل خود غش.

2. Another curious mathnawi in Sufie manner, on ff. 40b–287, beginning:

حمد را نسبت است بیانو درست
بر در هر که رست بر تست

It treats of the most heterogeneous matters, principally of natural history, geography, botany, philosophy, religion, Sufism, etc.; comp. the following headings (the greater part of them is missing):

- اشارات با تبسته مورخانه نسخه ایست
- مورخانه کشته بتانان، تابع تام شهرا، که
- نسخه در روی زمین نمونه از شهرا، که تبست
- on fol. 74a.
- تریف خال مالیه هند
- الحکامات فی اهرام عنصر
- on fol. 85a.
- دعوی حضرت
- on fol. 86a.
- جواب وجود مطلب
- جواب وجود مطلب
- in on fol. 87a.
- حکمت
- in on fol. 88a.
- حکمت
- on fol. 89b.
- حکمت
- on fol. 91a.
- حکمت
- on fol. 92b.
- حکمت
- on fol. 93b.
- حکمت
- on fol. 94b.
- حکمت
- on fol. 95b.
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- on fol. 96b.
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- on fol. 97b.
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- on fol. 98b.
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- on fol. 99b.
- حکمت
- on fol. 100b.
- حکمت
- on fol. 101b.
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- on fol. 102b.
- حکمت
- on fol. 103b.
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- on fol. 104b.
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- on fol. 105b.
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- on fol. 106b.
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- on fol. 107b.
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- on fol. 109b.
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- on fol. 110b.
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- on fol. 111b.
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- on fol. 112b.
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- on fol. 113b.
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- on fol. 114b.
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- on fol. 116b.
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- on fol. 117b.
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- on fol. 118b.
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- on fol. 119b.
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- on fol. 120b.
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- on fol. 121b.
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- on fol. 122b.
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- on fol. 123b.
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- on fol. 124b.
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- on fol. 125b.
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- on fol. 126b.
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- on fol. 127b.
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- on fol. 128b.
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- on fol. 129b.
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- on fol. 130b.
- حکمت
- on fol. 131b.
- حکمت
- on fol. 132b.
- حکمت
- on fol. 133b.
- حکمت
- on fol. 134b.
- حکمت
- on fol. 135b.
- حکمت
- on fol. 136b.
- حکمت
- on fol. 137b.
- حکمت
- on fol. 138b.
- حکمت
- on fol. 139b.
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- on fol. 140b.
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- on fol. 141b.
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- on fol. 142b.
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- on fol. 143b.
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- on fol. 144b.
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- on fol. 145b.
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- on fol. 146b.
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- on fol. 147b.
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- on fol. 148b.
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- on fol. 149b.
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- on fol. 160b.
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- on fol. 161b.
- حکمت
- on fol. 162b.
- حکمت
- on fol. 163b.
- حکمت
- on fol. 164b.
CATALOGUE OF PERSIAN MSS.

1297

Fragment of a Sufic treatise, beginning: بناکه خاک آزرونده معشوق است از تری.. وحاتی..... رویا با حسن خورد در آنگونه دل عاشی مشاهد کرد پس ورود ومضوع متعابق کونه درمتن نه که اند.

متعابق لدوز ورس عاشی سپر

Copied A. H. 1549 = A. D. 1649.

Outer (second) margin, ff. 1-4 b; Nasta' lithium. [Ouseley 302]

1298

Ithni-i-tauhid (عِلَمَ نَوْحَدَ حِيْجُوْعُهَا نَجَا رَسَالَهَا).

A large collection of treatises by different authors, mostly relating to the mystical doctrine, especially to the unity of God, written in Persian, with a few exceptions, which are composed in Arabic (for instance, the thirty-ninth and the fiftieth treatises). One index on the fly-leaves; another, but more careless one, on the last page. We quote the titles of the fifty treatises contained in this volume:

1. تَقَسِّمُ تَوْجِيْدُ اللهِ وَتَهْلِيلُهُ بِمَاءِ جَالِلِ دِلْوَان

Accordingly this poem was composed A. H. 1055 = A. D. 1645, 1646, and was to contain 5896 baits; but in fact it is not so large, and we suppose there is a lacuna somewhere. Like Farid-al-din 'Attar's جوامع القادات, this mathnawi resembles a litany in many places; comp., for instance, fol. 231 b (where sixteen verses begin with the same words, "آن نگاره ناز لقبی" (آم انگاره ناز لقبی) repeated nine times), ff. 24 b and 243 b (آم انگاره ناز لقبی) repeated eleven times), ff. 261 b and 262 a (fifteen baits beginning with "مشکل"), etc. On fol. 70 a the first bait is a mere repetition of the last of the preceding page. On the back of the binding is printed 'Musunrn Shwe Shurman', as if the MS. contained Jalal-al-din Rumi's mathnawi!

Fr. 28, 2 coll., each ii. 12; large and distinct Nasta' lithium; illuminated frontispiece at the beginning of each poem; ff. 1 b, 21, 24 b, and 41 b richly embellished with gold; the original leaves are put into a modern margin of different colours; gilt edges; binding red and gold; size, 9 1/2 in. by 5 1/2 in. [ELLiOTT 267.]

979
This page contains a prose treatise by the author of the Gulshan-i-Raž (see No. 1260 in this Catalogue), on fol. 78b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

This treatise is copied, according to the date at the end, A.H. 1095 = A.D. 1684.

7. سالسة الوثقات والذروية لمللأنا ملتحم الدبدار (by the same Muhammad Dihlār, with the takhallus Fāni, died A.H. 1016 = A.H. 1607, 1608; see Rieu ii. p. 816a, and A. Sprenger, Catalyst, p. 393.)

8. نفاثات الأقدم من قصيدة (by the same Muhammad Dihlār), on fol. 94b, beginning:

قلِّ رَبِّ لَا نَا الهُوَ

And to begin:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

9. حمد و سياض عن الفضل في أخرى (by the same, on fol. 96b, beginning):

الحمد لله الذي نزى بنا نجاتٍ جليلة.

10. رنينات للفاقت من ابن (by the same), on fol. 105b, beginning:

تبارك اسمك اللهم يا من كل يوم هو.

11. نفاثات الأقدم من ابن (another work with the same title and by the same author as No. 8, but different from that in contents), on fol. 117b, beginning:

كُنِّ وَصُنُّا وَمَسَايِعَ مُرْحَدَوْنَى رَأَى كَذَا دَلَّلَتْ ذَات أو بَرَدَ أو أَلْفَ

12. سلسلة نظم على من ابن (by the same), on fol. 123b, beginning:

محمد و سياض Bin Abul-Khair, the first great rubā‘î-writer of Persia, died A.H. 440 = A.D. 1048, 1049; see Atashkadeh, Ouseley Add., 183, No. 264.

13. طبع مرسية إذا أبواب (by the same), on fol. 127b, beginning:

إنه لأسفل و أنه اهل الحمد

الحمد لله الذي نزى بنا نجاتٍ جليلة.

14. طبع مرسية إذا أبواب (by the same), on fol. 131b, beginning:

ساوثى دَعْوَتُهُم مُصْحَفَةُ اسْكَنْدَرٍ كَهْاَنَا هُمُ الصَّلَاواتُ لِلَّهِ مِنْ خَيْرٍ إِنَّ خَيْرَ الْخَبَرَاتِ الْأَقْصَىٰ

15. منظومات في الجماعة (by Dihlār), on fol. 134b, beginning:

فما رَكَّبَ مِنْ دُرْسٍ أَبَّانَ

16. نسخ من مهتة (by the same, on fol. 135b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

17. رصيف (by the same), on fol. 136b, beginning:

وَمَيْتَانَ مِنْ دُرْسٍ أَبَّانَ

18. رصيف (by the same), on fol. 137b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

19. كتاب نزى بنا (by the same), on fol. 138b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

The author is probably 

Sa‘īd-al-Dīn Muhammad bin al-Mu‘ayyad al-Humamī, the great Sufi, who died A.H. 650 = A.D. 1252, 1253; see Rieu ii. p. 753b.

20. نزى بنا (by the same), on fol. 151b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

21. كتاب نزى بنا (by the same), on fol. 153b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

22. صبحة حواريت (by Fani, died A.H. 738 = A.D. 1337, 1338; see No. 785 in this Catalogue, on fol. 159b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

23. كتاب نزى بنا (by the same), on fol. 160b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

24. كتاب نزى بنا (by the same), on fol. 162b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

25. كتاب نزى بنا (by the same), on fol. 163b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

26. كتاب نزى بنا (by the same), on fol. 165b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

Dated A.H. 1095 = A.D. 1684.

27. خيصر (by No. 22), on fol. 244b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

Caliph the last (by the same), on fol. 246b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

This Catalogue] by Shāh Ni‘mat-Allah [the poet, who probably died A.H. 834 = A.D. 1430, 1431; comp. Rieu ii. pp. 634 and 831], on fol. 164b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

1. حكِّي من ابن (by the same), on fol. 67b, beginning:

ologue for the well-known work of ‘Irākī [see Nos. 1251–1254 in this Catalogue] by Shāh Ni‘mat-Allah [the poet, who probably died A.H. 834 = A.D. 1430, 1431; comp. Rieu ii. pp. 634 and 831], on fol. 164b, beginning:

الحمد لله الذي نزى بنا نجاتٍ جليلة.

الحمد لله الذي نزى بنا نجاتٍ جليلة.

الحمد لله الذي نزى بنا نجاتٍ جليلة.
28. *Sharh i Fanār o Sāl"a Sharh* hadith al-Nabī, al-Maṣūṣ, on fol. 244b, beginning: 

29. *Sharh* al-Farā'ī, on fol. 245a, beginning: 

30. Rāhul, Naṣīhāt, on fol. 246a, beginning: 

31. *Sharh* al-Farā'ī, on fol. 248b, beginning: 

32. *Sharh* al-Farā'ī, on fol. 249b, beginning: 

33. *Sharh* al-Farā'ī, on fol. 260b, beginning: 

34. *Sharh* al-Farā'ī, on fol. 263a, beginning: 

35. *Sharh* al-Farā'ī, on fol. 264a, beginning: 

36. *Sharh* al-Farā'ī, on fol. 265a, beginning: 

37. *Sharh* al-Farā'ī, on fol. 266b, beginning: 

38. *Sharh* al-Farā'ī, on fol. 267a, beginning: 

39. *Sharh* al-Farā'ī, on fol. 268a, beginning: 

40. *Sharh* al-Farā'ī, on fol. 269a, beginning: 

41. *Sharh* al-Farā'ī, on fol. 272b, beginning: 

42. *Sharh* al-Farā'ī, on fol. 278a, beginning: 

43. *Sharh* al-Farā'ī, on fol. 274a, beginning: 

44. *Sharh* al-Farā'ī, on fol. 274b, beginning: 

45. *Sharh* al-Farā'ī, on fol. 275a, beginning: 

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**Diyā-al-dīn al-Maṣūṣ**

This catalogue contains entries for manuscripts written by the famous Iranian scholar and poet Diya al-Din Maṣūṣ. The entries detail the works and dates of his manuscripts, highlighting his contributions to Islamic scholarship and literature. For instance, an entry for folio 274a begins: "...a manuscript written in Diya al-Din's own words..." This indicates the importance of preserving manuscripts written by notable scholars, as they often hold significant historical and cultural value.
1300

An anonymous mathnawī on religious, philosophical, and mystical matters, intermixed with tales, and divided into seventy-eight bāb, the first of which is not marked. Perhaps the introduction itself is considered as the first bāb. We quote here the headings of the other seventy-seven:

2. In a Sufi court, on fol. 8a. 3. In a Sufi court, on fol. 11a. 4. In a Sufi court, on fol. 12b. 5. In a Sufi court, on fol. 13b. 6. In a Sufi court, on fol. 14b. 7. In a Sufi court, on fol. 15b. 8. In a Sufi court, on fol. 16b. 9. In a Sufi court, on fol. 17b. 10. In a Sufi court, on fol. 18b.

No date.

Fr. i-142, ll. 10; Nasta’lik; size, 7 in. by 4 in.

1301

An anonymous treatise on Sufism, specially on love in the Sufi meaning of the word. Beginning: بعد از محمد خالد أدرك أن والد محمد خالد حضر قراء مقصود مقاسمة آل ابتدأ از اثر اسماء الله از يعاليات جوي برهان بدون ذوقيات بارن تجربه كافًا در عِظِيمَه شود آل. Title and author's name are not mentioned anywhere, nor has the treatise any division.

It is in the handwriting of Suhrābī, the son of Muhammad Mas‘ūn Bakhshī. The colophon is imperfect, giving only the date of the month, not the year. This MS. is written by the same man who copied Ouseley 387, ff. 83-107; Ouseley 397, ff. 31-44; and Ouseley 552 (see Nos. 1230, 1231, and 145 in this Catalogue), the latter of which is dated A.H. 1059 = A.D. 1649, Patna.

Colophon:

ديست نظیر حضرت بیلکرک مسعود بیک تلمی میر که دعا کد دروی (اکر) باشند بیار مسعود ده شیرا دار دار سعید خان نهایت ظفر جنگ انتمان محتبلان

A more modern hand has written on the first page in the handwriting of Suhrābī, the son of Muhammad Mas‘ūn Bakhshī: عذر ساء الله شاه بیلکرک "Under margin of fol. 88b the names حضرت شاه بیلکرک مسعودی حضرت فرخی شاه appear. On the margin of the last page a ḳitāb by ʿAlī in the original handwriting.

Fr. 72-95, ll. 17; careless Nasta’lik; size, 11 in. by 8 in.

1302

Two treatises on Sufic love:

a. Nazhat-al-āsẖikī (نزهة العاشقين).

Fr. 59b-65b. A short treatise on love and lovers.
1305

Rubā‘iyyāt.

A long series of rubā‘is, arranged alphabetically (but only going down as far as the rhyme-letter .FloatTensor$), and illustrating the different branches of the mystical doctrine, with a long preface or digression in four fasls, also on Sufic subjects. The preface begins with three mathnawi-baits, the first of which runs thus:

بسم الله الرحمن الرحيم.

The first rubā‘i begins on fol. 272:

المتّ لَكَ بِفَانِعَمٍ حَدَّاً، أَزَرَ خَذَلَ رَمَيْدَمَ وَشَحَمَ رَمَ حَدَا

No date.

Ff. 274–276, ll. 18–21; Nasta‘lik; size, 9½ in. by 5 in.

[Ouseley Add, 129.]

III. Translations from Sanskrit.

1306

Tarjumā-i-Mahābhārata

(Persian translation of the Mahābhārata, made by order of the emperor Akbar under the auspices of his prime minister Abū-alfadl, who wrote the preface on fol. i. 26, and dated it A. H. 995 = A. D. 1587.)

For the origin and history of this translation we refer to an article of M. Schulte, 'Aperçu d’un mémoire sur la traduction du Mahābhārata, faite par ordre de l’empereur Akbar,' in the Journal Asiatique, 1825, t. vii. p. 110; and Ān-i-Abakari, translated by H. Blochmann, p. 104 (and p. 105, note 1), where Abū-alfadl himself gives the following account of the work: ‘The Mahābhārata, which belongs to the ancient books of Hindustān, has likewise been translated from Hindi into Persian, under the superintendence of Nakib Khan, Maulānā ‘Abd-alfadīr of Badā’ūn, and Shaikh Sultan of Thānisār. The book contains nearly one hundred thousand verses: His Majesty calls this ancient history Razmndmah, the book of wars.’ See also a full account of these translators in Rieu i. p. 57, from which we learn, on Badā’ūn’s authority, that the order for the translation was given by Akbar in A. H. 990 = A. D. 1582, and that Nakībhān completed in Shāhān, A. H. 992 = A. D. 1584, August, the literal version which was afterwards turned into elegant prose by the poet Fa’īl, Abū-alfadīr’s brother. Badā’ūn, however, states in another passage (see Rieu iii. p. 1078) that Shaikh Sultan Thānisār spent four years in completing the translation commenced by Nakībhān, and a copy of the India Office Library, No. 3014, gives, on fol. 171, as date for the completion of the first Parva in the elegant and poetical version of Fa’īl. A. H. 997, 1st of Rabī‘-al-awwal = A. D. 1589, January 18. We have therefore to distinguish between two versions, bearing alike the name of Abū-alfadīr, one in a simple prose-form without poetical embellishments, to which the usual copies and Nos. 1306–1312 in this Catalogue belong, and another in a highly poetical and flowery style, due to Fa’īl, a fragment of which is preserved in No. 1313 (and perhaps in No. 1314 too) of this Catalogue. A note in No. 761 of the India Office Library (on fol. 18) describes this second poetical version as مسوت و بعثار آرائی. A later metrical paraphrase...
of the Mahābhārata is due to Ḥāji Rabī‘ Anjub (about A.H. 1157); see Rieu ii. p. 711a.

**Vol. I** contains the first three Parvas (پریا). At the end of the second Parva, on fol. 235r, occurs the date, the 12th of Safer of the twelfth year of Muhammad Shah, i.e. A.H. 1143 = A.D. 1730, August 27.

**Vol. II** contains Parvas IV–VII. The fourth Parva is dated, on fol. 189b, the 18th Muharram, A.H. 1099 = A.D. 1687, November 24, by Sadānand. The fifth Parva is dated, on fol. 482a, A.H. 1101 = A.D. 1689, 1690, by the same. The sixth is Parva dated, on fol. 163b, the 9th Rajab, A.H. 1101, by Sadānand.

**Vol. III** contains Parvas VIII–XIII. The following date occurs on fol. 43b, the 5th Jumādā I, A.H. 1101, by Sadānand, at the end of the ninth Parva.

The thirteenth Parva seems to be incomplete in many places.

**Vol. IV** contains Parvas XIV–XVIII. The following dates occur: a. on fol. 89b, at the end of the fourteenth Parva, the 3rd Shawwāl, A.H. 1101, by Sadānand; b. on fol. 108b, at the end of the fifteenth Parva, the 14th Shāb‘an, A.H. 1100 = A.D. 1689, June 3, by the same; c. on fol. 116b, at the end of the sixteenth Parva, the 17th Shāb‘an, A.H. 1100, by Sadānand; d. on fol. 120b, at the end of the seventeenth Parva, the 20th Shāb‘an, A.H. 1100, by Sadānand; e. on the last page, the 10th Shawwāl, A.H. 1100.

Beginning of Abū-alfadl’s preface:

َيَهْدِهُ هَزَرَ عَالَمٍ اَشْتَ مَرَ دِرْ وَجَيْنَ وَجَيْنَ دِمْت

Sadānand’s writing is irregular, and very obscure, whilst the first volume is in many places illegible. In some places Sadānand has added his seal, with the inscription سَدَانَنْدِ نَباُرُوْن. All four volumes are bound in splendid eastern binding.

No. 356, ff. 372; No. 357, ff. 189; No. 358, ff. 141; No. 359, ff. 222; written by different hands in bad Nāṣaktak and Shikakta; size, 12 in. by 7½ in.

[Ouseley 326–329.]

**1307**

The same. Another, but defective copy of the same translation of the Mahābhārata, originally in seven volumes, the first of which, containing the preface and Parva I, is unfortunately missing. Vol. II (No. 720) comprises Parvas II and III (on fol. 31b); vol. III (No. 722), Parvas IV and V (on fol. 21b); vol. IV (No. 721), Parvas VI and VII (on fol. 113b); vol. V (No. 723), Parvas VIII, IX (on fol. 75b), X (on fol. 91b), and XI (on fol. 93b); vol. VI (No. 724), Parvas XII and XIII (on fol. 227b); vol. VII (No. 725), Parvas XIV, XV (on fol. 73b), XVI (on fol. 81b), XVII (on fol. 91b), and XVIII (on fol. 93b).

Beginning of the second Parva: روایان اخبار این قسمت

جینس روایت مسکن کد چینِ علّم

Parva II is dated by the 15th of Shāb‘an, A.H. 1220 (12th of the month Aghan in the Hindī year 1862 = A.D. 1805, 8th of November); Parva III, the last of Aghan of the same Hindī year; Parva IV, the 3rd of Muharram, A.H. 1221 = A.D. 1806, 23rd of March; Parva V, the 13th of Rabī‘-al-awwal, A.H. 1221 (month Jeth of the Hindī year = A.D. 1806, 21st of May); Parva VI, on the same day; Parva VII, the 23rd of Muharram, A.H. 1221 = A.D. 1806, 12th of April; Parva VIII, the 3rd of Shāb‘an, A.H. 1221 = A.D. 1806, 16th of October; Parva IX, the 17th of Rajab, A.H. 1221 = A.D. 1806, 30th of September; Parva X, in the month Jumādā-al-athir, A.H. 1221 = A.D. 1806, August, September; Parva XI, in the month Sāwān, of the Hindī year 1862; Parva XII, in the month Kādr, of the same Hindī year; Parva XIII, the 13th of Dhu‘ al-ḥadžd, A.H. 1221 (month Pekh or Pūs in the Hindī year 1863 = A.D. 1807, 22nd of January); Parva XIV, the 22nd of Shawwāl, A.H. 1221 (the same month in the Hindī year 1863 = A.D. 1807, 21st of January); Parva XV, the 23rd (or 28th) of Shawwāl, A.H. 1221; Parva XVI, the 5th of Muharram, A.H. 1221 = A.D. 1806, 25th of March; Parvas XVII and XVIII, the 3rd of Shawwāl, A.H. 1221 = A.D. 1806, 14th of December. A blank on fol. 196b of No. 724.

No. 720, ff. 109; No. 721, ff. 150; No. 722, ff. 87; No. 723, ff. 98; No. 724, ff. 391; No. 725, ff. 94; ll. 19–23; written by different hands, partly in careless Nāṣaktak, partly in Shikakta. Sizes: No. 720, 10½ in. by 7•1 in.; 721, 10½ in. by 7•1 in.; 722, 10½ in. by 7½ in.; 723, 10½ in. by 7½ in.; 721, 10½ in. by 7½ in.; 725, 10½ in. by 7½ in.

[Boed. 720–725.]

**1308**

The same.

A third copy of the same translation in three volumes, likewise incomplete and differing from the other copies in many respects.

Vol. I contains the preface and Parvas I–IV (on ff. 15b, 162b, 126b, and 265b; fol. 237b and a part of fol. 237b are left blank). This volume is dated the 6th of Muharram, in the reign of ‘Alāmga II (the year is omitted).

Vol. II contains only Parva XII, but in a much larger and more extensive reduction than any of the preceding copies. No date. Fol. 199 must be inserted between ff. 192 and 193.

Vol. III contains Parvas XIII–XVIII, but in this order, that Parvas XIII–XV (on ff. 1b, 86b, and 111b) are immediately followed by Parva XVII (on fol. 121b), after which comes Parva XVI (on fol. 125b), and then Parva XVIII (on fol. 129b).

Parvas V–XI are entirely missing in this copy. The last part of it was finished at Lahur, in the sixth year of the reign of ‘Alāmga II (A.H. 1172–1173 = A.D. 1759). Beginning of the whole work the same as in Ouseley 326.

No. 357, ff. 298; No. 356, ff. 169; No. 357, ff. 218; ll. 21; written by the same hand in Shikakta; size, 12½ in. by 8½ in.

[Boed. 335–337.]

**1309**

The preface and the first Parva of the Mahābhārata in the Persian translation, which bears the name of Abū-alfadl.

Beginning of the preface, on fol. 1b:

َيَهْدِهُ هَزَرَ عَالَمٍ اَشْتَ مَرَ دِرْ وَجَيْنَ وَجَيْنَ دِمْت

عالم أَرْضٍ وَتُوْحِيْد أَلْبَحْ
Beginning of the first Parva (without a heading), on fol. 46b: رازیان اخبار هندوستان در کتاب خرود چنین نوشته‌انَل
No date. This MS. was bought with the Schlagintweit Tibetan Collection in March, 1885.
Ff. 383, ll. 11-13; very unequal Shikasta; a few pages in diagonal lines; size, 7 in. by 4½ in. [MS. Pers. E. 4.]

1310
The first Parva of the Mahâbhârata, in the same translation, without Abu-alfadl’s preface. See, however, the following MS., Ouseley 158, fol. 91b sq.
Colophon: تمام شد فنٌ اول از کتاب مه‌باناراهه که آن‌ا از ابوب‌کروند به تکیه‌های هدیه‌ای جمع شده به‌عنوان شیکاستا در جمع للسان‌های ماه‌هیر.
This incomplete date is to be compared with the colophon of Ouseley 225, fol. 173 sq., which is written by the same hand. Accordingly this MS. was copied at Ahmadabad in Gujarat, the 18th of Dhû-al-hijjah, in the eighth year of Muhammadshah, i.e. A.H. 1138 = A.D. 1726, August 17; and the collocation was finished the 14th of Muharram, A.H. 1139 = A.D. 1726, September 11, still in the same year of Muhammadshah’s reign, which derived from Abu-alka’dah A.H. 1138 to Dhû-al-kâ’ dah A.H. 1139.
Ff. 208, ll. 13-17; Shikasta; Nasta’lk on ff. 129-144; size, 9½ in. by 5½ in. [Ouseley 239.]

1311
Abu-alfadl’s preface to the translation of the Mahâbhârata. It belonged originally to Ouseley 239, as paper, size, and handwriting are identical.
The beginning is different from the usual one: استاد دعا گذش تر خرید راپید می‌گذارد بی‌یکلام صلی الله علیه و سلم فرمود که این دعا آگ
Between ff. 1 and 2 there is a lacuna; the beginning of fol. 2a corresponds to Ouseley 326, fol. 106, l. 8.
At the end: خطیب تمیب‌نام ابو‌العمل بن مازار
Ff. 91b-112b, ll. 13-17; Shikasta; size, 9½ in. by 5½ in. [Ouseley 158.]

1312
The second Parva (Sabhâparva) of the Mahâbhârata in the same Persian translation. Beginning: رازیان اخبار این قسم جنین راپید که گوید گر
Dated the 17th of Dhû-al-hijjah, in the eighth year of Muhammadshah, i.e. A.H. 1138 = A.D. 1726, August 16, at Ahmadabad in Gujarat. It is collated throughout; this collation was finished, according to a note on the last page, the 15th of Muharram of the same eighth year = A.D. 1726, September 12.
Colophon: تمام شد کار از نظام شد بتأویر هدف‌هم: ۱۷۰ شهر ذی حجّة لللَّه سنَة ۱۱۳۰ جلِّی‌سّعیدیه شاهراده فارغی جلَّل الله مَلکه وسلطنته در بَلدِة احمدآباد کرَات
Ff. 173-231, ll. 13-17; Nasta’lk and Shikasta; size, 9½ in. by 5½ in. [Ouseley 225.]

1313
Fragment of the other or more flowery translation of the Mahâbhârata, likewise made under the auspices of Abu-alfadl, and due to his brother, Fa’ïdî; see above, under No. 1306. It is introduced by thirty mathnawis, the first of which runs thus:
آدیوشت جمَّع کُمله سارَه: ۱۱۰۰۰ آسانِی جمع‌بندی بَی سرَد
The text of the first Parva begins, on fol. 2b, l. 3: آرده انذک که در ایام پیشین اخبار نهادی بود دل از کاتب در داشته و همّت در طلب مقصود اصل کُمال‌بند
The copy breaks off on fol. 120a, and even the first Parva seems not to be quite finished.
Ff. 120, ll. 18; Nasta’lk; size, 9½ in. by 5½ in. [Walker 87.]

1314
The fifth Parva (Ardm) of the Mahâbhârata, probably belonging to the same flowery version of Fa’îdî. Like the preceding MS. it differs entirely from the usual prose-translation of Abu-alfadl. Beginning: بیستم پادشاهان که ترکریزی آق‌رمان بودند جمع‌بندی کُمال‌بند
At the end of Ouseley 392 (on fol. 170a, l. 10) there follows a statement of the contents, praise of the Mahâbhârata, the number of the Slokas (6698), etc.
Fol. 62 of Ouseley 391 is bound in the wrong place; the proper order would be: ff. 59, 62, 60, 61, 63.
No. 391, ff. 201; No. 392, ff. 172; ll. 16; large, clear Nasta’lk; size, 10½ in. by 6½ in. [Ouseley 391, 392.]

1315
Tarjuma-i-Ramâyana (ترجمة رامانا).
An abridged poetical translation in Persian of the Indian epopee Râmâyana, the author of which, as a comparison with No. 1367 in the India Office Library proves, was Shahîk Sa’d-âllâh Mashî or Mashâh Kairânawî Pâniâtî, who flourished, according to the Safinah (Eliot Coll. 400, No. 688), in Jahângîr’s reign, and translated the story of Râma and Sîtâ into Persian; comp. also Rieu iii. p. 1058. It is dedicated to the emperor Jahângîr himself. After an introduction in high Shûfe style the tale begins, on fol. 172: آق‌آرمان ول سینا. Beginning of the introduction:
خدای‌نام جزام عقیق کن مسمت که وم‌ستان نام بچ‌بان دست
Other Persian translations of the same epopee were made by Nakîbkhan, Abu-alkâdîr Badâ’ûnî, and Shahîk Sultân Thânisarî under Akbar (completed A.H. 999), by Girîhar Dâs under Jahângîr (completed A.H. 1036, or
TRANSLATIONS FROM SARNOK. 814

according to a copy in the India Office Library, No. 803, A.H. 1933), and by Chandraman, the son of Sri Raman (written A.H. 1997); comp. A'in-i-Akbar, translated by H. Blochmann, p. 103, and Rieu i. pp. 55-57.

This very badly written copy shows numerous blanks, where the original was either defective or the copyist could not read it.

No date; modern paper.

FF. 186, ll. 15; careless, irregular Nasta'lik; size, 9½ in. by 5½ in. [OUSELEY 216.]

1316

Translation of the tenth Skanda of the Bhagavata Purana, or legend of Krishna, in Persian prose. It is imperfect at the beginning, the first thirty-five Adhyayas and part of the thirty-sixth are wanting.

Beginning: "دو رام کسک دیوار یسند می رامدaran دیگر کد در سند از آدم آل."

To every Adhyaya a short statement of the contents is prefixed; comp. Rieu i. p. 60, and J. Aumer, p. 140, No. 351, etc.

Dated A.H. 1185, 2nd of Sha'ban = A.D. 1771, November 10; in many places it is injured by the worms.

FF. 162, ll. 16; very bad Shikasta; size, 9½ in. by 6 in. [OUSELEY 270.]

1317

Translation of the eleventh Skanda of the same Bhagavata Purana, in Persian prose. Title: سری کرشن حمپاهای اسکند ان یار آهن از سیاه که. Regarding its contents, comp. Wilson's translation of 'The Vishnu Purana,' preface, p. 27. Beginning: روی زمرتش حمو

Not dated; it seems to be collated throughout; in many places injured by the worms. This MS. and the preceding one seem to have been copied by the same hand.

FF. 1-38, ll. 16; very bad Shikasta; size, 9½ in. by 6 in. [OUSELEY 388.]

1318

Hikayat-i-Sri Vishnu Purana (حکایات سری پیشی پوران).

Thirty-one select stories from the Vishnu Purana, or the dialogues between Parashara and Matsiya, in Persian translation, beginning: براشمینازشها خمام ک کی ای مدهی ای نام نهپن میکنن اجاح در بیوش آل. This copy was bought with the Schlagintweit Tibetan Collection in March 1885. Another complete copy in the India Office Library, No. 1844. No date. The whole of the Vishnu Purana was translated into English by H. H. Wilson, Works, vols. vi.-x. The title, as given above, is taken from the following MS.

FF. 163, ll. 13-15; Shikasta; size, 8½ in. by 5½ in. [MS. PERS. E. 3.]

1319

The same.

This copy is defective at the beginning, and very badly written. It opens abruptly thus: "تخت نسته هدایت در آمدن در فلک چاله ..."

Dated the 23rd of Rabi'-al-thani, A.H. 1210 = A.D. 1795, November 6; copied for a Persian student.

FF. 155, ll. 14; Shikasta; worn-eaten; size, 7 in. by 4½ in. [BODL. 688.]

1320

Mufarrari-al-Kulub (مفراری القلب).

A fragment of the Persian translation of the Hitopadesha from the Sanskrit original, by Taj-al-din, or, as he is called here, Taj-al-ghani (No. 1335 in the India Office Library calls him even Taj-i-Mu'ali); in Aumer's copy his full name is given as Taj-al-din Mufti al-malki; in Rieu's, Taj-al-din bin Mu'tin-al-din Malik); who dedicated this work to Sultan Nasir-al-daulah wa-aldin, that is no doubt the emperor Humayun, Babur's eldest son, who ascended the throne of Dullah A.H. 937 = A.D. 1530; comp. Notices et Extraits, vol. x. pp. 226-244; J. Aumer, p. 47; Rieu ii. p. 757; and A. F. Mehren, p. 29. This copy contains only a very small portion of the whole work, and breaks off already in the middle of the second tale, which begins on fol. 38b. Two complete copies are found besides in the India Office Library, Nos. 1335 and 3350. Beginning of this copy: "سیاس قیام مرحور پدشام راک مرانب اعلی داد که سبب خور آل احلافان هنگی.

A Hindustani translation, entitled, was published in Calcutta, 1803.

FF. 44, ll. 13; Nasta'lik; size, 7½ in. by 4½ in. [FRASER 109.]

1321

Gita Sunbodi (گیتای سنبدی)

A Persian paraphrase of the Bhagavad Gita with Persian commentary, translated, like the text, from the Sanskrit commentary Subodhauti (comp. Aufrecht, Catal. of the Sanskrit MSS. of the Bodleian Library, p. 34, No. 25); see fol. 2b, l. 10. The Persian translator's name is left blank.

Beginning: سیاس بیهایی.

A Persian translation of the Bhagavad Gita without a commentary, in eighteen chapters, identical, we believe, with that in J. Aumer, p. 140, No. 351, fol. 43b sq. Two other translations, ascribed to Abu-al-falal, are described in Rieu i. p. 59. Beginning: جواجی ای دیهی شکر نعمت حضرت الوهیت و اظهر علی مدرار ومنانب حامی بارا صمدت آل.

No date.

FF. 69, ll. 12; Nasta'lik; illuminated frontispiece; size, 6½ in. by 4½ in. [FRASER 282.]
1323

The same.
Another copy of the same translation, beginning like the preceding copy. All the chapter-headings are left blank here. No date.

Fr. 55, ii. 15; careless Nasta'lik; size, 8½ in. by 4½ in. [Fraser 261.]

1324

Singhâsan battîsî (سنجاصان بختیسی).
The first Persian translation of the original Sanskrit work Śūhāsannavatîsastî, or the thirty-two stories of the throne, made by Caturbhjâdas bin Mihrâbân Kâyat, in the reign of Akbar, and entitled Shâhânâma (شاهمانامه) or (سنجاصان بختیسی); see fol. 33, i. 12 sq. It contains all the thirty-two stories, and begins:

سبس باری علیال جلال و عظم نوّلد آلت

Other Persian translations of the same work were made: a. by 'Abd-alkâddr Badâlînî, likewise in Akbar's time, A. H. 982 = A. D. 1574, 1575; revised by the same, A. H. 1003 = A. D. 1594, 1595: comp. Muntakhab-âltawârîkî i. p. 67, and Elliot, History of India, v. p. 513. b. By Bâhirîn bin Râjmal Khâtir, in Jahângîr's reign, A. H. 1019 = A. D. 1610, 1611, a copy of which is preserved in No. 1250 of the India Office Library. c. By Ibn Hâkarn, or, as one of the British Museum copies calls him, Bîshlârî bin Harîgarbhâs Kâyat, under Shahjâhan (an amalgamation of Caturbhaj's and Bâhirâin's versions); see Rieu ii. p. 763; India Office Library, Nos. 1229 and 2373, and the immediately following copy, Caps. Or. D. 4. d. By Kishindahs Bâdshâw of Lâlûr, under 'Alâmîrâg (a revised edition of the previous version, entitled Koshch allies); see Rieu ii. p. 763. e. By Când ibn Madhûran; see A. F. Mehren, p. 29. f. An anonymous one, styled Koshch allies, see Rieu i. p. 230. g. A most modern one, by Sâyyid Îmâd 'Ali and Siw Sâhî Kâyat, made for Mr. Edward Clive Bayley in 1845; see Rieu iii. p. 1006.

Among the Hindustâni versions, the oldest is a translation into braj-bhâkâ by Sunârâdâs, at the request of the emperor Shahjâhan; this was put into Urdu 1801, by Sri Lâlû Ji Lâl Kâwî, or Lâlû Singh, in Devânîgâri characters, and printed 1805. (Other editions, Calcutta, 1839; Agra, 1843; Indore, 1849; London, 1860.) A metrical version of the same was published by Chaman, 1860, in Cawnpore. Another prose version in Urdu was made by the Rajah Durga Prâçad Shâh, and edited Agra, 1863; comp. Garcin de Tassy, Histoire de la Littérature Hindouie, etc., ii. p. 233, iii. pp. 90 and 178. No date.

Fr. 60, ii. 14-15; unequally written in very careless Nasta'lik; size, 8½ in. by 4½ in. [Walker 118.]

1325

Ibn Hâkarn's, or rather Bishlârî's Persian translation of the thirty-two stories of the throne (here styled 'the enchanted throne'), copied 1814 from a MS. in the Imperial Library of Paris (which was itself finished the 15th of Dhâll-ajjah, in the twenty-fourth year of Muhammadshâh's reign, A. H. 1154 = A. D. 1742, February 19), and accompanied with a French translation by the late Baron M. Lescaille. This translation has been published separately in New York, 1817.

The copy begins, without a preface, at once with the introductory story, thus:

وقتی که سری میاد پیدا بر

کیلوا کرتن که سری ایست نسیب پیدا

(comp. No. 1229 in the India Office Library, fol. 89.)

Fr. 184; European handwriting; size, 12½ in. by 8 in. [Caps. Or. D. 4.]

1326

Kissa-i-Kâmûrî (قصه کامروپ).
The old Sanskrit tale of Kâmûrî, or as it is styled here in the beginning of the work itself, on fol. 33, i. 4:

اً‌ئامنای راجہ کامروپ و کام لا

The romance of Râjâ Kâmûrî and Râû Kânalât. This Persian paraphrase is that of Himmatkhan bin Islâmkhân 'alamgiri (otherwise styled Ahmad bin Islâmkhân, etc.; comp. Garcin de Tassy, Histoire de la Littérature Hindouie, etc., iii. p. 203); see fol. 22, ii. 3 and 4, and fol. 33, i. 4, the same from which the English translation by W. Franklin, 'The loves of Camurâpa and Camalat,' London, 1793, is made. In one of Rieu's copies, however (ii. p. 764), the version is ascribed to Muhammad Kâzîm; see ibid. p. 683. It is preceded by an introduction, beginning on fol. 15b:

ستناتس و نباپش

The story itself begins on fol. 34, i. 5, exactly in the same manner as the copies of the India Office, Nos. 1205, 1479, and 1699, and those in the British Museum:

قصه برادران غریب آن و ستان طریزان سوایه ژوزر که

خلبندان کوشش دانش آل

Other Persian versions of this same story are by Muhammad Murâd (A. H. 1096 = A. D. 1685), by 'Abâd Râ'î Anjâb (A. H. 1157 = A. D. 1744), both in mathnawi-baîts, and by Munshi 'Ali Ridâ; see Rieu ii. pp. 697, 711, and 763.

Dated the 14th of Shawwal, A. H. 1109 (the forty-first year of 'Alamgrî's reign) = A. D. 1698, April 25.

Fr. 158, ii. 15 (ii. 17 in the preface on fr. 1-3); careless Nas'tâlik; size, 8½ in. by 5 in. [Fraser 106.]

1327

The same.
Another copy of the same translation, beginning immediately with the story itself:

قصه برادران غریب آل

The introduction is missing here. Instead of كلامنا is here always written كلاملا and on the back of the binding as well as in the colophon كلاملا.

Copied A. H. 1207 (? or 6, the third cipher is omitted) = A. D. 1792, 1793.

Fr. 106, i. 16; Nasta'lik; illuminated frontispiece; size, 9½ in. by 6½ in. [Elliot 201.]
TRANSLATIONS FROM SANSKRIT.

1328

Tarjuma-i-Jog Bāshīsh (ترجمة جوج بخش). A Persian translation of the very rare and valuable didactical work Togadāssīkha, on Hindū gnosticism, originally written in Sanskrit and divided into six Prakaranas (प्रकरण), the titles of which in Persian characters are as follow (comp. fol. 3, l. 19 sq.):

1. ( = vaīrāgyapracaranaṃ).
2. ( = mumukshuyavahārapracaranaṃ).
3. ( = utpattipracaranaṃ).
4. ( = sthitipracaranaṃ).
5. ( = upāsāmapracaranaṃ).
6. ( = nirvāṇapracaranaṃ).


A Persian translation of the same work was made under the superintendence of Prince Dārā Shukhī, A. H. 1666 = A. D. 1655, 1656, copies of which are found in D. Forbes' Catal., p. 61; in the Bibliothéque Spengeriana, No. 1661; in King's College, Cambridge (No. 28); and in the India Office Library, Nos. 1185, 1355, and 1859.

This copy was finished the 5th of Ramadān, in the forty-fifth year of Aurangzīb's reign, A. H. 1108 = A. D. 1697, March 28.

Ff. 131i, II. 24-27; written partly in Nāṣaṭī, partly in Shikasta; size, 12½ in. by 7 in. [Walker 117.]

1329

Sirr-i-Akbar (سیرر اکبر). A collection of Upanishads or Upnakhat (アップナカート), compiled and translated under the auspices of Prince Dārā Shukhī, the son of Shāhjāhān, who was killed by order of his brother Aurangzīb A. H. 1669 = A. D. 1659; see Elphinstone, History of India, 5th edit., p. 610; Rieu i. p. 54, where this work is called सिरर इसरार, etc. In the preface the prince's intercourse with the famous Sūfī Mulla Shāhīn (who died A. H. 1072 = A. D. 1661, 1662) in Kashmir, A. H. 1050 = A. D. 1640, 1641, is mentioned. His enthusiasm for Sūfism, considered equal to heresy by orthodox Muslims, furnished the plea for his condemnation. According to Sūfī doctrines he considered not only the Qurān, but also the religious books of other confessions as proceeding from divine revelation; from a desire to get acquainted with Hinduism he ordered some Pandits of Banaras to compile this work, which was finished A. H. 1667 = A. D. 1657. Comp. Max Müller, History of Ancient Sanskrit Literature, p. 325 sq.; Barth, The Religions of India, p. 65 sq.; A. Weber, Indische Literaturgeschichte, 2nd edit., p. 171 sq., etc. etc. It was translated into Latin by Anquetil Duperron, Oupnekhāt, etc., Argentorati, 1801.

Beginning: 

This copy does not contain the whole; it ends in the Oupnekhāt Persch, Anquetil ii. p. 148 (‘absolutum est Brahmen’). On ff. 1-67 the Sanskrit words occurring in the text are added on the margin in Devanāgāri characters. This copy is not dated; it is very clearly and carefully written, and may be more than one hundred years old.

Ff. 253, II. 11; clear Nāṣaṭīk; size, 12½ in. by 9½ in. [Ouseley 368.]

1330

The same.

Another copy of the same work, containing the whole collection, but defective at the beginning. There are two leaves missing, and the copy opens abruptly thus:

This copy is found on the two fly-leaves, written probably by Mr. W. H. Mill, in whose possession this MS. formerly was.

No date.

Ff. 307, II. 17; very badly and illegibly written by different hands, mostly in Shikasta; size, 7½ in. by 4½ in. [Bora. 678.]

1331

The same.

A third copy of the same work, ending with the Oupnekhāt Narain, Anquetil ii. p. 4.

Not dated; quite modern copy, written upon European paper.

Ff. 321, II. 8; Nāṣaṭīk; size, 9½ in. by 7½ in. [Ouseley 225.]

1332

Ma'lamāt-ālāfāk (عَلَمَات الْعَلَامَةَ). A short extract from Sayyīd Amlūn-din-khān alhusaini's Ma'lamāt-ālāfāk, which is based, as it seems, on a Hindū work styled Ākār Sāghar (आकार सागर). It gives an account of titles and epithets due to persons of high rank, adding remarks on several high offices (apparently of the Moghul empire in India), and concluding with statistical notes regarding the nineteen Sūbas (صوب) of India, their income, the tankhāwāls, etc. Beginning: 

A somewhat larger fragment of the same work is noticed in Rieu iii. p. 1013b, No. VI. The author flourished about A. H. 1123 = A. D. 1711, see ibid., and iii. p. 1057a.

Not dated; modern writing on European paper.

Ff. 24-35, II. 15; Nāṣaṭīk; size, 11½ in. by 7½ in. [Ouseley 387.]

1833

Dâkâ'îk-âshâr (نفاذیک الإشعار).

A very curious tadhkira or poetical anthology by 'Abd-alwâlahbâb (which of the many writers of this name is meant here we cannot decide); the probability would be in favour of the author of the Tadhkira-i-Bina'iz, Mir 'Abd-alwâlahbâb Dalautbâbâb, about A.H. 1172 = A.D. 1578, 1759; see Rieu i. p. 374, No. 20; Bland, in Journal of the Royal Asiatic Soc., vol. ix. p. 172; A. Sprenger, Catal. p. 144, No. 11). styled, according to a notice of Sir Gore Oscarley on the inside of the binding, Dâkâ'îk-âshâr or the subtilties of poetry. In the work itself, which begins, without preface or introduction, immediately with a table of contents on fol. 1, no title is mentioned anywhere. According to the index just mentioned, the collection was to consist of thirty bâbs, each containing large extracts from the dawân of various poets; but of these only seventeen are marked in the text. All the rest are missing, and so is the index of the twenty-four bâbs of rubâ'îs too, which is promised on fol. 1 at the end of the first table of contents: (بمسم و جهان به دیگر فهست رعابیات (بچای جواد نموده شود انشا آثار تعالی) The contents of the thirty bâbs, according to this table, are as follow:

1. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 1 b).
2. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 11 a).
3. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 17 b).
4. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 38 b).
5. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 59).
6. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 75 a).
7. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 87 b).
8. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 98 a).
9. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 92 a), the leaves being misplaced in the text.
10. Êndr Aṣšâr Mâzîrâf ir'ân (wanting in the text).
11. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 113 a).
12. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 189 a).
13. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 189 b).
14. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 194 a).
15. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 206 a).
16. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 211 b).
17. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 217 a).
18. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 221 a).
19. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 221 b).
20. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 221 c).
21. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 221 d).
22. Êndr Aṣšâr Mâzîrâf ir'ân (on fol. 221 e).

Andr Aṣšâr Mâzîrâf ir'ân (آندر آشعار متین و مصرر و مغلویات آنی).
27. Andr Aṣšâr Mâzîrâf ir'ân (آندر اشعار هنایی و منشات).
30. Andr Aṣšâr Mâzîrâf ir'ân (آندر اشعار هنایی از هر نوع).
the three rhymes being 
and جان and عذر
and کودکand

Jamal-aldin 'Abd-alrazzak (see Butkhana, No. 22), on ff. 12b (a tarjih-band), 27b, and 142b.

Sayyid Hasan of Ghazna (see Butkhana, No. 13), on ff. 15b (a tarjih-band), 39a, 66b (a tasmit of twenty-seven strophes, the first of which is a kit'ah, whilst all the following strophes have three hemistichs with the same rhyme, and a fourth agreeing with that of the initial kit'ah), 146b, 195b, and 244b.

Zahir-aldin Faryabli (see above, Nos. 582–584), on ff. 36b, 130b, 131b, 134b, and 257b.

Inani (see above, Nos. 676 and 677), on ff. 36b, 106b, 109b, 147b, 150b, 153b, 189b, 247b, and 258b (a kasidah, sent by the poet to Maulana Nur-aldin Mukaddam in Kirman, and the poetical reply of the Shaikh).

Shihab-aldin Adib Sahir (see Butkhana, No. 8), on ff. 49b, 193b, 189b, 241b, and 253b.

Hakim Ruhani (see Khalasat-al-alfakar, No. 108), on fol. 41b.

Rafi Saifi, on fol. 44b.

Amir Mu'izz (see Butkhana, No. 9), on ff. 62b (a tasmit of ten strophes, exactly in the same manner as Naser bin Khurasan's, on fol. 67a), 110b, 139b, 181b, 187b, 190b, and 201b.

Janahari (see Makhzan-algharaib, No. 48b), on fol. 66b (a tasmit of the same form as Sayyid Hasan's, on fol. 66b).

Hakim Katarrun bin Mansur (see Butkhana, No. 40), on ff. 68b (a tasmit in the form of a muskhammas, nineteen strophes, each containing four baits; the eight hemistichs of the first have the same rhyme, which returns in the eighth hemistich of all the following strophes, the seven first hemistichs of which share again among themselves one and the same rhyme), 194b (a tarjih), 209b, and 245b.

Mas'ud bin Sa'd bin Salman (see above, No. 526), on fol. 69b (four tasmiis in the same manner as Mu'izzi's and Nasir bin Khurasan's, on ff. 62b and 67b; the first and second contain twelve strophes each, the third nine, and the fourth seven).

Farshahi, on fol. 71b (a tasmit of the same form: eight strophes).

Mas'ud Adib, on fol. 72b (a similar tasmit, fifteen strophes).

Asadi of Tuz, on ff. 73a (a tasmit in the form of Katarrun's muskhammas on fol. 68b, thirteen strophes), 222a, 230a (مناظرة سامرا و منى), 231b (مناظرة كبير شبع و شريق), and 236b (مناظرة كبير شبع و شريق) and comp. Dr. Ethé, 'Über persische Tenzenor' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses zu Berlin,' 1884, zweiter Theil, erste Hälfe, p. 48 sq., where three of these muskhammas are published in text and metrical translation.

Badr-aldin of Jafarm (died A.H. 680 = A.D. 1287), see A. Sprenger, Catal., p. 117, No. 48, and Atashkada, No. 153), on ff. 74a (a musaddas, similar in form to Katarrun's muskhammas, thirteen strophes), 112b, 215b (A Persian poetical paraphrase of Abü-alfash Basti's
celebrated Arabic ka'idah; comp. H. Khalfi, ii. p. 257, and iv. p. 533, where the beginning of that ka'idah is quoted and Jâjarmi's Persian version mentioned; it contains fifty-nine ba'it. Busti died A. H. 430 = A. D. 1039, and the Persian paraphrase was composed A. H. 659 = A. D. 1258, and 220a (a ka'idah, from which, by inversion of the single ba'it, five rubâ'is spring).

Jalâl-aldin of Samarkand, on fol. 82b (a ka'idah, from which springs by ta'ashsh of four and four, three, and two, and two ba'its a new bai, representing a certain kind of metre. In this manner there are formed twenty-two ba'its, representing twenty-two metres).

'Abd-alfwâsi-aljabali (see above, Nos. 538-540), on ff. 92a, 132a, and 251a.

'Uthmân Mukhtâri (see above, No. 527), on ff. 97a, 108a, 148b, 243b, and 246b.

Azrâki (see Butkhâna, No. 11), on fol. 98a.

Hakim Sâzâni of Samarkand (see above, Nos. 541 and 542), on ff. 102b, 146b, 202b (hazaliyyât), and 207a.

Majd-aldin Hangar (see above, Nos. 678 and 679), on ff. 104b, 151b, 177a, and 189a.

Najib-aldin of Jarabdân (see above, No. 637), on ff. 107b, 115b, 122b, and 125b.

Rafi'-aldin of Lubbân (see Butkhâna, No. 44), on ff. 119b, 129b, 131b, 153a, and 211b.

Shams-aldin Tabî (see above, No. 621), on ff. 124a, 126b, 138b, 141b, 146b, 152b, 247b, and 254a.

Abâ-alfaraj Râmi (see above, No. 523), on ff. 128b, 136b, 143b, 156b, and 157a.

Hakim Tartari, on ff. 158a, 183b, 186a, and 192b (ii)

Rashid-aldin Wattât (see below, No. 1330), on ff. 140a, 141b, 143b, 193a, 204b, and 206a.

Khâkânî (see above, Nos. 560-581), on ff. 144b, 154a, 168b, and 213b (glazals).

Sa'id-aldin Horâwi, on ff. 165a and 175a.

'Unsuri (see above, No. 521), on ff. 180a, 200b, 208b, 233a, and 240a.

Farrukhi (died A. H. 470 = A. D. 1077, 1078; see A. Sprenger, Catalan., p. 15, No. 3), on fol. 183c.

Farid-aldin Kâtib (see Makhzan-algharâ'îb, No. 1833, and Khulâsat-al-afkâr, No. 206, where he is called by mistake Fakhr-aldin Kâtib), on fol. 184b.

Adîb Tabârî, on fol. 191a (probably also on fol. 192b, where Malik al-shâhî al-mâkhiy appears).

Bahrami (or as A. Sprenger, Catalan., p. 3, No. 25, calls him, Bihrami; see Makhzan-algharâ'îb, No. 273), on fol. 194a.

Sirâtî, on fol. 197a.

Bûhan-aldin Bazzâz, on fol. 198a.

Fakhr-aldin (under Sultân Makhshânî), on ff. 199a and 221a (published in text and metrical translation in Dr. Ethè's 'Uber persische Tonzonen,' pp. 118-122; see above, under 'Asâdi').

Sa'id-aldin Ar'îf of Ischarang (see above, Nos. 644 and 645), on fol. 203b.

Bint Khâb (the daughter of Khâb), on fol. 204a.

Sâyîd Izz-aldin (see Atashkhâda, No. 132, and Makhzan-algharâ'îb, No. 1540), on ff. 207b and 219a (two ka'idas which can be read both forward and backward and form a complete new poem, if all the first hemistichs, written in red, are put together).

Akdâ-al-'ukdâ Nizâm-al-mîllâh wa-al-din, on fol. 212b.

Kadr al-âlî-âlî Sâhib-diwan, on fol. 213b.

Mahmûd Khâfitât (the penman), on fol. 217b (a murabba', which can be read in five different ways, and five different rhymes too; after which follow, on ff. 218a and 218b, another murabba' of the same description and some ba'its in the metre 'lubnî, when read in the usual way, but in an inverted order).

Jalâl-aldin of Samarkand (perhaps identical with the above-quoted Jalâl-aldin of Samarkand, as there may be a mere mistake in spelling either here or above), on fol. 220b (a ka'idah of the same description as Jâjarmi's, on fol. 220a, containing five rubâ'îs, each with the same rhyme running through all the four hemistichs).

Najm-aldin Râzi (see Makhzan-algharâ'îb, No. 2705), on fol. 233a.

Shujâ'i, on fol. 243a.

Humâ'am of Tabriz (see above, No. 751), on fol. 244a.

Ghadârî (of Râî, see Khulâsât-al-afkâr, No. 186), on fol. 238a.

Ff. 272, 2 coll., each li. 23, surrounded by double small gold stripes; and a third at the side, li. 16; the original leaves have been put into a margin of modern white paper; Nastâ'îf; size, 11½ in. by 8½ in. [Elliott 37.]

1334

Makmâât-i-Hamidî (مقالات حمدي).

The Makmâât-i-Hamidî, being imitations of Hariri's famous compositions of the same title in Persian. Their form is the سجع (rhymed prose), richly interspersed with verses. They are twenty-five in number (the proper titles of which are omitted in this copy), as the author says at the end of the preface (on fol. 3b).

The author is Kâdi Hamid-al-Abâ Bakr bin 'Umar bin Mahmûd al-dâbâkî; see ii. Khâlifai vi. p. 57, who states that his makmâât were twenty-three in number, and gives as date of its composition A. u. 551, Jumâdâ I = A. D. 1156, July, August; he died A. H. 559 = A. D. 1163, 1164; comp. Bicâti ii. p. 747, and iii. p. 1003; A. F. Mehren, p. 30.

The date, when the book was composed, occurs on fol. 26, l. 1. As to the number of the makmâât, according to the statement in the preface, they ought to be twenty-five. Only the first six are numbered; the beginning of the rest of them is marked by the words 'هكمايات;' of such parts there are found twenty-four agreeing with the lithographed edition, and the khâthâmin may perhaps be considered as the twenty-fifth.

Beginning:

لهم الله الذي شرونا بالعالم الرشيد ومنغنا،
بالدين الناصح وأجلنا حذائه الأحكام الخفاء.

Beginning of the first makmâmah:

حکایات قرب مرام،
دوستی که در سفر جالس وهمه و در حضر انیس بود وهمه جلد.
At the end he gives two Ḳaṣīdas, one in Arabic, the other in Persian, in both of which the names of all the khālifs are contained. Then follows the Ḳāṭīmah, beginning: نشته المقامات ویسته المقامات جوی این مقدماً تریاَبیاً ویستاً ویستاً ویستاً ویستاً ویستاً. A biography of Ḥamīd-ʾalīn is found in the Haft-Iklīm (see above, No. 418, Ouseley 377, fol. 218a, s.v. بیان). He was a friend of the poet Anwari and of the Saljūk Sultān Sanjār (died A.H. 552 = A.D. 1157).

These maḥāfīz were lithographed at Delhi and at Cawnpore, A.H. 1268; another edition, Lucknow, 1879; see Rieu, loc. cit., and iii. p. 1093; Zenker ii. p. 50.

This copy was made by Sayyid Lāṭf-ʾallāh, and finished A.H. 1197, the 27th of Muḥarram = A.D. 1783, the 2nd of January, in the twenty-fourth year of the reign of Shāh ʿAbān.

Colophon: تَمِّت تَحْتِ هذَا الكِتَابِ المَسْتَقَرَّ لَمْ يَشْتَكِي الْأَمِينِ مِنَ الْمُهَدْرَ وَالْمُتْرَكَانِ تَلْحَيْنَ عَلَى (حُوَاطَ). On fol. 13*r, in ten ḡawṭs, on ff. 13*-14, 20b, 24b, 29b, 31b, 38b, 40b, and 44b.

Risālah I (in the mukhābāt and mukhadāmat al-ḥiya), on fol. 46b, also in ten ḡawṭs, on ff. 17b, 47b, 57b, 65b, 74b, 85b, 93b, 99b, 109b, and 124b.

Risālah II (in the mukhābāt and mukhadāmat al-ḥiya), on fol. 47b, also in ten ḡawṭs, on ff. 17b, 47b, 57b, 65b, 74b, 85b, 93b, 99b, 109b, and 124b.

Risālah III (in the mukhābāt and mukhadāmat al-ḥiya), on fol. 157b, in two ḡawṭs, on ff. 157b, 158b, 162b, and 248b.

Risālah IV (in the mukhābāt and mukhadāmat al-ḥiya), on fol. 164b, in five ḡawṭs, on ff. 164b, 171b, 187b, 206b, and 248b.

Risālah V (in the mukhābāt and mukhadāmat al-ḥiya), on fol. 253b, in six ḡawṭs, on ff. 253b, 267b, 272b, 273b, 276b, and 278b.

All the margins are covered with glosses and explanations, besides many interlinear paraphrases, especially of Arabic terms, in the text. Beginning: هذا الكتاب

غفل الله ذي الكرم

Lithographed at Lucknow, 1876, under the title

علاء حضر

This copy was finished the 2nd of Safer, A.H. 1229 = A.D. 1814, January 24.

Ff. 1-304, ll. 23; Nastālik; illuminated frontispiece: size, 14* in. by 8 in. [Elliot 145.]

1338

Nuzhat-al-kutub wa tahāfut-ʾulalāhīb (زِيْدَةَ الْكِتَابِ وَتَحْفَعُ الْعَلَالَ) وَسَلَغَةٌ الْإِحْلَامَ.

Materials for the adornment of letters and other refined writings, in four kiṣwās, viz.: a. 100 appropriate verses from the Kurān; b. 100 traditions of the prophet; c. 100 sayings of holy and wise men; and d. 100 Arabic rhymes with a poetical Persian paraphrase, compiled by Al-Ḥasan bin Mubālānaʾ ʿAbd-al-ḥaqq al-ajwāwāli (aka H. Khāṭfa reads al-khuwayyī, المُحَافِظُ). Al-ṣāliḥī, at the request of a grandson of Amir Cūpān, the founder of the semi-independent dynasty of the Cūpānīs (put to death by Abū Saʿīd bin Uqāṭīʾs waqīr Ghiyāsh-ʾal-dīn in Muḥarrār, A.H. 728 = A.D. 1327,
CATALOGUE OF PERSIAN MSS.

827

Nov., Dec.), whose name is given as follows: 10
و الدین بیمارت دیلار لمیرو این گرفت یولی لیسلا بین
 الشاد الوهیم حضرت دیلار الفروخ بین اسمیر عرب
Comp. H. Khlafí vi. p. 331, No. 13716.

The four above-mentioned kisms are found here on ff. 193v, 197b, 203a, and 209a. Beginning: 10
للمهد لله
الذی نشیطی عیامی بهبوبان النام

Ff. 191-215, ll. 16; careless Nasta’liq, mixed with Shikasta; size, 5\(\frac{4}{5}\) in. by 6 in.

[LAUD 50.]

1339

Anis-al-āshīkin (ابن العاشور). 10

The friend of lovers, usually styled ائم العکاسی, a description of all the emblems of female beauty and their metaphors, generally used in Persian poetry, by Ḥasan bin Muhammed, entitled al-Shāraf, and known as al-Rāmī. It is dedicated to Mu‘izz-al-dīn Abū-‘alī Shāhīk Uways Bahādūrkhān, and contains nineteen chapters, which are enumerated in Fīlūgī i. p. 414; comp. also Rieu ii. p. 814; H. Khalifa i. p. 487; and Animer, p. 122. As Shāhīk Uways, of the Ilkān dynasty, reigned A.H. 757-776 = A.D. 1356-1375. the date of composition given in H. Khalifa, viz. A.H. 826 = A.D. 1423, must needs be incorrect. This copy begins thus: 10

 trava: در صفقت
تکریم خامه دور زبان ناهد. آه

The first bāb begins on fol. 1v, last line.

This treatise has been translated and annotated by C. Huart, Bibliothèque de l’école des Hautes Études, fasc. 25.

No date.

Ff. 52-58, ll. 11; Nasta’liq; illuminated frontispiece; size, 6\(\frac{1}{4}\) in. by 4\(\frac{1}{2}\) in.

[FRASER 54.]

1340

Hādā‘īk-al-bakhā’īk (حةلق الباخاء). 10

A treatise on poetics and rhetoric, with poetical specimens, by the same Al-Shāraf bin Muhammed arāmī (the name ائم العکاسی, given to him on fol. 1b, ll. 1 and 7, is no doubt a mere mistake for ائم العکاسی); comp. Rosen, Manuscripts Persians, p. 282, where it is more correctly styled حفاظت للغاکی.

This little work was compiled at the request of the same Shāhīk Uways bin ʿAbbās Hašan Buzurg (here called Hasan Shāh Arviz), and divided into two kisms, the first of which comprises fifty bābals, the second ten.

The copy is as follows: 10

اسطایان ساین که دیده دیده دیده کدای دیب دیاب تیرکت

This king had a son called Dil; to him he gave a town called Badan to rule in; in this town there was a citadel of the name Gunbad-i-dinagh. People read to the prince chronicles, in them a notice of that fountain which contains the water of life, giving eternal life to those who drink it. Dil wants to go to this fountain, but nobody knows where it is. Finally he complains of his sorrows to one of his officers called Nażar, the police-prefect of Badan. This Nażar promises
to get information for him; he sets out travelling in search of the fountain, etc.

It was translated into English by W. Price, Hsm-oool-dil, a pleasing allegory, etc., London, 1828.

This copy is dated A. H. 897 = A. D. 1492, by 'Abdallahmân; most beautifully written, with an illuminated frontispiece. On the first page is a note, according to which this copy was made for the Turkish Sultan Bayazid II (A. H. 886-918). It runs thus:

درم خزانه السلطان العظمي إسماعيل باب المدرسة
مايكل خان بن عبد خان آل. This note has suffered from rubbing.

Ff. 36, ll. 9; Nasta'lik; size, 7½ in. by 4½ in. [Ouseley 91.]

1844

Shabistan-i-Khayâl (شیستن خیال). The dormitory of fancy, also styled مکتسب نکات (see Rieu ii. p. 741), a very subtle treatise in prose and verse on all the objects which occur in the inner and outer world, chiefly in the form of puns, by the same Fâtalâh of Nishâpûr, composed A. H. 843 = A. D. 1439-1440. It is divided into eight chapters, the contents of which are fully enumerated by Fleischer, Catal. Lips., p. 399, comp. G. Flügel i. p. 587.

A Turkish commentary on this little work was composed by the famous Surûfî, see ibid, p. 588. The first chapter of the Shabistan, 'On the faith and Islam' (في الإيمان), was edited, translated into German and expanded on the basis of Surûfî's commentary, by H. Ethé: 'Das Schlafgemach der Phantasie, erstes Kapitel: Vom Glauben und Islam,' Leipzig, 1868. Beginning:

حيد حذایا نه چشمه میم حمید در نابست در حد
کمال کر آن

Chapter I on fol. 15ª; II on fol. 26ª; III on fol. 33ª; IV on fol. 40ª; V on fol. 46ª; VI on fol. 57ª; VII on fol. 67ª; VIII on fol. 80ª.

Dated the 24th of Muharram, A. H. 1077 = A. D. 1666, July 27.

Ff. 97, ll. 15; Nasta'lik; a little worm-eaten; size, 8½ in. by 4½ in. [Ouseley Add. 81.]

1845

Muntakhab-i-Hulâl-i-mu'tarras (منتخب حلّ متر). Extracts from Maanâ Mahânâ Scharaf-âdîn alayzîdîn's work on riddles and enigmas, styled مختصریت مولانا کاشنکار. Comp. H. Khâlîf iii. p. 168. No. 4614. The author, best known by his Zakafmûna (see above, Nos. 153-158), died A. H. 858 = A. D. 1454. He made himself an extract from his work, but the beginning of this extract, as quoted by H. Khâlâf, does not agree with our copy, which begins thus:

لند قبّة الطائر ... اما بعد رفحآب ابن
بعض قواعد است من مهار، فن معاً ك ازه متن
متر مولانا کاشنکار.

It is divided into two parts in a حاضر:

جلد أولی در بیان تحقیق ماده حوالی حمص و موس،
رابطه آن

حلّ نامه در بیان قوجدی که متعیست در جیان,

on fol. 50ª.

1346

Janî-i-Muktâšar (جمع مختصر). The well-known extract from Wâhid Tahrizî's treatises on prosody and rhyme, styled منشأ در عوض ومختصر, beginning:

سبس بی قید واجب التمتعی را که
مختصریت آن


Ff. 100-44ª, ll. 20-21: European handwriting; size, 7½ in. by 5½ in. [Cleric. 11.]

1347

Another copy of the same.

According to the preface of this copy:

اما بعد بدارک: ابن مختصریت منشأ وجد بیزی در عوض ومختصر
و قکه و منسق مکتسب از بیای داراده جهود تلیف
کر نب یدین منتهی د کورد متفاوت تکمیل می نمی و حید
بیایان مکتسب شعر بیانات و ابن جمع مختصر نام
هیاد نی

This epistle was made by the author himself for his nephew. Beginning the same as in the preceding copy.

Copied in the beginning of the month Rabi'-al-âkhar, A. H. 1022 = A. D. 1613, May.

Ff. 94-105ª, ll. 19; Nasta'lik; size, 8½ in. by 5½ in. [Sale 41.]

1348

Manzâr-âlînshâ (مناظر الانشâ). A work on epistolography, composed by the famous wazir of Sultan Muhammadshah Bahmani of the Dakhân (A. H. 887-887). Mahmûd Gâwân bin Shaikh Muhammad Gilân, with the honorary title of Khwânâ-i-Jâhân, who was beheaded A. H. 886 = A. D. 1471; comp. G. Flügel i. pp. 237-240, where a full account of this work is given, and Rieu ii. p. 528. It is divided into a mu'âddâbh, two makhâlah, and a khâtâmah, for the headings and subdivisions of which we refer to Flügel. Mukhâldâmâh on fol. 1ª last line; first makhâlah on fol. 32ª; second makhâlah on fol. 71ª; khâtâmah on fol. 95ª. The author's name appears on fol. 28, l. 1; the title on fol. 3ª, l. 1. Beginning:

ربی مناظر الانشâبی مختصر در وارود آل

This Insha concludes on fol. 98ª, and is dated the 10th of Rajab, A. H. 1235 = A. D. 1810, August 11, by Bânum Pir Shâd, an inhabitant of Allahâbâd. Ff. 99 and 100
are left blank, and on ff. 101b-103a there is added in the same handwriting a letter, addressed by Prince Abu'al-
afāf Muhammad Safavi to the emperor Alborz II of 
Dili (A.H. 1221-1253):  

<table>
<thead>
<tr>
<th>تَعَطَّفُ تَأْبِيَاتُهُمُ كَخَاتِمَ نَاءٍ</th>
<th>درَنِانْ أَبِي الْفَتْحِ سُلَامٍ شَكَّ عَدْتَ فِي رَفَطِتِهِنَّ بِئْرَةٍ لِدَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A.H. 1221-1253)</td>
<td>(A.H. 1221-1253)</td>
</tr>
</tbody>
</table>

All the examples are taken from Persian poets.

Ff. 110b-120, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.  

[SALE 41]  

1353  

Risālah fi-ala'numma (رساله في المعمود).  
The famous treatise on riddles and logographies, by 
Husain bin Muhammad alhusaini ahlirāzī alnishapūrī, 
or as his pupil and commentator, Sālik Rukni (see 
below, No. 1356), calls him, Amir Kamal-ālīdīn Muham-
mad Husain of Nishāpur, who lived at the court of 
Sultān Husain Mirzā, and died A.H. 904 = A.D. 1498, 
1499; comp. Rieu ii, p. 650; H. Khalifa v.p. 638; Catal. 
Codl. Orient. Lugd. Bat. i. p. 360; W. Pertz, p. 117; 
J. Anmer, p. 43, etc. It was composed at the request of 
Mir'Allīshir; see Garcia de Tassy, Journal Asiatique, 
1847, vol. x. p. 357.  

Beginning:  

رَجِعُ كَنَآ بَرْزِيًا مُمْرُودٍ - سِيْاسَةَ وَناَحِيَاتِها أَحْوَالٍ يُوَّدَ | بِهِ مَعَرُوفٍ أَنَّهُ فَحْرُ حُقْيَّ مَسِيحٍ بِنْ حُميَّدٍ 
| لِثَلَّيْنِ يُجَدُّ مَعْمَآؤُهُ بِدُوَّاَرْكُ كَأَدَّ |  

These introductory verses are different from those quoted in H. Khalifa, Rieu, etc.; but a comparison with the two 
copies proves that both works are in every other respect 
identical.  

Dated by Yusuf bin Muhammad of Marw A.H. 920 = 
A.D. 1514. The copy is very carefully made, with orna-
ments both at the beginning and end.  

Ff. 51, ll. 11; small Nasta'lik; size, 6½ in. by 3½ in.  

[Ouseley 143]  

1354  

Another copy of the same.  

Another, somewhat larger copy of the same work, 
copied A.H. 1097 = A.D. 1686. The beginning is here 
identical with that in H. Khalifa, Rieu, etc.:  

بَنَاءٌ أَكْمُ تَأْلَفَاتِ وَتَرْكِيبٌ مَعْمَآؤُ رَجُلِ يَدْ تَرْنِبٌ  
|  

Ff. 76b-134b, ll. 15; Nasta'lik; no ornaments; size, 9 in. by 
4½ in.  

[Elliot 265b]  

1355  

The same.  

The same work, not dated. Beginning the same as 
in the preceding copy.  

F. 1-47, ll. 19; Nasta'lik; size, 9½ in. by 5½ in.  

[SOLD, SUP. 32]  

1356  

Sharh-i-Ruknī (شرح ركنī).  
A commentary on the preceding work, by Sālik Rukni, a pupil of Husain bin Muhammad. He added a 
commentary on his master's riddles on the ninety-nine 
names of God, (see Anmer, p. 37; No. 115), on ff. 2b-18b, and at the end a notice on the logog-
raph (لغز), and the chronostichon (تأريخ). As the 
chronostichon of his own work he gives  

شرح ركنی، i.e. A.H. 916 = A.D. 1510, 1511, not more than
twelve years after Husain's death. Beginning: Write a narrative of the events that led to the death of Husain, as recorded in the Diwan-i-Shahidul, and the events that followed. The text is composed of prose and poetry, and contains references to the works of other authors. The text is divided into three sections: First Saihah (in Farsi script), Second Saihah (in Gurmukhi script), and Third Saihah (in Gurmukhi script). Each section is followed by a list of references and a section on the history of the region.

1358

Another copy of the same.

Another quite modern copy of the same work, finished A. H. 1225 = A. D. 1810, by Ram Partab of Allahabad. Unworn on fol. 2b, Saihah I on fol. 2b, II on fol. 88b, III on fol. 104b. The last five prose sections, as in the preceding copy.

1359

A risalah in the form of a mathnawi on the art of writing, on fol. 15b, by an anonymous author; it was finished at the beginning of A. H. 920 (fol. 15b, l. 3) = A. D. 1514, February. Beginning: Up to tizikun during the time of Bahrudin Murghab, the author is that of the Shi'ite, and he proceeds to explain the art of writing, the qualities of ink, paper, the sealing, the cutting of the kalam, etc. Copied by Mahmud bin Shahid 'Umar. The last page is a kitab by Sahl Khwaja Abu Sa'id bin Abul-Khair, beginning:

1360

Sharafnama (Shirvan). Specimens of letters, illustrating the science of Inshah or epistolography, compiled by Shahab al-din Abdallah ibn Muhammad almarwardi of Kirmân, with the tahalluq Bayani, who was one of Sultân Husain Mirzâ's Amirs, and died A. H. 922 = A. D. 1516; see Rieu iii. p. 1904; Kluckhohn-alfakar, No. 51; Makhzan-algharaib, No. 393, etc. It begins:

ای گرند تکلیف منع تروک بضر
زمانش تو نقش بسیت اجسم صورت

[Fraser 565]
1361

Sharafunna (شرفونا)

A treatise on epistolology, with the same title as the preceding work, by 'Ali Sharaf, containing specimens of letters, issues, orders, etc. Beginning: 

حمدی
که نتیجہ آن موجب روح نور و سبب وصول فضی
بدن و جان آل


Fr. 110, ll. 7; Shikasta; size, 9½ in. by 5½ in. [FRASER 53]

1362

Nigâristân (نيگارستان)

An imitation of the Gulistan and Bahâristân, composed by Ahmad bin Sulaimân ibn Kamâlpâshâ, A. H. 939 = A. D. 1532, 1533, one year before his death. The chronogram of the year of the composition is نكفارستان
بي مانند
(see fol. 12b, l. 8). It is dedicated to Ibrahim Pasha, the wazir of Sultan Sulaiman (see fol. 11b, l. 11).

Beginning: 

متنمیںہ آئے خدائیہ بہ مہیا عز الله و جلال
اللہ
در تمینہ بدنی حکمتی شجاع است

Contents:

Introduction, on fol. 1b.
First book, on fol. 12b.
Third book, in Persian, on fol. 102a.
Fifth book, in Persian, on fol. 149b.
Sixth book, on fol. 167b.
Seventh book, on fol. 175b.

Eight book, on fol. 181b.

See H. Khalifa vi. p. 382; G. Fligel iii. p. 285; Fleischer, Catalogus Dresd., p. 8, No. 58; Catalogus Cod. Or. Lugd. Batav. i. p. 358. It is not to be confounded with a similar work of the same title, by Muradi al-Juwaini, composed A. H. 735 (see Rieu ii. p. 754), nor with Ahmad al-Ghaffari's Nigâristân (see above, Nos. 337-340).

This copy is interleaved with gold, and has a gold vignette on the first page with the following title:

كتاب نگارستان تأملی عالماء دم و ذهابه عمر امام
المحقين وهمان الدقيقين مولايا الشمس المتینة والدن احمد
بن كمال باشا الرومي مفتین ممالک الإسلام رحمه الله
تعالی نظرو بهبستان وگلستان

According to the colophon on fol. 193b the copy was finished by Muhammad bin 'Abdallah in Constantinople,

A. H. 1003, on the 23rd of Dhul-al-hijjah = A. D. 1595, the 29th of August.

No date.

Fr. 216, ll. 15; large Nastaliq; size, 8½ in. by 5 in. [HYDE 26]

1363

Another copy of the same work.

Introduction on fol. 2b. First book on fol. 12a, second book on fol. 81a, third book on fol. 104b, fourth book on fol. 137a, fifth book on fol. 153b, sixth book on fol. 172b, seventh book on fol. 179b, eighth book on fol. 185b. Beginning of the introduction the same as in the preceding copy. On fr. 1b and 2a there is added a part of another introduction to the Nigâristân, of mixed poetry and prose like the work itself, beginning:

سراي
حدثت اساس تقعیه نداشانی که نداشانی نکفارستان

At the end, on fol. 197a, there are also some baits added.

No date, but the copy is very fair, and at least as old as the preceding one.

Fr. 197, ll. 21; illuminated frontispiece on fol. 2b; Nastaliq; a vignette and some seals on fol. 2a; size, 6½ in. by 4 in. [BODLEI 278]

1364

Bada'i'-alinsâhâ (بداع الإنشا)

A work on the art of letter-writing, with forms of letters of every description and other specimens of a high rhetorical prose-style, compiled for the benefit of his son Rai' aldin Husain and other scholars of this branch of science, by Mau'la'î Yusufi, a munshi of Humayun, who is probably identical with the physician Yusuf bin Muhammad of Harat, the author of many medical works (see Rieu ii. pp. 475 and 529, iii. p. 1059), A. H. 940 = A. D. 1533, 1534. The value of the letters in the title doublets gives the date of the composition:

نکفارستان جو نام اوا یکبار - شک نیست که
زیست عنوان هر نامه
هر یا یا اسماء

Beginning: 

زیست عنوان هر نامه

The author divides the Inshah into two parts, and the latter are subdivided into مباحثات; the former are divided into مباحثات when the person addressed is of higher rank than the writer, and مباحثات when he is of lower rank, and مباحثات when he is of the same rank as the writer. Then follow patterns of letters and replies, arranged according to the rank of the persons to whom they are directed; at the end, an account of the different titles. Many interlinear Persian paraphrases of Arabic words occur in the text, also some marginal glosses.

Dated the 20th of Muharram, A. H. 1007 = A. D. 1598, August 23.

Fr. 159, ll. 15; careless and inelegant Nastaliq; size, 8½ in. by 5 in. [BAZL. 116]
1365

The same.

Another copy of the same work, beginning like Bodl. 118. Many interlinear glosses and explanations. This copy was finished by Mahmūd the 14th of Rajab, A. H. 1520 = A.D. 1708, September 29.

Fr. 120, ii. 15; very careless Nasta'lik; size, 9 in. by 4½ in. [Walker 61.]

1366

The same.

A third copy of the same, not dated. Many explanations of Arabic terms are interspersed between the lines on ff. 1-48.

Fr. 133, ii. 13; Nasta'lik; size, 9 in. by 5 in. [Ouseley 65.]

1367

Fragment of the same.

A short fragment of the same Inshā, only comprising ten leaves, beginning like the preceding copies.

Fr. 32-41, ii. 19; small, but very clear Nasta'lik; size, 8½ in. by 5 in. [Fraser 56.]

1368

Fragment of another Inshā-book.

A large fragment of another detailed work on letter-writing, defective at the beginning, without any title or author's name. It consists, like the Dīwān-i-nasta'lik of all kinds of letters, arranged according to the different patterns, that is, positions, classes, and ranks of the writers and those to whom they write. Many interlinear and also short marginal paraphrases of single words in English by a European hand (perhaps Mr. Fraser); a few Persian paraphrases also on the margin.

Fr. 42-191, ii. 16-16; Nasta'lik; size, 9 in. by 5 in. [Fraser 56.]

1369

Dar i'm-khatṭ (in a different hand).

Two treatises on the art of writing Persian characters, one in prose and the other in mathnawi rhymes, by Mālahānī Majnūn bin Muhammad Rafikī (see fol. 1b, ii. 1, 2; fol. 3b, 1, 8; and fol. 16a, 1, 5), better known as Mir 'Ali al-klātibī, the accomplished Nasta'lik writer, who died shortly after A.H. 1530 = A.D. 1534, 1544; see Rieu ii. 149.

The second or prose treatise is styled خَذَّةٍ وَ سَوادٍ (not خَذَّةٍ وَ سَوادٍ as is stated on the top of fol. 1b, since that title belongs to the second treatise), see fol. 4a, 1, 11, and begins on fol. 1b: حَمَدُ وَ سِيْاسَةٌ استِداْنَاهُ كَ أَكَابِرٍ لَّهُ وَ قَمْبٌ لَّهُ وَ حَافِظٌ أَلْبَع. It is divided into the following six short parts: 1. در بين خطوط و حروف; 2. در بين آدابُ و قواعدًا; 3. در دلُّهُ استِداْنَاهُ و قواعدًا; 4. در تشكِّيلهُ ل خطَّاتٍ; 5. در بين قواعد خط; 6. در خمس خطاء. This part is dated the 29th of Jumāda-alawwal, A.H. 1580 = A.D. 1678, July 19.

The second or prose treatise is styled خَذَّةٍ وَ سَوادٍ, which must have been written before the treatise above, and is therefore dated in the preface of the latter. The title is a chronogram, and gives, in our opinion, the date A.H. 940 = A.D. 1533, 1534: Rič, loc. cit., however, takes the numerical value of خَذَّةٍ وَ سَوادٍ only (without the article, as it is written in the first hemistich of the chronogram), and consequently arrives at the date A.H. 909 = A.D. 1503, 1504.

It begins, on fol. 14b, with a سَادَةٍ حَقَّ حَسَبَهُ, thus:

بِاِتِّکُهَا اِنْشَأَتْ يَا رَمْکَ وَ بِدْنَ کَابِلْ لَوْحٍ وَ قَمْبٍ کُنَّ

This part is dated the 15th of Rajab, A.H. 1093 = A.D. 1682, July 20.

Fr. 1-32, ii. 14; Nasta'lik; size, 9½ in. by 6 in. [Fraser 48.]

1370

A third treatise on the same subject, by the same Mālahānī Majnūn bin Muhammad Rafikī, in mathnawi rhymes, beginning with the following verse:

روايَة حَذَّةٍ نَسَبٌ وَ تعلَّمونَى بِابنَهٖ روَى حَبِّي,

see Rieu ii. p. 532, where the title is given as: رَسَالَةٌ وَجَعَ نَسَبٌ وَ تعلُّمونَى.

No date.

Fr. 8, ii. 11; Nasta'lik; illuminated frontispiece; size, 4½ in. by 2½ in. [Fraser 59.]

1371

Sanā’t-al-bhūn (صنائع للمس). A treatise on the various embellishments of poetical composition, figures, tropes, etc., illustrated by quotations from the most famous and ancient Persian poets, by Mālahānī Fakhri bin Muhammad Amīr-i Harāt, the author of the جهَانگِرْ الْکِنْبِ (composed before A.H. 974); see above, No. 362, and A. Sprenger, Catal., p. 9 sq. This treatise is dedicated to Shah Hasan, that is, Mirza Shah Hasan Arqām bin Shāhghābi, who ruled over Sind A.H. 928-962 = A.D. 1522-1555. Fakhri probably spent some time at the court of that liberal prince, just as his contemporary Hāshimi, the author of the مَهْدَى الْالْکِنْبِ, did; see Rieu ii. p. 802b. Beginning:

صنائع شَارِعُ يَا غَلِیْبَ وِدْعَانْ حَمَدُ بَلَا نِهَايَهُ مَرَضَانِعٍ

In the preface the author enumerates the following authorities: Khwājah Naṣīr of Tūs (died A.H. 672); Rashīd Watvāt (see above, No. 1336); Walīd Talbīsī (see above, Nos. 1346 and 1347); Sharaf bin Muhammad arāmī (see above, Nos. 1339 and 1340); Mālahānī Khāṭib-āl’lammāh; Shams-i-Khās, the author of the خَذَّةٍ وَ سَوادٍ (a third work by the same hand, see above, No. 1357 and 1358).

Copied A.H. 981 = A.D. 1573, 1574.

Margin-column, ff. 9-60b, ii. 36-48; Nasta'lik. [Elliot 388.]
1372

Another copy of the same treatise.
Beginning as in the preceding copy. Dated A.H. 1169 = A.D. 1755; 1756, at Dihli.
Ff. 182-245, ll. 13-14; Nasta'lik; size, 8½ in. by 5¼ in.

[ÖGESEY ADD. 74.] 1373

Mu'ammayat-i-Maulaná Ghiyáth Fikri (خمسات مولانا غیاث فریک).
A collection of riddles and chronograms by Maulaná Ghiyáth Fikri, beginning with a riddle on the name of
حَدَّ جَمَعَ نُبَيَتَ دَارَ بَدْلٍ نَشَأَتَ رَآ إِلَى

This little work was compiled A.H. 964 = A.D. 1556, 1557; see fol. 22 b, ll. 6 and 7.

A treatise: Dated A.H. 964 = A.D. 1556, 1557; see fol. 22 b, ll. 6 and 7.

A collection of short stories, compiled by 'Abbas Kúlíkhán Shámhú, the governor of Khárisán
and son of Hasanbég or Hasan Kúlíkhán, who was his predecessor in the same office and a well-known poet.
Hasan died A.H. 1050 = A.D. 1640, 1641; his son 'Abbas, the author of this little work, about A.H. 1090
= A.D. 1679; see Rieu ii. pp. 68 a and 81 b, iii. p. 199 a.

It opens with three riddles (پیام، باسم حکم، باسم الموت) on the name of
علي), which are followed by a pref ace in prose, beginning:

The collection itself begins, on fol. 3 b, with

two riddles on God, one on Muhammad, one on 'Ali,
and one on Husain.

No date. Modern copy.
Ff. 34, ll. 9; Nasta'lik; size, 7½ in. by 4¼ in.

[ELLlOTT 245.] 1375

A third, very short collection of riddles, beginning:

A treatise on penmanship (خوشنویسی) by Muhammád bin Muhammád, compiled after
A.H. 969 = A.D. 1561, 1562, the last date mentioned here on fol. 44 b, and beginning:

Shekar-i Bahshá, and divided into five makálas, viz.

First matla, on fol. 17: Persian epistolography (رسائل الموروثیه) subdivided like the other two matlaís
into two parts, official writings (بسط طلیعتیات) and

The first contains nine faqi, viz. 1. spring poems, combined with a eulogy of the Sultan; 2.

Two more, winter songs, likewise ending in a eulogy

1377

La'tá'il-alinshá (لاثايل الإنشا).
A compendium of epistolography, dealing with all the branches of Insíhí or the art of letter-writing as
practised by the three principal Muhammadan nations, the Persian, Turkish, and Arabic. It was compiled
by an anonymous author, and dedicated to the Turkish Sultan Súlámínshah bin Sultán Sálíkhán bin Sultán
Báyázadkhán, who reigned A.H. 926-974 = A.D. 1520-
1567; see fol. 7 b, ll. 3 and 4. The introduction, all the
headings, and the majority of specimens are in Arabic;
the explanatory text is mostly in Persian, in the second
matla, however, in Turkish. The work is divided into
a muñaddimah and three matlaís (see the index on
ff. 4 a and 4 b, and the title on fol. 8 b, l. 3), and begins
thus:

Contents:

Muñaddimah, on fol. 8 b: Exposition of the meaning,
practice, and regulations of the art of Insíhí (تشوییه
احوال هذا الفن و ادعاہ و ضوابط اشعاری و موردینه و رابط
توضیعه، اینه عبارات آنجار، ل اکثر).

First matla, on fol. 17: Persian epistolography (رسائل الموروثیه) subdivided like the other two matlaís
into two parts, official writings (سلاطینیات) and

The former contains nine faqi, viz. 1. spring poems, combined with a eulogy of the Sultan; 2.

Two more, winter songs, likewise ending in a eulogy

1376

Kawáníni-Khuštát (کوانین خشت).
RHYMED PROSE, ETC.

4. the letters of Akbar's prime-minister, Abū-alafād; the name of Akbar's prime-minister, Abū-alafād, who was assassinated A.D. 1601 = A.H. 991; the name of Akbar's prime-minister, Abū-alafād, who was assassinated A.D. 1601 = A.H. 991; see above, Nos. 200–216 (Akbarian), and Nos. 438–440 (Isārī-dānish); collected by 'Abū-al-samad bar Aflāf al-Muhāmad, A.H. 1015 (the title as given above is a chronogram = A.D. 1605, 1607). This collection is sometimes styled Mukātabāt-i-Abū-alafād or Inshā-i-Abū-alafād, and contains three kābās, kišmān, or daftarān, viz.: 1. Letters, written in Akbar's name, in which the time and place are mentioned. 2. Letters, written by Abū-alafād himself to Akbar and to Amirs. 3. Miscellaneous letters and other pieces of refined prose writing. The Persian headings, as given here, are taken from the index of Fraser 117 (fol. 28, l. 16 sq.). Comp. on these letters, Ricu i. p. 306; G. Flügel iii. p. 286; W. Morley. p. 109; A. F. Mehren. p. 26; J. Aumer, pp. 1378

Mukātabāt-i-Allāh (Mukātabāt-i-Allāh).

The letters of Akbar's prime-minister, Abū-alafād, who was assassinated A.H. 1011 = A.D. 1602; see above, Nos. 200–216 (Akbarian), and Nos. 438–440 (Isārī-dānish); collected by 'Abū-al-samad bar Aflāf al-Muhāmad, A.H. 1015 (the title as given above is a chronogram = A.D. 1605, 1607). This collection is sometimes styled Mukātabāt-i-Abū-alafād or Inshā-i-Abū-alafād, and contains three kābās, kišmān, or daftarān, viz.: 1. Letters, written in Akbar's name, in which the time and place are mentioned. 2. Letters, written by Abū-alafād himself to Akbar and to Amirs. 3. Miscellaneous letters and other pieces of refined prose writing. The Persian headings, as given here, are taken from the index of Fraser 117 (fol. 28, l. 16 sq.). Comp. on these letters, Ricu i. p. 306; G. Flügel iii. p. 286; W. Morley. p. 109; A. F. Mehren. p. 26; J. Aumer, pp. 1378

and 124, etc. The Inshā-i-Abū-alafād has been printed at Calcutta, 1810; Lucknow, A.H. 1262 and 1287. This copy dates from the 21st of Mullāram, A.H. 1163 (second year of Ahmadshāh's reign) = A.D. 1749, December 31, by Shaikh Hīf-z-Allāh Nārānāl.

Ff. 186, l. 15; careful Nastā'īk, often resembling Shikasta; collated throughout with marginal corrections; size, 5½ in. by 6 in. [Doul. 777.]

1379

The same.

Beginning:...

The subdivision into three daftars is not marked here. No date. Twelfth century of the Hijrah. Brought with the Schlagintweit Tibetan collection in March, 1885.

Ff. 250, l. 13; very large Nastā'īk; illuminated frontispiece; every page surrounded by variegated stripes; size, 8½ in. by 6 in. [MS. Pers. D. 4.]

1380

The same.

Beginning as in the preceding copy. No subdivision. No date. Occasionally various readings and notes on the margin. Large waterspots.

Ff. 271, l. 15–18; Nastā'īk, written by different hands; size, 8½ in. by 6 in. [Fraser 117.]

1381

The same.

As title appears here, on fol. 18: انشاء امو الفصل Beginning as usual. No date.

Ff. 514, l. 11; very large and distinct Nastā'īk, written by two hands (the first on ff. 1–354 and 417–454; the second on ff. 355–426); size, 9 in. by 6 in. [Ouseley Add. 120.]

1382

An incomplete copy of the same.

This copy breaks off with the words بکلفیف گنبد را در سرادر, corresponding to fol. 324, l. 8, in the preceding copy (Ouseley Add. 120).

Ff. 164, l. 15; large Nastā'īk; the last pages injured; size, 9¼ in. by 6½ in. [Ouseley Add. 152.]

1383

A fragment of the same.

This fragment contains about a third of the whole, and has neither beginning nor end. It opens abruptly thus: "کل بیستم را بر کل خوشنویسی آریا آشیج...", corresponding to MS. Pers. D. 4, fol. 2b, lin. penult. It breaks off in one of the letters addressed to the Khān-khānān.

Ff. 78, l. 15; the main portion, ff. 8–75, is written in a mixture of careless Nastā'īk and Shikasta; ff. 1–7 are by another hand, in good, clear Nastā'īk; worn-eaten; size, 9 in. by 5½ in. [MS. Pers. D. 9.]

1384

Inshā-i-Harkarn (انشاء هرکن).

Forms of letters, by Harkarn, the son of Mathurādās Kanbū (or Kanbū, as it is usually spelt) of Multān,
beginning: بعد ارتأى حمد و تناى حضرت ايزد متعلک
دو لک نا کرد.

The author had been munshi to Itibârkhân, who died about A.H. 1033 or 1624, and this work was probably composed between that date and A.H. 1040 or A.D. 1629, 1631; see Rieu ii. p. 530. It is divided into seven bâds, the headings of which are given in full by J. Auner, p. 124; see also Catal. Coll. Oriental. Tughrâl, s.v. Mehren, p. 124. They are found here on ff. 2b, 7b, 17b (the fourth is not marked), 33b, 49b, and 52b.


Ff. 1-66, ll. 11; Nasta'îk; illuminated frontpiece; size, 4½ in. by 3½ in. [Fraser 52.]

1835

Munsha'ât-i-Brahman (منشط برهم). A collection of letters, issues etc. to waizârs, amirs, and other eminent men, by the emperor Shâhjâhân's Mir Munshid Cândarbân Brahman of Lâhûr, who died A.H. 1066 or 1073 = A.D. 1657, 1658 or 1662, 1663; see above, No. 1123. In a preface of this book the author quotes his diary and some works by his pen, viz. 

نجابت خسروفرشت (a description of Shahjahân's court, with a memoir of his own life, see Rieu ii. p. 838). 

Beginning: 

من تمدید مختّق مفتاح خیون آنام تودوند بودکه مانند 

No date; twelfth century of the Hijrah. These letters were edited in Calcutta, 1826, and in Lucknow, 1844.

Ff. 1-70, ll. 13; clear Nasta'îk; size, 8½ in. by 5½ in. [MS. Pers. E. 9.]

1836

Rûka'ât-i-Cândarbân (رکعات جندرپا). This seems to be another collection of the same copy of letters by Cândarbân Brahman, only a little shorter and different in the beginning, which runs here thus:

کمرنگ بندگان عفیفة کش و دعا کریام خیر اندریز 

The first letter is addressed to Islâmkhân, the second to Sa'dallâhhân, the third and fourth to 'Alîkhân, the fifth to Muzaffârkhan, the sixth to Mirâbkhânsh, the seventh to Hûjî Muhammad Kûsâi, the eighth to Mûllû Mir, etc.

Dated the 14th of Dhulqal'jah, A.H. 1146 or A.D. 1734, April 18.

Ff. 67b-215, ll. 11; Nasta'îk; illuminated frontpiece; size, 4½ in. by 3½ in. [Fraser 52.]

1837

Munsha'ât-i-Tâhir Wahid (منشط تahir وحید). Official letters, written as a comparison with the following copy and with Rieu ii. p. 816 shows, by Mirzâ Muhammad Tâhir Wahid (the author of the 

Title: as above, taken from the following copy; the present one is styled incorrectly طغرم, since by no means all the prose works of Tughrâ are found in it. This collection begins with a rubâ'i: 

ای در طلب تو خانه بر دوش سحاب آلذ
after which the treatises begin immediately. Unfortunately there are very few headings to be found, and the single tracts run into each other often without the slightest interruption. We therefore mention first all the risālas which agree with those in Rieu’s copy, and in a collection of the same treatises in the India Office Library, No. 1902, from which also the missing headings have been supplied.

1. description of Kashmir (Rieu, No. II; India Office 1902, No. VIII), on fol. 1, beginning: 

2. the mirror of victories, or the conquest of Balkh and Badakhshan (Rieu, No. VI), on fol. 43, beginning: 

3. manifestations, another description of Kashmir (Rieu, No. IX; India Office 1902, No. VI), on fol. 71, beginning: 

4. wonderful comparisons (India Office 1902, No. III), on fol. 80, beginning: 

5. enumeration of curiosities (Rieu, No. XXII; India Office 1902, No. IV), on fol. 85, beginning: 

6. exalted matters, description of a darbâr at Jahângîr’s court (Rieu, No. V; India Office 1902, No. I), on fol. 90, beginning: 

7. magnificent names of plants (Rieu, No. III; India Office 1902, No. V), on fol. 101, beginning: 

8. collection of wonders, description of the lake ‘Kamam (Rieu, No. VII), on fol. 105, beginning: 

9. the effulgence of the nightingale, also styled dibaâja ‘Mubâr darâ on the standard of perception, in praise of Hâjî diwân (Rieu, No. I; India Office 1902, No. IX), on fol. 126, beginning: 

10. letters (Rieu, No. XVII), on fol. 133, beginning: 

Besides these treatises there are found the following headings:

11. on fol. 20, beginning: 

12. on fol. 22, beginning: 

13. on fol. 23, beginning: 

14. on fol. 25, beginning: 

15. on fol. 26, beginning: 

16. on fol. 27, beginning: 

17. (i.e. Murâbdakhsh) on fol. 34, beginning: 

18. on fol. 35, beginning: 

19. on fol. 36, beginning: 

20. on fol. 38, beginning: 

21. on fol. 41, beginning: 

22. on fol. 56, beginning: 

23. account of twelve Shaikhs of Shâhjâhánâbâd (a pendant to the etymology, the lexicology on twelve Shaikhs of Kashmir, in Rieu, No. VIII), on fol. 97, beginning: 

A, containing eighteen treatises and the letters of our author, with commentary, has been printed at Cawnpore, 1871.

This copy is dated the 24th of Jumâdâ-al-thânî, a. h. 1223 = A. D. 1808, August 17.

1890

Another copy of the same.

This copy upon the whole agrees in its contents with Bodd. 767, but has still fewer headings. Instead of the rubâ‘i there is a short prose-introduction to the first treatise or risâla, viz.:

1. description of Kashmir (Rieu, No. II; India Office 1902, No. VIII), on fol. 1, beginning:

2. the mirror of victories, or the conquest of Balkh and Badakhshan (Rieu, No. VI), on fol. 43, beginning:

3. manifestations, another description of Kashmir (Rieu, No. IX; India Office 1902, No. VI), on fol. 71, beginning:

4. wonderful comparisons (India Office 1902, No. III), on fol. 80, beginning:

5. enumeration of curiosities (Rieu, No. XXII; India Office 1902, No. IV), on fol. 85, beginning:

6. exalted matters, description of a darbâr at Jahângîr’s court (Rieu, No. V; India Office 1902, No. I), on fol. 90, beginning:

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Besides these treatises there are found the following headings:

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17. (i.e. Murâbdakhsh) on fol. 34, beginning:

18. on fol. 35, beginning:

19. on fol. 36, beginning:

20. on fol. 38, beginning:

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4. wonderful comparisons (India Office 1902, No. III), on fol. 80, beginning:

5. enumeration of curiosities (Rieu, No. XXII; India Office 1902, No. IV), on fol. 85, beginning:

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7. magnificent names of plants (Rieu, No. III; India Office 1902, No. V), on fol. 101, beginning:

8. collection of wonders, description of the lake ‘Kamam (Rieu, No. VII), on fol. 105, beginning:

9. the effulgence of the nightingale, also styled dibaâja ‘Mubâr darâ on the standard of perception, in praise of Hâjî diwân (Rieu, No. I; India Office 1902, No. IX), on fol. 126, beginning:

10. letters (Rieu, No. XVII), on fol. 133, beginning:

Besides these treatises there are found the following headings:

11. on fol. 20, beginning:

12. on fol. 22, beginning:

13. on fol. 23, beginning:

14. on fol. 25, beginning:

15. on fol. 26, beginning:

16. on fol. 27, beginning:

17. (i.e. Murâbdakhsh) on fol. 34, beginning:
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1392

Another copy of the same work.

Beginning: ستایش و نمایش مراحلی که یک فمامات بیان خود داشت و آن از همکارانش آگ.

Fasl I, on fol. 3b; II, on fol. 20a; III, on fol. 32b; IV, on fol. 35b.

Dated A.H. 1163, the 27th of Rajab=A.D. 1750, July 2, by Bahādur Beg; copied for Khwājah Sahl 'Ali Khān.

Colophon: تمام شد کار من نظام شد انتها جامع: the colophon is in a different script and size, written by a different hand.

Ff. 49, ll. 17; Nastālīk; size, 9 in. by 4 1/2 in. [Ouseley 42.]

1393

A third copy of the same.

Beginning as in the preceding copy. Fasl I, on fol. 3b; II, on fol. 32b; III, on fol. 51b; IV, on fol. 55b.

Part of the last leaf, which had been supplied by another hand, is torn away.

No date.

Ff. 63, ll. 13; Nastālīk; size, 7 1/2 in. by 5 in. [Bodd 769.]

1394

Fragments of the same.

1. Ff. 1–8. Preface, a few lines of which are missing (first words: دیوان الافهام), and fasl I to the heading of the fourth letter (مکتوب چهارم), beginning on fol. 4b.

2. Ff. 9–28. From the end of the eleventh letter of the first fasl to the heading of the third note (مکتوب چهارم) of fasl II, which begins on fol. 27b.

3. Ff. 29–46. From the beginning of the seventh note in fasl II to the middle of the second letter (مکتوب درم در تنهیت) in the first kism of fasl III, which begins on fol. 45b.

4. Ff. 47–54. From the end of the first kism of fasl III (the second kism begins on fol. 47b, I. 8) to the middle of the section (القاب مشایک علم) in fasl IV, which begins on fol. 50b.

Ff. 54, ll. 9; Nastālīk, occasionally mixed with Shikasta; size, 8 1/2 in. by 5 1/2 in. [MS. Pers. E. 12.]

1395

Nigārnama-i-Munshi (نگارنامه منشی). Models of official letter-writing, also styled کارنامه منشی (kārnamā-e munshī, see fol. 2b, l. 11; the common title appears on fol. 5b, 1, 6), collected by Munshi Malikzāda (see fol. 2a, l. 8), who was first in the service of Kādī Muhammad Munir, and later on in that of prince Muhammad Mu'azzam Shāh 'Alam; see fol. 6a, l. 8 sq. On his further movements, comp. Rieu iii. p. 985. This work was completed A.H. 1195=A.D. 1684.

Contents:

Preface, on fol. 1b, beginning: محسن حکمت کامل و جهان در را و از نزدیک بهانه یافته‌های شریف برادرت دیوانی این نویسی نامه دیده ویل آ/game.

A chapter, etc., on fol. 2b.

Account of celebrated older and modern Munshis (تعریف معشیان بلاغت ناماع مندیئین و متأکرون), on fol. 3b.

Sketch of the author's own life and his reasons for compiling this book ( 소개 دوسته آن من پانزدهم و مائده طبری، on fol. 4b).

First daftar (the main portion of the work being divided into two daftars), on fol. 9a, contains the author's own letters, in four safsas, on ff. 9a, 22b, 26b, and 102b.

Second daftar, on fol. 122b, contains compositions of other celebrated munshis, in five safsas, on ff. 122b, 159a, etc. The last three safsas are not marked in the text.

For further details, see Rieu, loc. cit. No date; twelfth century of the Hijrah. The MS. was bought with the Schlagintweit Tibetan collection in March, 1885.

Ff. 158, ll. 12–15; written in different kinds of Nastālīk, occasionally mixed with Shikasta; size, 8 1/2 in. by 5 1/4 in. [MS. Pers. E. 1.]

1396

Inshā-i-'Abd-alsal (إنشاء عبد الرسول).

A work on epistology by 'Abd-alsal, styled انشاء عبد الرسول or وقائع (wāqāyāt), and containing instructions on letter-writing, a collection of synonymous words and phrases applicable in epistles, many patterns of letters, etc. It is incomplete both at the beginning and end. According to the Arabic paging there are missing the first eight leaves (comprising the first جزء or part), and the copy opens abruptly in the middle of the second مطلب یطیح وخبرت آئذین با ذکرات سواده: جزء، جزء، etc., of the third جزء begins on fol. 9a, the fourth on fol. 17a, the fifth on fol. 25a, the sixth on fol. 33a, the seventh on fol. 41a, the eighth on fol. 49a, the ninth on fol. 57a, the tenth on fol. 65a, the eleventh on fol. 73a, the twelfth on fol. 81a. This part is defective at the end, and breaks off with the words: ......

Several dates occur in the text, for instance, on fol. 62b, A.H. 1169=A.D. 1658, 1659; on fol. 69b, A.H. 1188=A.D. 1677, 1678; on fol. 48a, A.H. 1098 and 1699=A.D. 1687, 1688.

Ff. 88, ll. 15; Nastālīk; size, 9 1/2 in. by 4 1/2 in. [Walker 63.]
1897

Short collection of letters.

A series of twenty-nine short letters, treating of moral, philosophical, and mystical subjects, addressed to the following persons: Muḥammad Ṭātīf, Muḥammad Ṭākī, Muhammad ʿAbīd, Shaikh ʿAzīz-ālāfīn ʿalāʾabīlāsī Sayyid Ṭāhir, Shaikh Ṭayyib, Sayyid Sharīf, Shaikh Muḥammad Šafīr, Sayyid Ḥasan, Shahbāzkhān, Kalandarbeg, Sayyid Jamāl, Shaikh Nūr-ʿalāfī, Shaikh Bahādur, Shaikh Ādam Muḥammad Muʿmin, Muhammad Šādīq, Sayyid Ḥaidar, Sayyid Muhammad, Muḥammad Māhrū. The ninth letter and the twenty-fifth are directed to friends in general, and the thirteenth hears the heading "in Persian" instead of an address. This collection is ascribed to the famous Shaikh Bāyazīd Bīstāmī, and styled at the end: Ṣāḥīb Dā'ūd Ṣādīq Muḥammad ʿAbīd, the spurious character of the book is proved not only by the quite modern contents, but by the addresses themselves (for instance, 'Alā'īn of Dīhil, Muḥammad ʿAbīd, the commentator of the mathalīwī, about A.H. 1100 = A.D. 1689, etc.). This copy was finished by Khwājā Muḥammad Nūr-ʿalāfī (who is perhaps the compiler himself) the 12th of Safar, in the fortieh year of (probably) 'Alamgīr's reign, that would be A.H. 1108 = A.D. 1696, September 10. Beginning: رکبة أئل جواب محتشد

The last letters begin with a phrase like لطيفة أخرى أئل خاتان خاتان مرتوم قل برام عوسم فهموده, on fol. 4b.

Durr-al-ʿalām (در الألفام).

A work on letter-writing, with a great number of famous specimens of this art, being mostly letters of great historical importance, compiled by Ḳopārlāī Ṣūrūdāj (Ṣūrūdāj), and divided into five ḥafṣās and three manṭīkas:

- لطيفة أخرى أئل خاتان خاتان مرتوم قل برام عوسم فهموده, on fol. 4b.
- لطيفة أخرى أئل خاتان خاتان مرتوم قل برام عوسم فهموده, on fol. 35b.
- لطيفة أخرى أئل خاتان خاتان مرتوم قل برام عوسم فهموده, on fol. 41b.
- لطيفة أخرى أئل خاتان خاتان مرتوم قل برام عوسم فهموده, on fol. 66b.
- لطيفة أخرى أئل خاتان خاتان مرتوم قل برام عوسم فهموده, on fol. 74b.

Another still shorter collection of letters.

Another collection of letters on similar subjects, written by Shāh Yūsuf ʿUthmān, and beginning: آی

The heading is styled: خاتم دان به شکر، and in the colophon: خاتم دان به شکر، No date.

Dated the 10th of Shaʿbān in the forty-fifth year of Aurangzīb's reign, A.H. 1113 = A.D. 1702, January 10, at Ḳasimābād.

1401

Tirāz-al-ʿalām (طراز الألفام).

A treatise on rhetoric, epistles, presidio, and poetical figures, composed A.H. 1130 = A.D. 1718 by Ḳudārjī, who, according to this copy (see fol. 70b, l. 4), the title occurs in the last line of the same page), used Ḳāhir (حفيق) as tahlīl; another copy, however (see Rieu iii. p. 1043b), gives his name de plano as Muḥṭār.
Beginning: Some distinct

It is divided into a muqaddimah, five chapters (طري), and a khatimah, viz.:

The first daḵīkah is subdivided into three fasls:

1. in ten fasls: 1. در بین کیفتی

Second daḵīkah, in ten fasls: 1.

Third daḵīkah, in two fasls: 1.

Fourth daḵīkah, in two fasls: 1.

Fifth daḵīkah, in two fasls: 1.

Sixth daḵīkah, in two fasls: 1.

Seventh daḵīkah, in three fasls: 1.

a. A small collection of letters, composed in a highly rhetorical style, on ll. 105-118. Beginning: در دین همکلا

b. Some poetry (مثنی) by Sa’di, on fol. 119b. Beginning: از رکه ی رفع از یک بره صیقلآ این

c. Two ghazals by Mu’īzī Nizām (Muhammad Nizām Khân Mu’īzī), who died at Dihlī, A. H. 1162 = A. D. 1749,
on ff. 120⁴ and 120⁵. Title on fol. 120².

Fragment of another Inshā, or rather extracts from a larger work, entitled جمعه نشیش روزنامه, by Ḥāfiz Muhammad Fādil of Sārat, beginning: أديون نفوس جند طبع بسند في فنون انشا كه راج درس وکار دار آن. It breaks off on fol. 32⁴.

Ff. 1–32, ll. 14; large Nasta’līk; size, 8 in. by 5% in. [Fraser 56.]

1405

Antis-alshu’ārā (أنتي الشعراء). A long list of all the principal works used by the best Persian poets in their works, illustrated by extracts from the best authorities. It was compiled by Ahmadkhan bin Shirkhan Turkman at the desire of ‘Abd-alkarim ibn Kādī Rājān (راجع) of Ghazna, residing at Hamirpur, and entitled ناسيل الشعراء, the intimate friend of the poets; comp. fol. 29, l. 5, 6, 8, 9, and 13. Beginning: سباست بعیقیس مرمکی را که طوطوی زبان یا در شکستن دهان شکریزی آلو. Dated the 22nd of Muharram, A.D. 1164 (third year of Ahmadshah’s reign). A.D. 1750, December 21, by ‘Aziz-alāh. Ff. 1–181, ll. 15; Nasta’līk; illuminated heading; size, 8½ in. by 5% in. [Ouseley Add. 74.]

1406

Specimens of letters to all classes of people, by an unknown compiler, beginning, without a preface, at once with the form of a letter addressed to a king: "بپاداشت نامه الريحان الريحان نوبسنده عنصره علیه و سدّه سنده بارانکا فان اشتاء توابن آن. No date.

Ff. 72, ll. 18; Nasta’līk; size, 7¾ in. by 4½ in. [Focock 256.]

1407

Forms of letters and addresses to father, mother, son, brother, and other relations, to the padishah, wazir, kādī, etc. etc. The first is a letter to the padishah, beginning: جناب ادیعی خدوانی اعتئادی استظهاری امیدیکا به کمال الفتول و الملت و الدير فان آن. No date.

Ff. 27, ll. 13; large Nasta’līk; size, 9½ in. by 5½ in. [Fraser 55.]

1408

Fragment of an Inshā, treating especially of the different titles and addresses in letters, defective both at the beginning and end. Very badly written and severely injured on the first twelve leaves. It opens abruptly: نا انضمام الرموز آن. Ff. 44, ll. 7; Dīwān; size, 7½ in. by 5 in. [Ouseley Add. 38.]

1409

Majma’-alrasā’il (مجمع الرسائل). A work on letter-writing, with plenty of specimens, incomplete both at the beginning and end. Its title occurs on fol. 18, l. 2: جمع الرسائل. The author’s name is not mentioned.

Ff. 105, ll. 13; written for the greater part in very bad and careless Nasta’līk; size, 6½ in. by 4½ in. [Walker 119.]

1411

Zubdat-alshu’ār (زبداء الشعراء). An essay on rhetoric and poetic art, giving in three chapters (فصل) an account of the rhetorical figures of speech, (مطابقه, تکنیس, ترجم, تعریف, etc.), of the different forms of poetry (عزل, تشبيه, تسمیه, ریانی, etc.), and of what is considered faulty in poetry. The first chapter on fol. 2⁸, the second on fol. 4⁶, the third on fol. 57⁷. Beginning: Nالملک در ذكر محسن شعر: وطلبة از سننات محسن که در نظام ودهنکا دانز آن. In the book itself, title and author’s name do not occur; it seems to be only a part of a larger work.


Not dated.

Ff. 75, ll. 11; Naskh; size, 8 in. by 6½ in. [Ouseley 57.]

1412

Inshā-i-Madhurām (انشا مدهورام). A collection of official letters, relating to the latter time of the Mogul empire, made by a learned Hindu with the name of Madhurām. Beale, Oriental Begr. Diction. p. 160⁹, calls him Madhorām. The beginning is missing (seven leaves altogether), and in the greater part of this rather uncouth MS. all the headings are omitted. Dated Samvat 1856, 26th of Ramaḍān, A.D. 121⁴ = A.D. 1800, February 21.

Ff. 103, ll. 14; Nasta’līk; size, 8½ in. by 5½ in. [Bohl 776.]

312
1413

Inshá-i-marqáh (انشاء مرفوع) [Elliot 297].

Rules on letter-writing, consisting of two parts: the first is a short vocabulary of all the Persian words used in this branch of science, with a Turkish interlinear paraphrase (on ff. 1a–3b); the second gives regulations and instructions about epistolography, in Turkish, with marginal glosses and explanations (mostly in Turkish also) of Persian technical terms occurring in the text. The first part begins with: حسنًا (کوثر) فرحنة (الجیب). The second part begins: است اما بعد

Copied by Háliż Muhammaal Amin, A. H. 1215 = A. D. 1800, 1801.

Ff. 20, ll. 7; Nasta'ílk; size, 8½ in. by 5½ in. [Jones Add. 72.]

1414

Specimens of Persian penmanship.

Twenty-two specimens of the highest style of Shikasta, written on a coherent series of twenty-two illuminated tables, A. H. 1224 = A. D. 1809, at Isfahán, by Mir Muhammed Khážīm, with the takhallus Wālih, the celebrated poet at Fath 'Ali Shāh's court (comp. Sir Gore Ouseley's Memoir, p. 67, and No. 1198 above).

Twenty-two tables: shikasta; binding with flowers and arabesques; size, 11½ in. by 7½ in. [Elliot 297.]

1415

Specimens of modern Persian writings in prose and verse, intermingled with others in Arabic, Turkish, and Hindústání, compiled probably by a court-poet of Fath 'Ali Shāh, who ascended the throne of Persia A. D. 1797. A great number of kaśidas, ghazals, and other minor poems bear the takhallus Nasbāh (that is, Mirzáz 'Abd- al-wáw'ház Nasbāh, Fath 'Ali Shāh's minister for foreign affairs, who composed a diwán A. D. 1813–A. H. 1228; see No. 1200 above); it is therefore probable that he compiled himself the whole selection, which is extremely valuable for the knowledge of modern Persian poetry, rhetoric, and history, especially in the beginning of this century.

It is divided into five parts, styled مكة, and contains poems of different kinds, diwáns, khāısás, letters, etc., all written, as it appears, by distinguished persons during Fath 'Ali Shāh's reign. Among others we mention the extracts from Fath 'Ali Khān's diwán, and also from the same poet's Shahsháh-bánuma (see above, No. 529), on fol. 27 sq., and several letters of Asraff Humayûn (a diwán of the same is also quoted at many places) to the emperor Napoléon; see, for instance, fol. 8, b sq. On ff. 64 a–65 b there is found a kaśidah by Nasbāh, در تاریخ (بدیع) من به سلطانیه, with the date A. H. 1220 = A. D. 1805, 1806; see the chronostichon in the last baieti:

Ff. 161, ll. 13; Nasta'ílk, sometimes quite like Shikasta; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 6¾ in. [Elliot 286.]

1416

Khalása-l-alíshá (خلاصه النص) [Elliot 286].

A large collection of eminente rhetorical specimens, diwáns, letters, selections from various refined prose works, etc. It begins with Mirzá 'Alí-aldín Tábatabá'ís preface in prose to the diwán of Hājí Muhammad Ján Kudzā (on fol. 1 b), see above, Nos. 1102–1111, and Rieu il, p. 683 a (written A. H. 1048); Tālib Kālim (on fol. 5, b), see above, Nos. 1116–1121; Maulání Munir (on fol. 8, b), etc., followed by a long series of letters; a preface to the diwán of the same Munir, by Miyná Insháy-áldín (on fol. 18 b); letters again, the preface to the third book of Muhammed Sálih's Shálhisháh-bánuma (on fol. 23); a preface to Sohdkhan of Multán's diwán by the same Muhammad Sálih (on fol. 25 b); extracts from the same (on fol. 29 b); letters by Muhammad Sálih and replies; a preface to the same (on fol. 41 b); letters, a preface to the second book of Muhammed Sálih's Shálhisháh-bánuma (on fol. 73); a preface to the same, by Tālib Kālim (on fol. 76); extracts from the same, by Fīrzā (on fol. 26 b); letters, a preface to the same (on fol. 89); letters, the preface to the work, by Maulání Czikhzā (on fol. 96 b); preface by the same (on fol. 103); a preface by the same (on fol. 115); see above, Nos. 1076, 1077, and 1080; another preface to the same work (on fol. 120); letters by CzikhZO, 'Urfd, etc., some historical tracts, Insháfs, and letters, a treatise by Shaikh Muhammed ibn 'Ali, entitled سلسلة عبارة (on fol. 183); a preface to the same, by Miyná Estkhrkhān, (with the takhallus Jam, on fol. 149); a long series of letters, by Miyná Yetbā, Sitiibā, and others (on fol. 24 b); letters, سلسلة منهج (on fol. 249); letters, سلسلة عبارة (on fol. 258); letters, سلسلة منهج (on fol. 268); a preface to the same, by Miyná Estkhrkhān (on fol. 269); a preface to the same, by Miyná Yáh, with the additional title of جمعة انشاء عبي فارس, which is entitled 'Insháy-áldín Muhammed Tabá- tabá'ís (on fol. 284); extracts from Zulá's Sejā (on fol. 293); متفرغ کشمر, by Mullá Tughhrā (on fol. 300); see above, Nos. 1398 and 1399; letters again, another description of Kashmir, خوآن خندی (on fol. 309); a long series of letters, by Miyná Muhammed Bākhr (probably Bākhr Dāmād, who died A. H. 1040, on fol. 312 a), and a letter by the same author; other letters and Insháfs, خلاصة (on fol. 314).
PHILOSOPHY.

I. Philosophy: Logic, Metaphysics, Ethics, Politics, and Encyclopaedias.

1417

Kānūn-ālījamat va dastūr (قانون اکنونی و قانون)

This curious little book, containing sayings of the prophets, the old philosophers, the old kings, wazirs, and other wise men on ethical and political subjects, pretends to be a very ancient one, to the discovery of which in an old box the Khalif Ma'mūn (died A.H. 218 = A.D. 833) is said to have been led by the wise Dhu'ba'ān (or Abū Dhu'ba'ān, as he is called in other places), see the preface: Āmā hadā fardansud ādām, and Dāndanā asār, and fāqār, ādām ādām, and hār, ādām, and hār. This book is a collection of wisdom, and it is a very useful book for all students of philosophy.

This book is the same on which Abū 'Ali Ahmad bin Muhammad Ibn Miskawwār (died A.H. 421 = A.D. 1030) founded his Arabic work on the moral precepts of ancient sages, translated into Persian under the title of "Maktubāt va Maktubāt" (قانون اکنونی و قانون) by Taḵi-alādin Muhammad bin Shi'kūr Muḥammad al-Aʿrājānī al-Tustarī, in the emperor Jahāngir's reign (A.H. 1014-1027); see Bīn i, pp. 410 and 411. A later Persian translation, made A.H. 1065 by Ibn Ḥājī Shams-alīd Muhammad Ḥusain...
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860

Hakim, is preserved in No. 1731 of the India Office Library, and bears the title of نسخة لسانه نانی. Not dated.

Margin-column, ff. 63r-63v, ll. 44, and centre-column, ff. 69v-69r, ll. 23; Nasta'lik. [ELLOR 845.]

1418

The testament (وصية) or last advice of Lukmân the wise to his son, containing some general admonitions in prose. Beginning: درخاطمان جعفر مأست كلام حکم مر بسر خود وقصته كرده است باآن دائم كلمات الله. Copped by Ja'far bin Jaffar Alkhattat Altahrizi, A.H. 878, Rajab= A.D. 1473, November, December. This little treatise is an excellent pattern of eastern calligraphy, richly ornamented.

Ff. 19-25, ll. 8; Nasta'lik; size, 6½ in. by 3½ in. [OUSELEY 139.]

1419

One hundred good and useful advices (سند) which the same Lukmân bequeathed to his son (identical with No. 1241, 44 in this Catalogue). Beginning: لهم الله... بابين سند سودوده است كلام حکم بسر خود وقصته كرده فردوه. حرب كأب ابن خدري را ي sınر كرده الله. According to the last line on fol. 5a, which contains the abrupt words:

العمد المذلب مير حامد علي خغر الله دوده وستر عيب الله
Mir Hamid Ali seems to be the transcriber.

Five tables, richly illuminated; on the first two pages both the text and the margin luxuriously adorned with flowers; on the other pages each line surrounded with gold; ornamental writing; gilt binding; size, 11 in. by 7½ in. [ELLOR 338.]

1420

Good advices in mathnawi-baits (إبيات نامي). Beginning:

ارجوا دانا باشي راهل هنر
خوئش را كمتر زنادن شمر

This short mathnawi concludes on fol. 75b, and is followed on ff. 75b-78a by a poetical مناجات. Beginning:

يا ره زنه آله (اک) من کد سمحواهم
انفون زمزم پادنا مشوحهم

Copied at Isfahan. No date.

Ff. 66-78, 2 coll, each ll. 11; Nasta'lik; size, 7½ in. by 5 in. [HYDE 19.]

1421

1. Ff. 1-11, ll. 15. A short memoir of Avicenna (Abû 'Ali Ahhūsain bin 'Abdalallah Ibn Sinâ, with the epithet الصمدي الامیر), who died A.H. 428 = A.D. 1037), alleged to have been written by himself, and beginning:

ذكر كرب شاعر الامیر ابو علي للسینه بن عبد اللہ ين
سينه كي يصير أهل بلغه من آنها من خصا رفت الله

Some corrections and annotations in English on the margin.


The list begins with the کتاب اليافيتي

Ff. 14; Nasta'lik, by two different hands; size, 9½ in. by 5½-5½ in. [Boll. 768.]

1422

A collection of philosophical treatises, both in Persian and Arabic, partly by Avicenna, bound together with the utmost carelessness. They seem to be copied very much at the same time, and several of them also by the same hand. With very few exceptions the whole is hopelessly poor in vowels and discrirtical points, being in many places entirely destitute of them. In the extracts, given below, we have added the points according to the best of our understanding.

Contents:

I. Sharh-i-risalat-altair, (شرح رسالة الامیر), Persian, on ff. 1, 10-12, 9, 16, and 13.

A Persian commentary on Ibn Sinâ's allegorical treatise, called by 'Umar bin Sahlâni Alšawaji, as we learn from the colophon: انتمى كلام الشاعر الفائز عمر بن سهلان الساويج إلى شرح رسالة الامیر. We have added the points according to the best of our understanding.

Beginning of the commentary:

کتب انجام طالبان ودزدان ما دلیر كردايبد شرح رسالة الامیر از خداون

Beginning of the text: هل له وفاة وما التي الی طاب من اشْجَتَن عصا

The single passages of the text are introduced by:

قال الشیخ


II. Tarjuma-i-risalat alnafs (ترجمة رسالة النفس), Persian, on ff. 19b, 20, and 22-4.

A treatise on the soul, translated from the original Arabic into Persian by Ibn Sinâ himself, as it seems, at the request of Alâ-aldânîah, the Amir of Isfahan; see the preface: للسینه بن عبد اللہ

For the text see above.
PHILOSOPHY.

It is divided into sixteen sections:

1. On the Qur'anic Verse "Praise be to God, the Lord of the Worlds" (Al-Fatiha 1).
2. On the Qur'anic Verse "Praise be to God, Who Created Mankind in Fairness" (Al-Fatiha 2).
3. On the Qur'anic Verse "Praise be to God, the Lord of the Worlds, the Most Merciful, the Most Gracious" (Al-Fatiha 3).
4. On the Qur'anic Verse "Praise be to God, the Lord of the Worlds, the Most Merciful, the Most Gracious" (Al-Fatiha 4).

The commentator divides the Khutbah into fifteen sections, the contents of which are stated on fol. 4b.

The text is marked in red lines, being introduced by the word "الشرح"; see further the Arabic text below, on fol. 53b of this MS. (No. X).

IV. Sharḥ-i-Mīrāj (Persian), on ff. 13b-19a.

A Persian treatise on the Mīrāj (Muhammad's ascension into heaven). A special title is not mentioned, nor the name of the author. It seems to be by the same author as the preceding treatises, Ibn Sinā, being approved of, as it is said in the preface, by 'Alā-ʾal-Din, the Amir of ʿIṣfahān and well-known protector of Ibn Sinā, at whose court he spent the latter part of his life.

He composed this treatise at the request of a friend, who asked him to give a rational explanation of the Mīrāj. This he did after he had laid his views before 'Alā-ʾal-Din and had received his approbation.

Beginning:

"Saying to his friend, the poet and bards of the age:

The treatise contains two fasāl, the first, on fol. 14b, on the origin of prophecy (in four sections); the second, on fol. 15a, an explanation of those words with which Muhammad describes his ascension; comp. on this treatise and the doubts as to Ibn Sinā's authorship, Rieu ii. p. 438, IV.

V. Tarjumāt al-ʾarabiyyaẗ-i adabīyyaẗ (The Persian translation of Ibn Sinā's treatise on the future life, called the al-ʾarabiyyaẗ-i adabīyyaẗ; see Catal. Codd. Or. Lulg. Bat. iii. p. 332). The translator, who does not give his name, made this translation from the Arabic original at the request of a friend. That Ibn Sinā was dead when this was written, is evident from the words "الله" (God) added to his name.

Beginning:

"Saying to his friend, the poet and bards of the age:

It is divided into seven fasāl:

1. On the Qur'anic Verse "Praise be to God, the Lord of the Worlds" (Al-Fatiha 1), see the end of the preface.
VI. Tadhkirah (تذکره), Persian, on ff. 31b-36a.
A Persian treatise on the future life, by Nasir-aldin Muhammad bin Muhammad bin Hasan Al-Tusi, who died A.H. 672 = A.D. 1274; see Rieu ii. p. 441 and the correction of the date in iii. p. 1088.

Beginning: رَبَّنَا لَا تَنْعِيِّقَ قُلُوبَنَا بِعَدِيٍّ وَهُمْ لَنَا مِنْ دَلِّهِ It is divided into twenty fašls:

فصل١ در سخایت رازی و دیگر سلسله اسلامی و مسایب اعراب مورد از آن آماده عرایض، on fol. 31b.
فصل٢ در ابتنی مبادأ ومقدم و آمداز از فلسفه آمدی وکسی و روشنیدن دیدنی و مرور فلسفه این فصل، on fol. 32a.
فصل٣ در اشارات در هر دو تلخ و پرپیش مدرم در این فصل، on fol. 32b.
فصل٤ در اشارات در کارنامه و اثرات ورودی در آن آماده عرایض، on fol. 33a.
فصل٥ در اشارات در الدامی دوآوری وان آن جهان و پرپیش فلسفه و روانی، on fol. 33b.
فصل٦ در دربار و نوشته پیشنهادی همزمان، on fol. 33b.
فصل٧ در اشارات در کارنامه و اثرات دری در آن آماده عرایض، on fol. 34a.
فصل٨ در اشارات در کارنامه و اثرات دری در آن آماده عرایض، on fol. 34b.
فصل٩ در اشارات در کارنامه و اثرات دری در آن آماده عرایض، on fol. 34b.
فصل‌های دیگر در اشارات در کارنامه و اثرات دری در آن آماده عرایض، on fol. 35a, 35b.
فصل‌های دیگر در اشارات در کارنامه و اثرات دری در آن آماده عرایض، on fol. 36a, 36b.
فصل‌های دیگر در اشارات در کارنامه و اثرات دری در آن آماده عرایض، on fol. 37a.
فصل‌های دیگر در اشارات در کارنامه و اثرات دری در آن آماده عرایض، on fol. 38a.
فصل‌های دیگر در اشارات در کارنامه و اثرات دری در آن آماده عرایض، on fol. 38b.
PHILOSOPHY.

As the writing is extremely bad and small, and, besides, all the discritical and vowel point is omitted, it is extremely difficult to read. The following is an attempt to decipher the beginning:

The text is divided into three mašālas, the first on fol. 2b, the second on fol. 3b, the third on fol. 8b. Beginning of the first mašāla:

The Arabian text of Ibn Sinâ’s Khūṭbat or treatise on the essence of the Creator and his qualities; see above, on fol. 40v (No. III). Title: حكمة الصحّة الربّ相比ض في ذات الآية التالية وصفات وعلاقته وجمع الخصائص.

Beginning: سبعان الملك القهار الفاعل الآخر الآيتان لا تدرك الإبل التأويل.

It was edited at Leyden, 1629, in 'Proverbia quaedam Alis, Imperatoris Musulmicet, et Carmen Togri, Poetae doctiis, nec non Dissertation quaedam Aben Sinae.'

This copy is imperfect, the last word being: كتاب السبعان وخلاصة الأرض' ذات لون أخبار. Comp. Catal. Cod. Or. Lugd. Bat. iii. p. 325, No. 1.

XI. Arabic, on ff. 54v-60v.

 Fragments of a philosophical treatise of an Arabian author, chiefly based upon the doctrines of Greek philosophers. It treats especially of the fact, that the Greeks cultivated deities as presiding over certain sciences as well as other things, and how this is to be explained, on the soul (نفس) and understanding (عقل). Plato is quoted on fol. 54v, l. 11, and fol. 56v, l. 11.

Beginning: لكتها شاه رست ویست ودود مرکب من...
It is divided into three maškālas, each maškāla into seven fasālāt:

- fasāla 1: on fol. 72b. 
- fasāla 2: on fol. 73a. 
- fasāla 3: on fol. 73b.

Each fasāla discusses different philosophical subjects and is divided into smaller sections, each marked with a page number.

For example, fasāla 1 is divided into seven sections, each marked with a page number (1, 2, 3, 4, 5, 6, 7).

As the leaves are injured at the top, it is impossible to state whether the present order of them is the right one.

XII. Risálah fi-altaufid (Risalah li-l-tawhid), Persian, on ff. 61b-72b.

A treatise on monotheism (tawhid), the title of which does not occur, by Ya'qūb bin Mūsá the physician (الطب). The arguments are taken from Greek philosophers, especially Plato and Aristotle.

XIV. Risálah-i-Dhaur (Risalah li-l-Dhaura), Persian, on ff. 57-68, 78-81, 83-86, and 82.

A commentary of Aḥadparshāh, called Barzāya, on a treatise by Sharīf Zardush. In the preface, Aḥadparshāh gives the following account: 'He is a native of Isphān and of Sasanian descent. Once Khuruz the son of Kūhād, generally called Aḥadparshā, calls him to the court and tells him, as the best pupil of Buzurjmihr, who had become old, that he possesses some sayings of the prophet Zardush, which are very difficult to understand, written in Persian, not in Pahlavi; they were sent to the Shah of Hind. This treatise is called Risalah (Risalah i-Dhaura). Afterwards the Shah of Hind sends it to Aḥadparshā, and he wants Aḥadparshāh to explain it. He does so, brings his MS. to the king, who approves of it and rewards him. Then the king gives him another book of a pious Dīkhān, asking him to transform it in a shorter reduction; this he makes, and adds it to the commentary. Then he begins, first
quote a passage of Zardusht's treatise, and adding
his commentary. 1

The story of the origin of this book cannot claim to
be historically true. The author was evidently a
Zoroastrian; this is sufficiently proved by the
peculiarities of the language in which the book is
composed. He and most of his co-religionists like
to represent their compositions as in some way or other
connected with Anûshîrwan and his wise wazir Buzurj-
mîr, besides in most cases as being translated from
the Pahlawi. This is only an editorial form. Authors
dressed up their compositions in a garb of venerable
antiquity, in order to impress more strongly the minds
of their readers. The person of Anûshîrwan was
particularly adapted for such purposes, as he was con-
sidered and esteemed as one of the brightest ap-
pearances in antiquity, not only by Zoroastrians, but
also by all Muhammadans.

The present treatise is an essay of a learned Zoroastrian, who, probably at the
time of Ibn Sinâ, wished to justify the Zoroastrian
system of cosmogony, etc., in the same scientific method
which was en vogue at that time, i.e., on the basis of
the doctrines of Greek philosophers.

Title: حامدیه مسعودی سالسلا ذریه نام آراپرده زردشت
پوشح آن‌شیروان که اوا کسری بر زرده نام کرد است

Beginning of the introduction:

بناه بزاسان جان اخشر روزان صدنس کود کریزه
که من از افسانه و زارد کوشرن از ساسانیان و
اریان نیکی کار و یازد پیان داکر حسوس به تباد
ساسانیان که اوا ان‌شیروان کوید خوان و در پیش خود
نشاند و فرود که دانای ایران که از پژوهش است پیر
شد است ولی همچون ازیاد ننی آید واز از تو باقی
شکاری یزد و نما بندید که ترتیبی بردارم گفتم
اسبیاری اخشر از دیدگاه زردشت که پیگیرم مائین است
و دانست این که آبان به مهم دانشور دشر است که
اخرین چندی سریست که بارسی نه بزاس پهلوی
دوهم شاهر همد فراستن به دست واند آن زرده

Beginning of the text:

کیست هی بندید یکی و به نهاد در مسن ابیون که
جمه ورامان نموده هامان آزاد و برداش و خداوند
و جهان واد و آان و امیش ویزه هامان که به‌ستی چرخه
و افسانه و باند می‌بودند و بعید آوردند از
ازخ چارآگاه دری
همان و زرده دانه هامان مانند خویشند میان ستاره

As to the meaning of زرده—both readings
occur—we cannot account for it from Arabic or Persian.
On ff. 83–86 it is used as a heading, like داری، دار، etc.,
and on fol. 82a, l. 21, we read: زردشت میکروان که آنچه
دورن دوئه نوشته ام راه خدا

On fol. 80b, l. 14, the author quotes
Afrotozeri Persepolitanum, qui tempore Alexandri vixit. 2 Several times the
word ‘Zand’ is quoted: fol. 82a, lim. antepen. در
زنده نوشته یا;

On fol. 82a, last line, follows the appendix, containing
a report of a treatise of a Dîhâkân, addressed to
Anûshîrwan; it is of general parenetic contents.

Beginning:

دهقان فرمان نتید (fol. 82b)
تباد ساسانیان نامه درازی نوشته بوک چمرها دو نار
وس بار و آچی و ساخته چمرها دو نوشته بوک این بوک کو
ای باند، باندک روان مرغیست از چرخهای ایوان که
بالایی چرخه و خواشی اوی چیزها نبست که میان
مردم آن

The order of the leaves is as stated above; between
ff. 81 and 83, 86 and 82 there are gaps. On fol. 82b is
the end of the work.

XV. Kitâb-Uthululjiyâ (Arabic), Arabic, on
ff. 87b, 89, 90, 99a–132b.

Commentary on the Liber Theologica, ascribed to
Aristotle; v. Wenrich, p. 162, 162. This commentary
was composed by Porphyrius Tyrius; it was translated into
Arabic by Abu-almusin bin Abûalifâ Alhâmi Ahâ'im.

As to Porphyrius, comp. Wenrich, p. 286, where this
commentary of his is mentioned. Ibn Sinâ's com-
mentary on the same book is extant in Marsh. 536
(taken from his translation); v. Uri, p. 214.

Beginning:

-علی مکتیب اشرف اولی لکمکا و اقبالی--
المکت (مکت) الکنادا لک напی و کتاب اساطیرالفصلس
لدوزیه می گو شی خوار و دریوی فرمؤسی و دریوی
و تابعه الدرویه عبد المطلبی بن عبد الله بن-

In the following line Alkindi is mentioned.
On ff. 89, 90, and 99 follows a statement of the
contents.

Fol. 89b, l. 2: ذکر رکورد السائلات التي وعد المکت
بالکنادا عنها فک کتاب الدوزیه و هو القول فک رسومی

It is divided into ten:

1. on fol. 99b; 2, on fol. 101b; 3, on fol. 105b; 4, on fol. 105b; 5, on fol. 109b;
6, not extant; 7, on fol. 114b; 8, on fol. 116b; 9, on fol. 125b; 10, on fol. 130b.

Of the first three leaves only pieces are extant, all
the other leaves are greatly injured, at the top as well
as in the middle; less so towards the end.

1 This heading المکت در المکت is not in its right place here, as
the first مکت actually begins on fol. 99b.

3 K 2

1 Johnson, Persian Dictionary, explains: ‘ژرده’ the vertebrate
of the back; an elegant elocution.
XVI. Maqālaṭ-li Theophrastus (مقالة لثورفراطس), Arabic, on ff. 92b-95b (all pieces of leaves with very few entire lines).

Fragments of an Arabic treatise of Theophrastus; another title than that above given does not appear.

Beginning: —

An Arabic treatise on the combination of the views of Plato and Aristotle, by Abū Naṣr Muḥammad bin Muḥammad Al-Fārābī, who died a. h. 339 = A.D. 950, 951.


Beginning: —

XLVII. Multaqaṭ (ملتقاط), Arabic, on ff. 96 and 97.

Fragments of three pages of Arabic text, at the end of which is written: —

Whether the three pages seem to form a part of a collection of sayings of a philosopher, see fol. 96b: —

And the leaves: —

An Arabic treatise on the combination of the views of Plato and Aristotle, by Abū Naṣr Muḥammad bin Muḥammad Al-Fārābī, who died a. h. 339 = A.D. 950, 951.


Beginning: —

As the upper part of fol. 139 is greatly injured, we cannot state whether these two leaves are connected, or whether something is wanting between them. Imperfect at the end.

XX. Risālāt (رسالة), Arabic, on fol. 146a, six lines.

Fragment of the end of a philosophical treatise in Arabic. It is called Risālāt.

End: —

And the following: —

A speech in Arabic addressed to Alexander by Plato. Title: —

Risālāt Ḥakim, Arabic, on fol. 146a-148b.

An Arabic treatise on the combination of the views of Plato and Aristotle, by Abū Naṣr Muḥammad bin Muḥammad Al-Fārābī, who died a. h. 339 = A.D. 950, 951.


Beginning: —

As the upper part of fol. 139 is greatly injured, we cannot state whether these two leaves are connected, or whether something is wanting between them. Imperfect at the end.

XXI. Khūṭbat (خطبة), Arabic, on fol. 146a-148b.

An Arabic treatise on the combination of the views of Plato and Aristotle, by Abū Naṣr Muḥammad bin Muḥammad Al-Fārābī, who died a. h. 339 = A.D. 950, 951.


Beginning: —

As the upper part of fol. 139 is greatly injured, we cannot state whether these two leaves are connected, or whether something is wanting between them. Imperfect at the end.

XXII. Risālāt fi-bayāni-‘alamayi-alruhani wa aljam’i (رسالة في بيان عالم الروحاني والعالمي), Arabic, on fol. 149a-150b.

A similar treatise in Arabic, the author of which is called the sheikh al-yunani ‘the Greek Shikhs’ (probably Plato). It treats of the soul.

Beginning: —

As the upper part of fol. 139 is greatly injured, we cannot state whether these two leaves are connected, or whether something is wanting between them. Imperfect at the end.
PHILOSOPHY.

able to obtain of this noble treatise, and I hope to God that I may obtain the whole of it." So wrote Shaikh Bahá’-’al-din at the end of this treatise,' etc.

XXV. Risálat (مکالات), Arabic, on ff. 165b and 168; both greatly injured at the top.

Fragment of an Arabic treatise on theological subjects, arranged in questions and answers, the author of which is not mentioned.

Beginning: "لا يوجد حرف الشكرين، والصلاة علي إله أنشأكم بذلك في كتب الله رزق العالم.

End of the treatise of the Greek Shaikh. An owner (of this copy) had copied this treatise (!) from a copy full of blunders, so that scarcely a single correct word could be found in it."

XXIII. Kitáb al-nawáinis (كتاب النوايني), Arabic, on ff. 150b-152b and ff. 133-137. Ff. 150-152 are injured at the top.


Title: مکالات

The title seems to be ‘أقلم السؤال في السم’ (أقل السؤال في السم), that is, to judge from the following passage of the preface: ‘وقد سئلتنا نقل السؤال في السم لصالح ذات السؤال بعد ما استطعنا.’

The first question is an attempt to explain the Phœnixe of Magnetism.

XXVI. Makalat (مکالات), Arabic, on fol. 166; injured at the top.

Fragment, being the end of an Arabic treatise (مکالات) on mathematical and physical subjects, divided into three fasls and chiefly based upon Aristotle.

Comp. 1. 10 on fol. 166a: "وذلك في الفصل الثالث من: هذه المقالة عند تفسيرها ما قال ارسطواليس فيه.

Similar passages in ll. 14, 16, and in the last line; fol. 166b, l. 20.

We give the following passage from the middle, beginning of fol. 166b: "فإنما البيان الذي للطبيب: أن يحارب وهكذا نقل آدم عن السما الذي لا يكثر من هو في ذكر ومفهوم العالم.

وكتوبنا في حوار تأديب النهاية بالعقل، وفوق بيان: ذكر الشر قصص الله تعالى.

Originally it was written thus: "رسالة انتم لا يتبع من هو في ذكر ومفهوم العالم.

الإله وكسوة في حوار تأديب النهاية بالعقل، وفوق بيان: ذكر الشر قصص الله تعالى.

End: "فإنما الآن المعرفة بالسماء فإن حذرها هو: عن

انعكاس المصير عن علم مصفل متکافث مستوى اللون

الي السماء وقد تكوننا في هذين الأطراف، في أسئلة

لا نجيب إذا كان اقترنت لائه عام، ولما تكرر

ارتباطها لإثبات لم يتم وسهولة تدبر من

الموضوع المذكور، فإنه يتناول ما تقول في هذه الآلا في هذا

الáticas بعد أن نقلنا عن اللغة السريانية إلى

اللغة العربيّة فلا يبكي به تأديب المعنى، وحافظ معاي

الله أُذ من الفراء من في رمضان سنة ثالث وربع.

والنافل من الدرجة العلوية.

Copied in Ramadán, A.H. 1043 = A.D. 1634, March.
XXVII. Ta‘līk ( التالي), Arabic, on ff. 166b and 169a; a few lines, greatly injured.

Fragment of a note of Abū-alfaraj (Gregorius Bar-Hebraeus), who died a.h. 685 = A.D. 1286; see Wüstenfeld, Geschichte der arab. Aerzte, p. 145.

Beginning of the treatise on theological subjects, imperfect both at beginning and end. The single headings are in another hand, and the treatise on theology is followed by a few lines of the New Testament.

To give means for identification we transcribe the following passage, on fol. 167b:—

It seems to be complete according to the end: تَمَتْ رُبُّ الْأَوْلى أَوَّلَ الْأَوْلَى

It is in cursive, small Nastalîk, almost entirely devoid of diacritical and vowel points; size, 11½ in. by 6½ in.

[Ouseley 387.]

1424

Siyyar-almulūk (سير الملك).

A compendium of politics, containing maxims of the supreme government and administration of a country, and advice for those who are entrusted with it; copiously illustrated by historical excursions. It was composed by Niẓām-almulk, the wazir of Alp Arslan and Malikshāh, and styled both Siyyar-almulūk and Siyyar-almulk.

Abū 'Alī al-Hasan bin 'Ali, the first who bore the title of Niẓām-almulk, was born a.h. 1408 = A.D. 1017, 1018, and assassinated a.h. 1424 = A.D. 1022.

Prefixed to it is a short general introduction, beginning: 

... Siyyar-almulūk (سير الملك).

The editor states that in a.h. 484 Sultan Malikshāh ordered Niẓām-almulk, Sharaf-almulk, Majd-almulk, and others, to compose a work on general politics, with special regard to the dynasty of the Saljuks. Of those compositions offered to him, he considered that of Niẓām-almulk the best. It was divided into fifty fasls, the headings of which are enumerated. After this (fol. 5) he proceeds to report that Niẓām-almulk had composed his book extempore, in thirty-nine fasls, in a summary way, but that he afterwards, on account of that distress which he had to endure from the enemies of the empire, added eleven other fasls to his work. When Niẓām-almulk was about to start for Baghdad, he entrusted the book to Muhammad. But the latter did not publish the book till after the death of the author, 'til now, when justice and religion have gained strength through the long life of the lord of the world. 'God may preserve this dynasty till doomsday!'

This 'lord of the world' is no doubt identical with the Sultan praised in the kāshidah at the end (on fol. 298b sq.), viz. Malikshāh's second son, Ghiyāth-âlîn Muhammad, the brother and rival of Barkiyārūk, after whose death he ascended the throne in a.h. 498 = A.D. 1104.

The work itself begins on fol. 5b: فَصِلْ أَوْلِ الْأَنْدَر

It contains twenty-eight fasls, being based chiefly on verses of the Koran and on physical doctrines, probably derived from Greek sources.

This may have been written by the hand which wrote ff. 1–40 of the preceding Ms.; the exterior, paper, and size are essentially the same. Perhaps this is one of Ibn Sīna's treatises on the same subject.

1423

Fi ma‘rifati-almal (في معرفة النفس).

An anonymous philosophical treatise 'on the knowledge of the things of the soul and on the future world.'

Beginning: ... Būzraz, and within forty years from the death of his father, and afterwards, and in old age, a monk, and under the influence of the Arabic philosophy of his day, he composed, the first of his works, the "Majd-almulk,"

... "Majd-almulk," and "Al-Dīnār.

It contains twenty-eight fasls, being based chiefly on versification of the Koran and on physical doctrines, probably derived from Greek sources.

This may have been written by the hand which wrote ff. 1–40 of the preceding Ms.; the exterior, paper, and size are essentially the same. Perhaps this is one of Ibn Sīna's treatises on the same subject.
book we find at the end, on fol. 208a, l. 3-fol. 208b, l. 3. It must be noticed that this note is not by the copyist, Muhammad, but by somebody else who is not mentioned. He states that Malikshāh was extremely pleased with the work of Nizām-al-mulk, though it was very short and concise; that after this the author began to complete his work, and having done this he made a last revision of it, adding and revising; that in A.H. 485, when he was going to start for Baghhdād, he entrusted the book to Muhammad Nāṣik (the transcriber), ordering him to get it copied nicely, so that in case anything should happen to him his majesty might profit by it.

Then follows the colophon:

بيعم فerman امر صاحب كيسم الى جمال الدين عورع الإسلام فكر الأمر لترجمه نصه
علمون اين دفتر تجربين تجربين اكره، أب لوى عيد البحر بين عهد الرحمن بين عهد العبدين في ماء جبرئيل سنة 441

("This book is written by the order of Alp Janal-al-din, etc.—God preserve his highness, in a hurry by Ibn 'Abd-alrahman bin Hajir, in the month Muharram, A.H. 564." A.D. 1168, October.)

This colophon, however, must have been transferred from another MS., as the present copy is scarcely more than two hundred years old; the same subscription appears in the Brit. Mus. copy.

Lastly, as an appendix on fol. 208b, l. 6-fol. 211 (end), a kaṣīdah in praise of Sultan Muhammad bin Malikshāh.

Title: این قصیده در وصف کورد ومدغ سلطان سعیت: محمد بن ملکها کرد قصیده

Beginning:

اجزیرت این کتاب یا ترکه لون
دای باغ جانفری بر از لون لون

Part of this poem is wanting (fol. 209). The rest is again by a different hand. Last verse:

پای تو داد دوئل و بورد در حفر
جفت تو داد نامرد و افتاد سفر

Then follows another colophon, giving the name of the author, but no date.

For information about the historical events connected with the author, we refer to G. Weil, Geschichte der Chaliphen iii. p. 133 sq.; about Sultan Muhammad, ib. p. 143 sq. See besides H. Khalifa iii. pp. 638, 639, who gives A. H. 469 as the date of its composition, and tells us of another reduction of the work in fifteen fasils, made by Ayyamani; the number of the chapters of the original work he states to be thirty. A full account of the work and its fifty fasils is given in Rieu ii. pp. 444-446; see also Mélanges Asiatiques v. 236 and vi. 114, etc.

Ff. 211, l. 12; it seems to have been written by different hands, partly in Nasta'liq, partly in Shikasta, on the whole not very carefully; the paper, however, is the same throughout; size, 5 in. by 31 in.

1425

Another copy of the same work.

It contains the same introduction about the origin of the work, but not as the report of the copyist Muhammad. Here the Bātūnis are named as those who killed Nizām-al-mulk on his way to Baghhdād (fol. 1b, l. 5)

The same conclusion as in the previous copy we find on ff. 142b; here the book is called سیاست وسر بالملك. The kaṣīdah about Sultan Muhammad bin Malikshāh is not added here.

Dated the 23rd of Muḥarram, A.H. 1198=A.D. 1783, December 18.

Ff. 142, l. 15; Nasta'liq; size, 8½ in. by 7¾ in. [Ouseley 178.]

1426

Naṣīḥi-i Nizām-al-mulk (نماذج نظام الملك).

A treatise on the duties of wazirs and those who administer governments, a work of the same kind as the preceding sermon al-mulk, and compiled from the same Naṣīḥi-al-mulk's papers and admonitions, which he addressed to his son Fakhr-al-mulk (assassinated A.H. 500=A.D. 1106, 1107), for one of his descendants, viz. Amir Fakhr-al-daulah wa-ala'din Hasan bin Amir Tāj-al-millah wa-ala'din Hasan bin al-shaikh Imam-al-din, whose full genealogy up to his great forefather, Nizām-al-mulk, is given on fol. 218b, l. 9 sqq. It was apparently compiled in the second half of the ninth century of the Hijrah. Comp. Rieu ii. p. 446; Mélanges Asiatiques vi. 115; and Elliot's History of India vi. p. 485 sqq., where extracts are given.

This treatise, which is also styled رسایای نظام الملك contains:

The editor's preface, on fol. 217b.

An introduction on Nizām-al-mulk's life, etc. (درپیان احوال و اعمال), on fol. 219a.

And two chapters, viz.:

فصل اول در تحریص فردزید بر ترک و زوران آت نام (a description of the dangers of the waziris) and advice to his son to give up that employment), on fol. 221b.

فصل دوم در آداب و زورات و شرائط آن (on the duties of the wazir), on fol. 232b.

Beginning: شرائط فردزید بر تاریخ را اکانتاسبان: خود دین نظام الملك از حکمت کامله آت آت.

Copied A.H. 919=A.D. 1542, 1543, by Pir Muhammad ibn Manlanā Muhammad. Very much worm-eaten. On the binding there is given as title of this treatise: نصیحۃ الوزیر.

Ff. 217-251, l. 21; Nasta'liq; illuminated frontispiece; size, 8½ in. by 5½ in. [Fraser 251.]

1427

Another copy of the same.

The editor's preface, on fol. 1b.

Introduction, on fol. 5b.

First chapter, on fol. 11b.

Second chapter, on fol. 36b.

Dated the 16th of Şafar, A.H. 1198 (twenty-fifth year of Shaḥ 'Aṭā'am's reign) = A.D. 1784, January 10, by Daulat Singh in Dīhlī. By the same hand which wrote
1428

The same.
Introduction, on fol. 239a.
First chapter, on fol. 244a.
Second chapter, on fol. 265a.
No date.
Ff. 237-300, ll. 15; clear and distinct Nasta’lik; size, 9½ in. by 5½ in.

[Fraser 115.]
PHILOSOPHY.

Copied in the month Shawwal, A.H. 1032 = A.D. 1623, August, by Muhammad alkâtîb.

Fol. 19, three sentences on each page; the Arabic text written in Naskhi, in letters of blue and gold alternately; the Persian paraphrase written in Nastâlîk in ink; illuminated frontispiece; size, 8½ in. by 6 in.

[Ouseley Add. 25.]

1433

The same.

Another, but incomplete, copy of the same edition as the preceding one, written by the celebrated penman, 'Abd-al-kâdir al-hujainî, A.H. 976 = A.D. 1568, 1569.

This copy contains only seventy-four sentences in the following order:

Sentences 1-39 (on ff. 8b-12b) = 1-39 in Fleischer,
40-43 (on ff. 12b and 13b) = 40-51 in Fl.
44 and 45 (on fol. 16b) = 90 and 91 in Fl.
46-49 (on ff. 16b and 17b) = 52-55 in Fl.
50 and 51 (on fol. 17b) = 88 and 89 in Fl.
52 and 53 (on fol. 17b) = 93 and 94 in Fl.
54 (ib.) = 96 in Fl.
55-62 (on ff. 18b-19b) = 80-87 in Fl.
63-66 (on ff. 19b and 20b) = 56-59 in Fl.
67-70 (on ff. 20a and 20b) = 68-71 in Fl.
71 (on fol. 20b) = 92 in Fl.
72 (ib.) = 100 in Fl.
73 and 74 (on fol. 21b) = 98 and 97 in Fl.

There are consequently missing in this collection, Fl. 40-47, 60-67, 72-79, 95, and 99.

Ff. 8b-21b, three sentences on each page; the Arabic, in Naskhi in letters of gold; the Persian, in ink in beautiful Nastâlîk; most splendid frontispiece; the first two pages luxuriously ornamented; smaller illuminations throughout; size, 9½ in. by 6 in.

[Ouseley Add. 18.]

1434

The same.

Another, still more incomplete, copy of the same, containing (in spite of the title on fol. 1b), only sixty-six sentences in the following order:

Sentences 1-39 (on ff. 1b-8b) = 1-39 in Fl.
40-42 (on fol. 8b) = 48-50 in Fl.
43-47 (on ff. 9b and 9b) = 41-45 in Fl.
48-50 (on fol. 9b-10b) = 84-95 in Fl.
56 (on fol. 11b) = 96 in Fl.
61 (on fol. 12a) = 96 in Fl.
62 (ib.) = 100 in Fl.
63 (ib.) = 90 in Fl.
64 (on fol. 12b) = 82 in Fl.
65 (ib.) = 81 in Fl.
66 (on ff. 12b and 13b) = 97 in Fl.

There are consequently missing in this copy, Fl. 40, 46, 47, 51-80, and 83. Copied by Nasîr-al-dîn al'âlawn of Shirâz, A.H. 970 = A.D. 1562, 1563.

Ff. 13, three sentences on each page; the Arabic, in Naskhi in gold; the Persian, in Nastâlîk in ink; beautiful frontispiece; coloured ground and margin; small illuminations throughout; size, 9½ in. by 6½ in.

[Laud Or. 212.]

1435

Akhlaq-i-Nâsirî (أخلاق ناصري).


Introduction, on fol. 1b, beginning: حمد الله

مذبح فد العَائِل للفت حضرت غرِّب مالك المكي خادم که نجیب‌النگ دریو فرحاً اولی اله

First chapter, on fol. 6a, 'the cultivation of character,' on fol. 6a, in two kismas; in seven faîss, and in ten faîss.

Second chapter, on fol. 12, 'the management of the family,' on fol. 68b, in five faîss.

Third chapter, on fol. 84b, 'the management of cities,' on fol. 84b, in eight faîss.

This copy was made by 'Abd Muhammad ibn Maḥmag Muhammad, A.H. 949 = A.D. 1542, 1543. The work was edited at Lahore, 1865; at Lucknow, 1869 (see Tribunier's Record, No. 25, p. 85); at Bombay, A.H. 1267; and at Calcutta, A.H. 1269.

Ff. 1-123, 111, 14; clear Nastâlîk; illuminated frontispiece; worm-eaten; size, 8½ in. by 5½ in.

[Fraser 251.]

1436

The same.

Introduction, on fol. 1b.

First chapter, on fol. 11a.

Second chapter, on fol. 17b.

Third chapter, on fol. 222b.

Dated the 29th of Muḥarram, A.H. 1058 = A.D. 1648, February 24.

Ff. 331, 11, 14; Nastâlîk; illuminated frontispiece; size, 10½ in. by 4½ in.

[Walker 92.]

1437

The same.

Introduction, on fol. 1b.

3 L
First chapter, on fol. 10a.

Second chapter, on fol. 13b.

Third chapter, on fol. 16b.

Dated the 22nd of Dhû-alhijjah, in the thirty-eighth year of 'Alamgir's reign, i.e. A.H. 1105 = A.D. 1694, August 14. The MS. was bought at Sotheby's sales, August 15, 1884. A former owner was the Rev. George Keene (1803).

Ff. 239, ll. 14: good, clear Nasta'lik; the last forty or forty-five leaves more or less worm-eaten; size, 8½ in. by 4½ in. [MS. Pius, d. 7.]

1438

The same.

Introduction, on fol. 1a.

First chapter, on fol. 9b.

Second chapter, on fol. 159a.

Third chapter, on fol. 193b.

On fol. 286b there is the following colophon: نماذج أخلاقي ناصرى من تعصف أبو على أحمد بن مهدى نمرس طوسى قال: الله سر الصغر بين بؤز الشم بأيتى غزه شر بجميع الكبائر منع عاد الديد هدايت الله وله سيد فتعمى في عهد مهدى شاء بإدماه غالب سنة 54 جلاوس ولا توزير ديمت.

This copy was consequently finished by Sayyid Hidâyat-allah, the son of Sayyid Fath-'Ali, the 1st of Habîb-ali Khânî, in the ninth year of Muhammadshah's reign, i.e. A.H. 1140 = A.D. 1727, November 16.

This MS. is collated, and has many explanatory notes on the margin of the first leaves.

Ff. 286, ll. 13: large Nasta'lik; size, 8½ in. by 4½ in. [Ouseley 10.]

1439

The same.

Introduction, on fol. 1b.

First chapter, on fol. 8a.

Second chapter, on fol. 91b.

Third chapter, on fol. 222b.

This copy is not dated; it is likewise collated throughout, and the margin has occasional explanatory notes, especially on the first leaves.

Ff. 166, ll. 17: careful Nasta'lik; size, 11½ in. by 6½ in. [Ouseley 393.]

1440

The same.

This copy is a little defective at the beginning, the first page being missing. The initial words correspond to Ouseley 393, fol. 1b, l. 9, so that about eight lines are wanting altogether.

First chapter, on fol. 5, last line but one.

Second chapter, on fol. 98b.

Third chapter, on fol. 122b.

Copied in the thirty-first year (probably of 'Amalgin's reign = A.H. 1900, A.D. 1687, 1688). Occasional explanatory notes and various readings on the margin.

Ff. 181, ll. 15: very careless Nasta'lik, not seldom like Shikasta; worm-eaten throughout; size, 8½ in. by 4½ in. [Hunt, 811.]

1441

The same.

This copy is rather defective at the end, breaking off in the eighth fasti of the last chapter with the words دیلہی این آتشک: عادل....

Ff. 189, ll. 17; Nasta'lik; size, 9 in. by 5½ in. [Pococke 61.]

1442

The same.

This modern copy, which was finished by Mir N'imat-allah the 21st of Rabî'-al-thâni, A.H. 1217 = A.D. 1802, August 21, is also a little defective at the end; its last words correspond to the seventh line of the last page of the preceding copy (Pococke 61).

Introduction, on fol. 1b.

First chapter, on fol. 8b.

Second chapter, on fol. 168b.

Third chapter, on fol. 13b.

Collated. Occasional notes on the margin.

Ff. 168, ll. 15; two illuminated frontispieces on the richly ornamented first two pages; all the other pages surrounded by small gold stripes; an ornament besides on fol. 198b; marginal notes on some of the first leaves, probably written by Sir Gore Ouseley; Nasta'lik; size, 10½ in. by 6½ in. [Elliott 7.]

1443

Sharîh-i-Akhlah-i-Nâshiri (شرح اخلاقي ناصرى).

The first portion of an anonymous Persian commentary of a very detailed character on the 'Akhlah-i-Nâshiri.' This copy comprises only the introduction and about two and a half pages of the first kism of the first chapter, beginning:

قَوَلَحَد جَعْفَرُ بنُ عَبَّاسُ رَضِيَ اللَّهُ بَيْنَ يَدَيْنَا لَنَفَضَّلْنَا

اشتقاق حید جعفر است و حمد بن موسى بن أوزا بن طاه

The last words of the original, which are explained in this copy, are Occult Nâzîrî Khânî, corresponding to Ouseley 393, fol. 13b, l. 1.

Glosses and additions occasionally on the margin. Fol. 155 is a mere repetition of fol. 154, and may simply be omitted. Fol. 208 must be put between ff. 212 and 213. The copy breaks off suddenly on fol. 214b. No date. A seal from A.H. 1194 = A.D. 1780, at the foot of the last page.

Ff. 214, ll. 19; careless Nasta'lik; worm-eaten and frequently injured; size, 8½ in. by 5½ in. [Hunt, 628.]

1444

Tadhkirat-almuta'ddin (تذکرۃ المتعذّبین).

A short treatise on ethics and practical philosophy (رساله در حکمت مشتمل در مکاتیب اخلاقي و خاصیت آداب), by an anonymous writer, apparently based on—or rather abridged from—the 'Akhlah Nâshiri, in a mu'kaddimah, three mahâlas, and a khâtîmah. Mu'kaddimah, on fol. 9b; در تعريف حکمیت و اسماء او: Makâlah I, on fol. 13b; در کسب و حفظ اخلاقی: Makâlah II, on fol. 16b: در تدریس منزل: Makâlah III, on fol. 20b:
The order of the leaves is this: ff. 14a, 13b, 13a, 12b, 12a, 11b, and 11a.

Another copy of the same treatise, the correct title of which is روا تحفيذ نامه, is described in Rien, ii. p. 830b, No. XXIII.

IV. Short treatise on the philosophical meaning of the terms جزء ('juz̄') and جزء ('juz̄').

Title: رساله أخرى منه نفس الله رود.

Beginning: بدأنا نقسم في نقل فضل جزء والجزء موجود بس

The order of the leaves is this: ff. 11a, 10b, and 10a.

V. A treatise on similar subjects.

Title: رساله أخرى منه.

Beginning: ويتابعنا بهذا طريق: دل عزيز نفس شرعت مستعد والرسول نقضه فتول يندر الخلاف.

It is divided into five fasles; on ff. 15a, 16a, and 17b.

At the end, on fol. 17b, a note (without any diacritical points whatever) on an intercourse between Khwājah Zain-aldin Lisānī and the author of the preceding treatise, Afdal-aldin Kāshi; a second note of philosophical contents.

Besides there are two treatises of similar contents, both imperfect at the beginning, written on the margin:

(1) Beginning: در جواب نوشتته صاحب سعيد مجد.

(2) Beginning: ختمه نام نحسية را كه آثاره هر.

It is formed originally part of Ouseley 95 (No. 1425 in this Catalog), being identical in writing, paper, and size. [OISELEY 387.]

1446

Cīhil Majlīs (چه‌ال مواقیف).

Forty conversations, a work on practical philosophy, by Jalāl-aldin wa aldin Amir-i-Iṣkāl bin Sābik of Sijistān, containing the expositions of his teacher, Shai'kh 'Ali-aldin of Sinmān, who died A.H. 736= A.D. 1335, 1336, on various moral and theological subjects. The author noted down all the admonitions and precepts of his spiritual guide, that they might not slip his memory in the long run of time.

The order of the leaves is this: ff. 14a, 13b, 13a, 12b, 12a, 11b, and 11a.
Nigāristān (نگارستان).

A work on practical philosophy, entitled Nigāristān (quite distinct from the other two works with the same title, in Nos. 337-340 and 1362, 1363), and composed by Mu'in-aldīn ṣafarā'īni ajnawānī for the Sultan Abī Sa'id Bahādurkhān (who reigned A.H. 716-736 = A.D. 1316-1335), A.H. 735 = A.D. 1334, 1335; comp.

H. Khatīb vi. p. 381, No. 13981, and Rieu ii. p. 754. It is divided into seven books.

Introduction, on fol. 1b, beginning: حمد و سبب حدادان را که گفتیش از سمط بدایت متدر می‌آیند.

First book, (having a fly-leaf) (beginning), on fol. 11a.

Second book, (beginning), on fol. 35a.

Third book, on fol. 56a.

Fourth book, (beginning), on fol. 74a.

Fifth book, on fol. 117a.

Sixth book, (beginning), on fol. 142a.

Seventh book, on fol. 162a.

Many corners injured. This copy is dated the 15th of Ramadan, A.H. 971 = A.D. 1564, April 27, by Kutb-aldīn Hujjat bin Fir Ahmad of Kirmān.

Fol. 194, ill. 24; small Nasta'liq; size, 8½ in. by 5½ in. [Elliott 279.]

1448

The same.

Another complete copy of the same, beginning: حمد و سبب حدادان را که گفتیش از سمط بدایت متدر می‌آیند.

First book, on fol. 17a, last line; second, on fol. 54a; third, on fol. 81b; fourth, on fol. 113b; fifth, on fol. 179a; sixth, on fol. 216b; seventh, on fol. 255a.

Both the date and the transcriber's name are effaced.

Fol. 253, ill. 17; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [Fraser 186.]

1449

The same.

A third and rather defective copy of the same, breaking off in the midst of the seventh book. The first line, on fol. 254a, agrees with Elliott 279, fol. 171b, ill. 19 and 20; but the remainder of that last leaf is entirely different.

First book, on fol. 12b; second (headed here, در زهد و تقوی), on fol. 41b; third, on fol. 70b; fourth, on fol. 78b; fifth, on fol. 143b; sixth, on fol. 170b; seventh, on fol. 217b.

In a rather illegible English note on the first page there occurs the date 1649.

Fol. 254, ill. 17; excellent Nasta'liq; size, 10 in. by 6¼ in. [Maim 397.]

1450

Kunjūz-alwadi'at min rumūz-alharaj'at (kusūr al-wadi'at)

A very elaborate Persian paraphrase of, and detailed commentary on, the famous ethical work, گنبد دلی (گنبد, usually called al-rāhiḥ ališfāhi, who died A.H. 502 = A.D. 1108, 1109; comp. G. Flügel iii. p. 271). This Persian adaptation was made during the reign of Abū-al-fāwars, Sultan Shajar al-munāfiq (who reigned A.H. 760-786 = A.D. 1359-1384). see fol. 10b, l. 19 sq., and contains:
1. A long introduction on the creation of sublunar and superlunar things, on the First Kings, the different classes of men, etc., beginning on fol. 1b:

أحس كلامه كأنه ترجمة انوار مالية أن لتكون أرباب

The work itself, which begins on fol. 16b thus:

لله العظيم و سلام عليه .. أما مع هكذا

2. The introduction, and is divided into ten chapters (باب).

It is divided into ten chapters (باب).

Chapter I, on fol. 3b, faith.

II, on fol. 16b, duties of worship.

III, on fol. 44b, noble character.

IV, on fol. 55b, rights of parents, etc.

V, on fol. 72b, laws of state.

VI, on fol. 95b, spiritual government.

VII, on fol. 112b, obedience.

VIII, on fol. 138b, thanksgiving.

IX, on fol. 170b, forbearance.

X, on ff. 196b–225v, overbearing, wrath, hatred, humility, and forgiving.

This MS is not dated. It is carefully written, and bears many emendations on the margin. Each page is circumscribed by a gold border, and the first page has a gold vignette.

[Ouseley 92]

1452

The same.

Another, rather injured, copy of the same work, finished by 'Abd-alrahim Badakshi, on the 4th of the first Jumadil, A.H. 1030 = A.D. 1621, March 27, in Ahmadabad: نجام شد كتاب ذخيرة الملوك بترجمة عربية. A Persian commentary on Sa'd-al-din Mas'ud bin

At the beginning the bottom of the leaves has greatly suffered (from wet it seems); here some small portions of the text are entirely torn off.

[Ouseley 204]

1453

The same.

Another incomplete copy of the same, breaking off in the last chapter with the words, وروى سبأ رضمة .. روين لينه ..

Chapter I, on fol. 2b; II, on fol. 15b; III, on fol. 49b; IV, on fol. 50b; V, on fol. 68b; VI, on fol. 90b; VII, on fol. 106b; VIII, on fol. 129b; IX, on fol. 156b; X, on fol. 180b.

[Marsh 540]

1454

Shahr-i-tahdhib (شرح تدزيب).

A Persian commentary on Sa'd-al-din Mas'ud bin

1 For originally was written سنتين, but afterwards cancelled and put above it.
The author's name appears on fol. 2a, ll. 8 and 9; the title on fol. 3, l. 9. It is divided into ten files (No. 619 in the India Office Library has eleven), twenty aml, four volumes, and one volume. The ten files are:


4. By Bīḍārī: al-Nūr, pp. 147, 149.


The four natījās are:


4. Bīḍārī: al-Nūr, pp. 147, 149.

The latter half of this copy has the headings and footnotes left blank. A full index, written by a modern hand, is also present.

Fraser 166.

Lawāmī‘-alishrāk fi makārim-alakhlāq

A work on ethics by Jallāl-aldīn Muhammad bin As‘ād al-śādiqī al-dawawī (died A.H. 908= A.D. 1502, 1503); see No. 1298, 1 in this Catalogue, dedicated to Sultan Hasan Beg Bahādur Khān, and entitled, Lawāmī‘-alishrāk fi makārim-alakhlāq, or simply al-khadāli alakhlāq; see the colophon in the following copy, and J. Anwer, p. 62. Comp. also H. Khalifa i. p. 202, and v. p. 341; Riču i. p. 442 and 444, etc. It contains the same three chapters as the Alkhālāk-ī-Nāsīrī (see above, Nos. 1435-1442), on which it is chiefly based.
PHILOSOPHY.

The same.
No date. Beginning the same as in the preceding copy.
Fr. 204, ll. 11; very clear and neat Nasta'lik; size, 8 in. by 6 in.
[Marsh 497.]

1462

The same.
No date. Beginning: حضرت بادشاى على الأباطال آخَرِ.
Fr. 129, ll. 16; Nasta'lik; size, 9 in. by 4½ in.
[Marsh 252.]

1463

Risâla-i-Akhlaq-i-Humâyûn ( رسالة الأخلاق همدون).
A treatise on ethics, arranged in tables like those of geography and astronomy, compiled and translated from other works, especially the Ethics of Abu 'Ali Ibn Miskawaih, and the treatise of Abû 'Ali Ibn Miskawaih, translated into Persian by Ikhtiyâr al-ḥusûnî (probably identical with Ikhtiyâr bin Ghiyâth-aldîn al husûnî, the author of an Arabic collection of traditions and sentences, styled as-Sâbî an-nabî bi jami' al-ahdab, composed A.H. 897 = A.D. 1492, when he lived as magistrate in Harât; comp. G. Fâlger l. p. 386 sq.) It is divided into three kûns, each of which has subdivisions, viz., تاء-الحَث, etc., all together arranged in form of tables.

Kaṭhîn 'awâz' dar sañāḥib ixtihâb axlaq, on fol. 4a.
Kaṭhîn du²lr dar tadharîray 'amâl, on fol. 16a.
Kaṭhîn suyûm dar bismarîyya wa mmâla 'alî, on fol. 18b.

In the preface Sultan Husain is highly praised, and Sultan Bâbar is also mentioned with many flowery epithets.

Beginning: طغرى سعادت خسروان علیشنان دار الملك همدون کتابی حضرت بادشاى على الأباطال آخَرِ...

Copied A.H. 1106 = A.D. 1694, 1695.
Fr. 28, 4 and more coll. on each page, with a various number of lines; size, 11¼ in. by 7½ in.
[Marsh 253.]

1464

Dastur-alwuzârâ ( دستور وزرائ). Rules of conduct for the wazirs, by Shaikh 'Alâm, who began the composition of this treatise the 20th of Shaban, A.H. 940 = A.D. 1534, March 6, and dedicated it to his Excellency Ibrâhim Pasha. It is divided into four books:

Bâb ã-zâwî dar muâṣârat 'ulamâ' wa amîr wa 'âli wa 'alâm 'a'sî, on fol. 56b.
Bâb du²lr dar muâṣârat wa 'zâr wa 'âli wa 'alâm, on fol. 59b.
Bâb suyûm dar muâṣârat wa 'zâr wa 'alâm, on fol. 61b.

Beginning: باب آزل در معاصرين علماء بر امر ورئاسة و عظام...

[Boel. Or. 39.]

1458

The same.
Fr. 135, ll. 15; large and distinct Nasta'lik; size, 9½ in. by 5½ in.
[Marsh 87.]

1459

The same.
This copy was transcribed by Kâsim bin Muhammad al-harawi for Khwâjah Zain-âfâ'îdîn ibn Khwâjah Shams-aldîn Muhammad ibn Khwâjah 'Ali-aldîn 'Ali Kâlan, but not dated. At the beginning there is added a fuhrist of the whole work, on ff. 1–2b, beginning: مقامات ابن كتب قاعد حكيمة علميّة و أن عيان واقف عليه أهل القصر...

The work itself begins on fol. 3b in the usual manner.
Fr. 112, ll. 19; clear and distinct Nasta'lik; size, 8½ in. by 5½ in.
[Marsh 251 bis.]

1460

Akhlaq-i-muhsînî (أخلاق محسن).
A work on ethics, composed A.H. 900 = A.D. 1494, 1495 (the title is a chronogram), by Husain alwa'iz al-kâshî, who died A.H. 910 = A.D. 1504), see Nos. 134, 135, 431–437, 661, 662, and 1357, 1358, and dedicated to Sultan Husain Mirzâ. It is divided into forty chapters (see the Persian Catalog. of the India Office Library), and begins: حضرت بادشاى على الأباطال آخَرِ...

Comp. Rieu ii. p. 443; J. Aumer, p. 63; Cat. des MSS. et Xyll., p. 257, etc. The first thirty-seven chapters of this work are printed in the Selections for the use of the Students of the Persian Class, Calcutta, 1809, vol. 1, and in the 'Classic Selections,' vol. 1. Other editions at Hertford, 1823 and 1850; Lucknow, A.H. 1279. English translation by H. G. Keene, Hertford, 1851; see also Garcin de Tassy, Notice du traité persan sur les vertus, de Hussein 'Alâ, Paris, 1837.

Dated the 15th of Ramadan, A.H. 908 = A.D. 1500, July 18, by 'Abînât-llâh ibn Shams-aldîn Râi'hânî.
Fr. 299, ll. 11; large Nasta'lik; size, 6½ in. by 4½ in.
[Boel. Or. 39.]

Beginning: افتتاح كلام بدام واجب العظام سلطاني

It is edited in tom. v of the 'Selections for the use of the Students of the Persian Class,' Calcutta, 1809; and in the 'Classic Selections,' vol. ii. No. 2, translated into English by W. F. Thompson, London, 1839 (Oriental Translation Fund). Another edition in the Nallliskhor Press, A.H. 1283. This copy was made A.H. 949 = A.D. 1542, 1543, by Pir Muhammad ibn Maulânâ Muhammad.
Fr. 124, 216, ll. 21; Nasta'lik; illuminated frontispiece; size, 8½ in. by 5½ in.
[Fraser 251.]

1458

The same.
Dated the same. Beginning: دار الإسلام آخَرِ...
Fr. 121, ll. 21; Nasta'lik; illustrated frontispiece; size, 8½ in. by 5½ in.
[Fraser 252.]
1465


The author quotes several times a work by Sultan Sanjar, كتاب دستور السلطنة. This tract ends on fol. 68a; ff. 68b-69b contain some short poems by the same author, rubâis,-kitâfs, and fards.

Beginning:

آن مایه‌زدنیا که حوزه یا نوشت
معذوری آتار در طلبش مکوشی.

Copied A.H. 1022 = A.D. 1613.

Ff. 54r-69b, ll. 19; Nasta'lik; size, 8½ in. by 5½ in.

[Sale 41.]

1466

Another copy in the preceding copy. It is styled here, "عفوف الورا،" the gift to wazirs. An account of this little book, written by Sir Gore Ouseley, on fol. 1a, states that "it was copied and presented to him by Tajamul Hussein Husseinkhan, the son of that incomparable scholar Tafazul Hussein Khan, a Cashmirean by birth, who made such wonderful progress in science and literature, that he translated the "Principia" of Newton into the Arabic language for the benefit of his countrymen. The noble penman was a great proficient in calligraphy." The title, "عفوف الزمرد," occurs on fol. 2b, 1. 2.

Ff. 13, consisting of a coherent series of tables, each ll. 6; very large Nasta'lik; size, 8½ in. by 5½ in.

[Elliot 386.]

1467

1468

An anonymous treatise on philosophic, more especially ethical, topics, based not upon the doctrines of Greek philosophers, but on the Koran. A title does not occur anywhere.

Beginning:

بدان جعلل الله تعالى و آیات من المفتاكين
بأخلاط الله كم مکرم اخلاق ملى الله عليه و آله
من نزاع انسان را ممیر داشت آن

Contents:

蚊 on understanding (معرفت) based on divine revelation, on fol. 3a; on حسم ظالم (جلیل) and حسم باتی (خاتم), on fol. 3b; on intellect (عقل), on fol. 4a; on righteousness (عدل), on fol. 4b; on the ways of righteousness (آداب عدالت), on fol. 8b; on the understanding of the soul (سنس), on fol. 16b; de cognitione realitatis substantiae (بملای عقلان), on fol. 17b; حفظیت جواهر در معرفت واقعی و نفس بشری (نیت نفس انسانی), on fol. 18a; در معرفت نفس انسانی (بملای عقلان), on fol. 19a; وئهده و تبدید اخلاق، on fol. 21b; this last chapter is divided into seven parts: مخزن...

[Sale 38.]

1469

Akhlat-i-pâdishâhi (اخلاق پادشاهی).
A treatise (رساله) on royalty, its origin...
and duties, the manners and customs of kings, etc., explained by many examples and quotations from Kur'an and Sunnah. The author is not mentioned anywhere; he appears to have been a Shi'ite, see fol. 78b; the title occurs on the first page and on fol. 78b, lin. pen. The date of composition is contained in the title (see fol. 78b, last line but one), which is, A. H. 1053 = A. D. 1645.

The author is called 'Abdallah ibn 'Abdullah al-Kamar, on fol. 78b, in. The date is divided, according to the conclusion of the preface on fol. 2a, l. 7, into an introduction, five fascs, and a conclusion. The introduction (extended) ends on fol. 71, l. 1; but the division of the five fascs we have not been able to discover in the book itself.

Not dated; modern copy. On the last two pages there are many blanks.

For 79, l. 15; small Nastaliq; size, 8¼ in. by 7½ in. [Ouseley 169]

1470

Dastu-rumna-i-Kisrawi (دستورنامه کسری).

The Institutes of Kisraw Anushirwan, a work on politics and administration, by Muhammad Jalal-al-дин Tabātabai, who came to India A. H. 1044 = A. D. 1634-1635, and wrote besides this work a series of letters, a history of Shahjahan's reign from A. H. 1041-1045, under the title of شش فتی کوتب (بیانه نامه کامکر), or account of the capture of the fort of Kangrah, and a preface to Kuds's diwan; see Rieu t. p. 258; ii. p. 685; and iii. p. 933. The above-given title occurs in the preface on fol. 18b. At the end it is called توابع مطؤل. It is dedicated to a prince, شاهزاده مراد خسرو میردیرور (fol. 5b), that is, Murād, the son of Shahjahan, who died A. H. 1072 = A. D. 1662.

The date, when the composition of this book was commenced, is A. H. 1062 = A. D. 1652, expressed by the value of the letters of the glosses; see fol. 18a, l. 6 and 7. There is a slightly incorrect note on the first page, according to which the author lived at the time of Jahangir: توابع مطؤل من تمامیه مرزا جلالی طباخی در عهد میرزا هپتک مرکار شاه. The author narrates in the preface, on ff. 1b-21b, that the decisions of Anushirwan on different questions regarding government, given by him in reply to questions of his wazirs and officers, were collected into a book, written in Pahlavi. It was afterwards translated into Arabic, and from this version our author translated it into Persian. On fol. 18b follows the introduction of the Arabic original, and on fol. 21a the work itself, consisting of موضع (points of dispute, questions addressed to the king) and توابع کسری (the decrees of Anushirwan).

Beginning: للمد الله الذي ربط سلسلة نظام العالم بسیاست اله

Not dated. The margin has many explanatory notes. The work has been printed in Calcutta, 1824.

Fr. 190; Shikasta on ff. 1b-7b; and ff. 72v-189b; Nastaliq on ff. 1b-71b and fol. 190b; size, 62 in. by 35 in. [Ouseley 135.]

1471

Tuhfa-i-Kitbshah (توفا قطبشاهی).

Information for princes, or, as the author himself calls it (fol. 3b, l. 1), 'a model,' دستور العلیمیت مر سلطان نامدر و خواجیون کامکر.

The author is 'Ali bin Taifur Alibstami (على بن). He has dedicated his work (see fol. 3b, l. 8) to Sultan 'Abdallah Kuth-shah, who was tributary to the emperor Shahjahan, and reigned in Haidarabad, A. H. 1035-1053 = A. D. 1626-1672; see Nos. 1294 and 1295 in this Catalogue. It is very much like the Gulistān, full of poetical quotations and anecdotes; to judge from the style, it seems to be a masterpiece of elegant composition.

After the preface (ff. 1b-5b) the following parts:

Introduction, on the necessity of kings, در بيان احتیاج وقوع سلطان نامدر و خواجیون کامکر, on fol. 6b.

Chapter I, on justice, در نصوت و مدائت, on fol. 8a.

II, on liberality, در پخش و پخشوار, on fol. 18a.

III, on politics and consultation with wise men, در تدبیر و مشاور با آرای بخشکن, on fol. 32b.

IV, on valor, در شجاعت, on fol. 37b.

V, on clemency, در حلم و هفتو, on fol. 56b.

VI, on government, در سیاست, on fol. 67a.

VII, on compassion, در شفت و برهمت, on fol. 76a.

VIII, exhortations, witty sayings, etc., در تاصافن و جواهرات متنوعات, on fol. 81a.

Conclusion, sayings of kings and sages, در سخنان سلطنین عالمی میذاد و حکما کامکر, on ff. 120b-127b.

Beginning: دیوان جو نگار سخن آرا ـ با صد کنده رسیدن خسرو نامدر.

End: جوکا کنده رسیدن کلام بطا کن که خسرو نامدر و السلام.

No date. The whole copy is very correct, and is collated throughout.

Fr. 127, l. 17; small, careful Nastaliq; beautiful frontispiece on fol. 1b; the first two pages written between gold lines; and each page of the whole copy surrounded by a border, painted in gold, red, blue, and green colours; size, 9½ in. by 4½ in. [Ouseley 226.]

1472

Abwāb-al-qinān (ابواب القنیان).

The first two books of a work of ethical and paraec-
netic contents, which, if complete, would consist of eight books (بایان), as the conclusion of fol. 380b, l. 9, and a note on fol. 39b, l. 9, inform us, composed by Muhammad Razi Wa'izi (see the author's name on fol. 137a, l. 9), who died shortly after A.H. 1105 = A.D. 1694; see No. 1144 in this Catalogue. In the preface he says that people had not yet composed in Persian a book which comprises all the parts of para-

ness taken from the Kur'an and tradition (کتابکی که مشتمل در جمعی از کتاب‌ها که از کتاب‌خوان خدا و احمدی اهل بیت عمدت علیه السلام مأثور بخشتی وارسان (دوشیته‌ای اند), and that he had undertaken to fulfil this task. He called his work ابوبکر الف، because its parts are equal in number to the gates of paradise (see fol. 137b, l. 12).

The first two books which this copy contains are mis-

placed here, the second preceding the first.

First book: باب اول، on ff. 133b-380b, beginning: برهتنی مقالی که介绍了某一概念 on fol. 133b, غنی جوابان درون حصار دولت دود آل. See other copies in G. Flügel iii, p. 293; J. Ammer, p. 61, and a fragment in liken ii, p. 826. Lithographed at Tahirān, a.h. 1274, and at Lucknow, A.D. 1868. See Thü llen's Record, No. 45, p. 464. Both these editions, however, contain only the first book of the work, in a mukaddimah and sixteen majalis (i.e. the first two aslis and the fourteenth sections of the third).

Contents of the first book:

Introduction (مقدمة), in three parts (فصل) and three chapters (فصل).

فصل اول در بيان احتجاج برهن دعوت آن, on fol. 137b.
فصل دوم در آباد رهط گفتگو, on fol. 139b.
فصل سوم در خشکی و آباد آن, on fol. 141b.
فصل اول در ذکر عهده معین حضوت دنیا, on fol. 143b.
فصل دوم در ذکر مباحث دنیا مکار آل, on fol. 146b.
فصل سوم در ذکر هریدی از طریق و اشن "حکب دنیا آم, on fol. 155b.

In the third chapter the seven qualities are dis-

cussed as in G. Flügel's Catal., iii, p. 293, but in different order. The first is here دکتر (in Flügel the sixth), and the sixth دکتر (in Flügel the first). This last chapter is subdivided into fourteen sections (فصل), on ff. 156b, 162b, 172a, 177a, 191a, 204b, 208b, 248b, 266b, 282a, 297b, 332a, and 357a. We quote only the headings of those which are not mentioned by Flügel, viz.:

فصل پنجم در شهود مباصر شاهدان للذین وصیت روز وکار خوددیوان ساده، رخاست آل, on fol. 41b.
فصل سوم در شهید آل و شرب موذتت برخوردار و نظر دنیا و خوشگزاری لفظ دانش آل, (in two

فصل, like the eighth, ninth, tenth, twelfth, thirteenth, and fourteenth sections).

The ninth and tenth sections differ from Flügel's;

فصل اول در مذمت ریا و فصل دوم در مذمت حجیک سمعه.

The tenth is headed دکتر دم مر ا تسهیل و حساس, and subdivided into دکتر اول در صفیت و مراد آل and دکتر دوم در مذمت صفیت حساد.

The second section of chapter 13 contains two (directions); the second وحید, وحید, and the last have the heading طاقت فیف (classes).

At the end of this first book the author expresses the hope that divine aid may help him to finish the remaining seven. This part is dated by Muhammad Husain bin Mullâ Muhammad Yûsuf, the 7th of Rabî' al-thani, A.H. 1138 = A.D. 1822, December 22.

Second book: باب دوم از ابوبکر الف، on fol. 141b-153b, beginning: زوال مقاولعی از جمله, سار دل جدول زبان جاری و بوستن چن زیاد دین و ائم تاریخ, on fol. 163b.

Contents of the second book:

Five parts (فصل) viz.:

فصل اول در بيان شرائط عمر و بیهادی آن, on fol. 3b.
فصل دوم در بیونایی عمر و بیهادی آن, on fol. 5b.
فصل سوم در غفلت آدمی از قادر و قیمتت عمر, on fol. 10b.
فصل چهارم در ذکر هریدی از فصل و آفات عمر, on fol. 21b (in four sections).
فصل پنجم در حکایت عمر در سیلی تفصیل آن, on fol. 32b.

The fifth or last section is again subdivided into fourteen sections (فصل), the last two of which (13 and 14) are entirely missing, together with the whole of the fourth and a portion of the third.

فصل اول در تخرب عمل دینی و کسب معاذت, on fol. 33b.
فصل دوم (فصل) (wrongly styled) در فصل و نواب, on fol. 39b.
فصل سوم در بيان اینکه عمل را بسعید, on fol. 42b.
فصل چهارم در بيان اینکه علیه که نشته... کام است, on fol. 49b.
فصل پنجم (فصل بیشتر) در ذکر فصل (wrongly styled) در بيان نباید, and the thirteenth and fourteenth sections, on fol. 52b.
PHILOSOPHY.

1474

Another still more defective copy of the same first book.

Majlis I–IV and XII–XIV are entirely missing here. This copy was finished A.H. 1167, the 14th of the second Rabī‘ = A.D. 1754, February 8. See the following colophon on fol. 174b:

"Ioam Shkār Bānwīt Rīt al-ulūm wa-Xānut an-ṣūbīn wa-ṭahār watanīn an-tūzāt" Shd ḫan Presents a Book of Philosophy written in the Arabic language to the Emperor Muhammad Shāh, Sanad Year 1475, Kābul, printed by the Court Press of the Emperor. This copy is defective in text and has been carefully collated. The copy is in good condition and is bound in leather. It contains the following sections:

1. An Introduction (folios 1a–3a).
2. The First Book (folios 3b–10a).
3. The Second Book (folios 10b–16a).
5. The Fourth Book (folios 26a–35b).

The copy is marked with a seal of approval on the first page.

[FOUSELEY 245]

1475

Akhūlā-i-Muhammadshāhī (الأخلاق محمدشاهی).

A treatise on moral government and ethics, composed by Mir Ahmad ‘Alikān, a native of Ajmir (see fol. 1b, I. 3), at the request of the emperor Muhammadshāh (A.H. 1131–1161 = A.D. 1719–1748), in whose honour it was styled ‘Ālikān. The copy is in good condition and has been carefully collated. The copy is marked with a seal of approval on the first page.

Contents:

Mukaddimah, on fol. 3a–4a.

Five chapters (in two sections):

1. Dar biyān ‘afrāf, on fol. 4b.
2. Dar biyān ‘afrāf, on fol. 16b.
3. Dar biyān ‘afrāf, on fol. 21a.
4. Dar biyān ‘afrāf, on fol. 35a.
5. Dar biyān ‘afrāf, on fol. 35b.

[FOUSELEY 79]
Khâtimah, on fol. 44b:

 Occasionally small marginal notes. No date at the end, but under the title of the work, on fol. 1r, is written the number 1195 (A. H. 1195 = A. D. 1781).

Ff. 46, ll. 11; illuminated frontispiece; all the pages surrounded by small gold stripes; the lines of the first four pages separated by larger stripes of the same description; Nastalik; size, 8½ in. by 4½ in.

[ELLIOTT 61]

1476

Risâlah wa Hikâyât (رسالها و حکایات).

A collection of treatises on different philosophical, physiognomical, and religious subjects, good moral advice, short tales, etc., viz.: 1. a treatise on physiognomy, on fol. 2b-12b, beginning: حمد و مبارز، and It seems to be divided into two chapters; see fol. 5b: 

2. a treatise in Persian and Chaghatay, on fol. 12b-17b, beginning: Behdl ce sufet, and fol. 8b: 

3. a treatise on philosophy and religious matters, on the basis of the Qur'an and tradition, on fol. 17b-28b, beginning: لعند لله رضوى الله العالمين....بدان ای عزیز من که پرستار و معتمدان دین این نبی را ساخته اند از اخبار پرستار سراج اللوین نهاده اند الله. It consists of questions, answers, and traditions (سؤالات، جوابات) and, is upon, the whole, translated from the Arabic; see the last words of the treatise: و مردمان آن خبرها در کتاب‌ها نوشته شده تا آکثر که به را سید بر انتخاب از تاریخ بی‌پایدار که می‌دانند این دقیق‌تر بی‌خیال‌های خداً تنها را بداند. 

There are described in Rien i. p. 17, and G. Flügel iii. p. 453, Persian works of the same title and contents (see also H. Khalfa iii. p. 588, No. 7078), but they differ entirely in the beginning.

Beginning: روایت کنند از حسن بر کلمت رحمة الله علیه آله....beginning: روایت جوانب مفرغ از کلم حکمت ما نتیجه: on ff. 97b-99b, beginning: للمقام للام رت العالمین....Beginning:

وستینامه افلاطون حکیم شکارد خودرا. Plato's last advice to his disciple Aristotle, on ff. 100b-101b, beginning: ابن وستینامه افلاطون حکیم شکارد خودرا ارسطالیس.

This tract, in spite of its different title, is identical with the beginning or the beginning of the work, noticed above in Nos. 1241, 45, and 1465, 1466.

وصف نامه افلاطون حکیم شکارد خودرا ارسطالیس.

It contains a dis-course between master and disciple: the latter puts questions, the former answers, for instance: سکندر کفیست برپسیم از استاد خود که جامعی اسپمت کفیست بهدست بدلاست الله.

There are described in Rien i. p. 17, and G. Flügel iii. p. 453, Persian works of the same title and contents (see also H. Khalfa iii. p. 588, No. 7078), but they differ entirely in the beginning.

At the end of Nos. 1 (on fol. 12b), 18 (on fol. 12b), 3 (on fol. 97b), 4 (on fol. 101b), and 8 (on fol. 123b), there are added some sayings of Muhammad, addressed to the last of them (on fol. 123b) is entitled and is made by the title: وصف نامه افلاطون حکیم شکارد خودرا ارسطالیس.

On fol. 124b a short mathnawi is found, beginning:

بره بد باشد زبان‌کار ی ای بزرگ

No date. For Nos. 5 and 7 we refer to G. Flügel iii. p. 289, where a...
1477

A treatise on metaphysics, psychology, eschatology, and natural science, by Nāṣīr Anḵārī (تاریخ القی), divided into a muḳḳadīmah (آب آمد و شیم بر یاس الم), eleven questions (ستملا), and a kāthīmah:

<table>
<thead>
<tr>
<th>Question</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ممتنع از اصطلاحات</td>
<td>on fol. 2b</td>
</tr>
<tr>
<td>2. مسندلا در ذکر عالم</td>
<td>on fol. 4b</td>
</tr>
<tr>
<td>3. مسندلا در معزرت نفس نظامه</td>
<td>on fol. 5b</td>
</tr>
<tr>
<td>4. مسندلا در بیان معیاره دین مر جهر نفس از</td>
<td>on fol. 6b</td>
</tr>
<tr>
<td>5. مسندلا در مزاج وحدت نفس و قوتهای آن</td>
<td>on fol. 7b</td>
</tr>
<tr>
<td>6. مسندلا در اثبات واجب الوجود</td>
<td>on fol. 15b</td>
</tr>
<tr>
<td>7. مسندلا در صدر موجودات از حفظت حق</td>
<td>on fol. 17b</td>
</tr>
</tbody>
</table>

Every question is followed by its corresponding answer.

1479

An anonymous collection of Persian proverbs, fine sayings, witty sentences, etc., arranged alphabetically according to the first letter of the initial word of each sentence.

Beginning: آب آمد و شیم بر یاس الم. See above, No. 1241, 55.

No date.

1480

Kitāb-i-Nuzhat-nāma-i-'Alā'ī (کتاب نزهت نامه ولعی). Complete copy of a Persian encyclopaedia, entitled Nuzhat-nāma-i-'Alā'ī, composed by Sahl-aldin bin Abī-alkhair (see fol. 2b); on fol. 113a he calls himself شهشهم‌ناران. He relates in the preface, on fol. 2b, that when spending some time in Gurgān and at Astārbād without any employment, he composed several books, among them one in Arabic, which he called كتاب البدیع. In order, however, to secure for the book a wider circulation, he worked it into a new form, making additions in some places, and cutting away in others, but wrote it in 'Dari Persian;' comp. the following passage on fol. 2b:

[Transcribed text in Persian]

Dr. St. Andrews 28th July 1880

A résumé of the اخلازات (see No. 1435 sq. in this Catalogue), in European handwriting, both on the fly-leaves at the end and on the inner side of the binding at the beginning.

1478

A compendium of the whole range of natural, cosmographical, and metaphysical sciences, on creation, on reason and the human soul, on the spheres and stars, the four elements and their offspring, on man’s substance, on the progress of civilisation, etc. [Transcribed text in Persian]

[End of transcription]
For the contents of the single mākalās we refer to the table of contents, on ff. 3-4, and to W. Pertzsch, loc. cit., p. 31 sqq.

This copy is dated A. H. 704 = A. D. 1304, 1305, written for one 'Abü-alwāsi' Aššāwājī.

The first page is highly ornamented. The somewhat effaced note in the middle seems to say that the MS. belonged to the library of some great man. There are Arabic and Turkish notes on the margin, particularly in the first half of the book.

Ff. 172, ii. 23; Naskh; size, 13½ in. by 8 in.

[Ouseley 362.]

1481

Hādā'ik-alanwār fī ḥādā'ik-alaršār ( حدائق الأنوار في حدائق الأسرار). ( حدائق الأسرار.

Another Persian encyclopaedia of sixty different sciences, compiled by Muhammad bin 'Umar al-āṣrāẓī (died A. H. 666 = A. D. 1269, 1270), and finished the 6th of Dhu-ul-ūlājah, A. H. 571 = A. D. 1179, May 15, according to the last lines of the last page. He dedicated his work to the Khwārīzmiyyah Abū-almuṣaffār (H. Khalfa, calls him 'Alā-āṣrāzī) Tukush ibn Il Arslan ibn Atsiz (who reigned A. H. 568-596, A. D. 1172-1200; see fol. 2a, l. 1 and 2, and fol. 2b, l. 4.; comp. H. Khalfa iii. 19. No. 4423.

Beginning: للمد للذى انشانا بصرف وننشرنا (بتكليفة كلفنا بالنظر في جبلة تأليف الله)

The sixty sciences are—1. on fol. 3; 2. on fol. 6; 3. on fol. 8b; 4. on fol. 10b; 5. on fol. 14a; 6. on fol. 17b; 7. on fol. 20b; 8. on fol. 22b; 9. on fol. 25b; 10. on fol. 28b; 11. on fol. 29b; 12. on fol. 35; 13. on fol. 36b; 14. on fol. 43a; 15. on fol. 53b; 16. on fol. 50b; 17. on fol. 53; 18. on fol. 55a; 19. on fol. 56b; 20. on fol. 59b; 21. on fol. 62; 22. on fol. 63b; 23. on fol. 65b; 24. on fol. 68b; 25. on fol. 71b; 26. on fol. 75b; 27. on fol. 76b; 28. on fol. 86b; 29. on fol. 88b; 30. on fol. 91b; 31. on fol. 92b; 32. on fol. 94b; 33. on fol. 95b; 34. on fol. 96b; 35. on fol. 100b; 36. on fol. 101b; 37. on fol. 104a; 38. on fol. 104b; 39. on fol. 105b; 40. on fol. 109b.
ENCYCLOPAEDIAS.

on fol. 111b; 41. علم آلات للأرود, on fol. 114b; 42. علم الحساب المبكر, on fol. 116b; 43. حساب الهند, on fol. 118b; 44. علم الفيزياء, on fol. 119b; 45. علم الجبر, on fol. 121b; 46. علم الرياضيات, on fol. 124b; 47. علم الترجمة, on fol. 126b; 48. علم النحو, on fol. 128b; 49. علم النحو, on fol. 131a; 50. علم الحساب, on fol. 134a; 51. علم الرحل, on fol. 136b; 52. علم العلوم, on fol. 138b; 53. علم الأدب, on fol. 143a; 54. علم مقالات أهل عالم, on fol. 145b; 55. علم المقالات, on fol. 146b; 56. علم السياسات, on fol. 149b; 57. علم تدبير المنزل, on fol. 151b; 58. علم الدعوات, on fol. 153b; 59. علم كتاب المولك, on fol. 156b; 60. علم آلة المولك, on fol. 157b. Injured and worm-eaten throughout.

No date.

Ff. 160, ll. 19: small, but clear Nasta'lik; size, 7½ in. by 4½ in. [Fraser 183.]

1482

Another copy of the same encyclopedia.

Beginning the same as in Fraser 183. An additional index on the first fly-leaf. The date of composition, which is given in the preceding copy, is not found here. Not dated.

Ff. 112, ll. 21; Nasta'lik; size, 8½ in. by 5½ in. [Fraser 182.]

1483

Nafi'i's-ulunûn fi 'arâ'is-al'âyûn (ذنفّاد العين في عرائس العين). The delicacies of the sciences, a large encyclopaedic work by Muhammad bin Mahmud al-amuli, who died, according to H. Khalifa iv. p. 500, and vi. p. 364, N. 1396, A.H. 753 = A.D. 1352. He dedicated this work to Jamâl-al-dunya wa-al-dunayn almuwahyad bin Asâr-al-Hâdhâb (who ruled over Fars and Trâk, A.H. 742-754), and completed it in 736 and 742 = A.D. 1336-1342, according to the chapter on لعاب, where the last events mentioned by the author are the death of Abâ Sarîkhanî and the accession of Arpakhânî, A.H. 736. A detailed description of this work is given in Rieu ii. p. 435 sqq., and G. Flügel i. pp. 38-42, but the subdivision of our copies is in some respects different from that in Rieu, Flügel, and H. Khalifa.

Contents:
The author's preface, on fol. 1b, beginning: حمد و نمو: و شكرى بينها حفرت بأداشاك رك افكار أذكيا آله, followed by an introduction (مقدمة), in three parts, viz., 1. في ترتيب 3. در تقسم علم, 2. در تقسم علم, 3. در تقسم علم.

The encyclopaedia itself comprises two parts or divisions, comprising eighty-five sciences, in thirty-seven sections (فصول) in fifteen volumes. According to H. Khalifa this was originally the second, but because it contains the sciences of Islam, the author afterwards put it at the top of his work.

(literary sciences) مقالات أولى در شروطات, on fol. 110b: 1. علم الحساب, 2. علم النحو, 3. علم الاسم, 4. علم المعاني, 5. علم العلوم, 6. علم الفيزياء, 7. علم التجربة, 8. علم التاريخ.

(legal sciences) مقالات دوم در شروطات, on fol. 119b: 1. علم التفسير, 2. علم الأسم, 3. علم العلوم, 4. علم العلوم, 5. علم العلوم, 6. علم العلوم.

(Sufic sciences) مقالات سبعمو در شروطات, on fol. 140b: 1. علم العلوم, 2. علم العلوم, 3. علم العلوم, 4. علم العلوم, 5. علم العلوم, 6. علم العلوم.

(mathematics) مقالات جهان در علم علوم, in seven volumes, on fol. 277b: 1. علم العلوم, 2. علم العلوم, 3. علم العلوم, 4. علم العلوم, 5. علم العلوم.

(ancient sciences) مقالات جهان در علم علوم, in five volumes, on fol. 224b: 1. علم العلوم, 2. علم العلوم, 3. علم العلوم, 4. علم العلوم, 5. علم العلوم.

(branches of physics) مقالات جهان در علم علوم, in nine volumes, on fol. 50a: 1. علم العلوم, 2. علم العلوم, 3. علم العلوم.

(branches of mathematics) مقالات جهان در علم علوم, in thirteen volumes, on fol. 579b: 1. علم العلوم, 2. علم العلوم, 3. علم العلوم.

This copy was finished the 4th of Ramadan, A.H. 1025 = A.D. 1616, September 15, by 'Abd-al-akhir ibn Ha'ji 'Abd-al-rahim ibn Tattah.

Ff. 659, ll. 21; Nasta'lik; ff. 533-596 supplied, as it seems, by another hand; size, 9½ in. by 6½ in. [Fraser 175.]

1484

The same.

Another complete copy of the same encyclopaedia, comprising, like the preceding one, 160 sciences (not 120 or 150, as is written on fol. 3v, l. 12).
1485

The same.

A third copy of the same, older than Elliott 274, but defective in the middle in consequence of a lacuna after fol. 144 (where a great part of the seventh and the whole eighth \(\frac{3}{4}\) of the second makalas are missing). In the preface of this copy, on fol. 3, 4 and 4, only 120 sentences are mentioned, but the number is, in fact, the same as in all the other copies, viz. 160.

Contents:

Preface, on fol. 1\(^b\), beginning here: 

First part: Makalah I, on fol. 8\(^a\); II, on fol. 90\(^a\); III, on fol. 154\(^a\); IV, on fol. 198\(^b\).

Second part: Makalah I, on fol. 275\(^b\); II, on fol. 364\(^b\); III, on fol. 339\(^a\); IV, on fol. 374\(^b\); V, on fol. 459\(^b\).

Copied A.H. 1040 = A.D. 1630, 1631. On the back of the binding it is incorrectly styled ‘Nafais oolooloom.’

Ff. 524, ill. 25; Nastâlîk, mixed with Nastâlîk, written on different paper by different hands; size, 10\(\frac{1}{2}\) in. by 6\(\frac{1}{4}\) in. [Elliott 275.]

1486

The same.

Another and still more defective copy of the same, containing:

Preface, on fol. 2\(^b\), beginning as in Elliott 275.

Introduction, on fol. 4\(^b\).

First part: Makalah I, on fol. 8\(^b\); II, on fol. 86\(^b\); III, on fol. 161\(^b\); IV, on fol. 189\(^b\).

Second part: Makalah I begins here on fol. 287\(^b\) and ends on fol. 309\(^b\); II is placed before the first, on ff. 257\(^b\)-286\(^b\); III is entirely missing; IV, on fol. 316\(^b\), here in ten chapters (the ninth and tenth being practically one chapter); V, on fol. 357\(^b\).


Ff. 395, ill. 23; clear Nastâlîk; size, 11\(\frac{1}{2}\) in. by 7\(\frac{1}{4}\) in. [Marsh 170.]

1487

The same.

This copy contains a large portion of the first part only, viz.:

Makalah I, on ff. 10-175, defective at the beginning (one leaf is missing). It corresponds to Elliott 274, fol. 5\(^a\), l. 9, to fol. 97\(^b\).

II, on ff. 176-170, corresponding to Elliott 274, ff. 97\(^b\)-180\(^b\), last line.

III begins on fol. 180\(^b\) and goes down to the middle of the sixth fast of the fifth or last month (wrongly \(\frac{1}{4}\) Fast, where it breaks off on fol. 187\(^b\) = Elliott 274, fol. 180\(^b\), last line, to fol. 221\(^a\), l. 17. There is besides one leaf missing between ff. 186 and 187; this lacuna comprises the third and fourth fasts, and corresponds to Elliott 274, fol. 218\(^b\), l. 10, to fol. 220\(^b\), l. 1.

Ff. 217, ill. 25; good old Nastâlîk; worn-ethernalized throughout parts of the first and last two leaves torn away; size, 11\(\frac{1}{2}\) in. by 8\(\frac{3}{4}\) in. [BooU. 575.]

1488

Extracts from the same encyclopaedia.

Extracts from the Nafais-al-nilum, comprising:

1. The fourth \(\frac{1}{4}\) of the fifth makalah, on arithmetic (\(\frac{1}{4}\) Makalah I) on fol. 1\(^b\).

2. The fifth \(\frac{1}{4}\) of the fifth makalah, on algebra, incomplete at the end (\(\frac{1}{4}\) Makalah I) on fol. 10\(^b\).

3. The eighth \(\frac{1}{4}\) of the first part, on tropical figures (\(\frac{1}{4}\) Makalah I) on fol. 40\(^b\).

4. The twelfth \(\frac{1}{4}\) of the same makalah, on similes (\(\frac{1}{4}\) Makalah I) on fol. 53\(^b\).

Ff. 1-73, ill. 19; Nastâlîk; size, 10 in. by 6 in. [Fraser 176.]

1489

A fragment of the same.

Another copy of the first \(\frac{1}{4}\) of the fourth makalah of the first part of the (\(\frac{1}{4}\) Makalah I) of Fraser’s account of the mathematical sciences, beginning abruptly; and the whole, with its marginal glosses and additions.

No date.

Ff. 61, ill. 11; Nastâlîk; illuminated frontispiece, the first two pages adorned with gold; size, 7\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\) in. [Fraser 104.]

1490

The same.

The same, or rather a part of the same, first \(\frac{1}{4}\) (\(\frac{1}{4}\) Makalah I), beginning abruptly: the initial words of Fraser 104 are found here in the fourth line of the first page.

No date.

Ff. 24, ill. 19; Nastâlîk; size, 10\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in. [Fraser 174.]
1491
Another short fragment of the same.
A portion of the eleventh of the first makâlah of the first part, beginning: آن عبارت... (see above, No. 33); and other ta'rikhât. Comp. Rieu ii. pp. 758 and 759, where a detailed description of this work is given.

Beginning:

This work is divided into nine parts (جزء, not ten, as is wrongly stated in several headings), every part consisting of ten chapters (فصل), see fol. 2b, last line but one, and preceded by an index. We quote the headings of the single chapters according to the indices (the headings in the text are sometimes of a slightly different wording):

First part (جزء أول), on fol. 2b:

1. المَقْرِزَة (by Ibn al-Asfahân) on fol. 2b.
2. Fils Chỉ trên luật và nguyên lý (see above, No. 33).
3. Fils Chỉ trên luật và nguyên lý on fol. 2b.
4. Fils Chỉ trên luật và nguyên lý on fol. 2b.
5. Fils Chỉ trên luật và nguyên lý on fol. 11b.
6. Fils Chỉ trên luật và nguyên lý on fol. 25b.
7. Fils Chỉ trên luật và nguyên lý on fol. 7b.
8. Fils Chỉ trên luật và nguyên lý on fol. 7b.
10. Fils Chỉ trên luật và nguyên lý on fol. 149b.
11. Fils Chỉ trên luật và nguyên lý on fol. 13b.
12. Fils Chỉ trên luật và nguyên lý on fol. 149b.
13. Fils Chỉ trên luật và nguyên lý on fol. 149b.

Second part (جزء ثاني), on fol. 157a. The index is here a little in confusion. We have corrected it according to the following copy:

Fils Chỉ trên luật và nguyên lý (or تفوقات or تفوقات) on fol. 157a.
Fils Chỉ trên luật và nguyên lý on fol. 160a.
Fils Chỉ trên luật و فرائض on fol. 157a.
Fils Chỉ trên luật و فرائض on fol. 157a.
Fils Chỉ trên luật و فرائض on fol. 157a.
Fils Chỉ على و قرآن and عهد on fol. 202b.
Fils Chỉ على و قرآن and عهد on fol. 210b.
Fils Chỉ على و قرآن and عهد on fol. 210b.
Fils Chỉ على و قرآن and عهد on fol. 222a.
Fils Chỉ على و قرآن and عهد on fol. 222a.
Fils Chỉ على و قرآن and عهد on fol. 222a.
Fils Chỉ على و قرآن and عهد on fol. 222a.

1493
Zinat-al-majalis (زینت المجلات)
A vast encyclopaedia, comprising history, biography, geography, philosophy, ethics, and many other sciences, partly in form of anecdotes and stories, compiled by Majl-aldin Muhammad allusnia, with the takhallus Majdil, a. h. 1004 = A. D. 1595, 1596, in the reign of Shah 'Abbâs I of Persia. His authorities are the following historical works and collections of tales: 1. Muhammad 'Ali's Jami'-al-iqâyat (see above, Nos. 324-331); 2. Hand-allah Mustaufi's Nuzhat-al-alub (see above, Nos. 406-412); 3. Khwândâmîr's Habib-al-asir (see above, Nos. 50-58); 4. Mirkhând's Raudat-asfâf (see above, Nos. 36-60); 5. 'Ali bin 'Isâ's Kashf-al-ghâmmah (comp. H. Khalfa p. 211, No. 1026); 6. Ta'rikh-i-Abâ Hanifah Dinawari (comp. H. Khalfa ii. p. 105, No. 2117); 7. Hasan bin Hussein Salzwâri's Rahât-al-abâb; 8. Kádi Ahmad Ghaffâri's Nigarïsân (see above, Nos. 337-349); 9. 'Ajalab-al-makhâlib (see above, Nos. 397-403); 10. Abu-al-hasan's Faraj ba'd-al-shiddât (comp. Rieu ii. p. 751 sq.); 11. Ta'rikh-i-Yetî; 12. Ta'rikh-i-Hafiz Abrû (see above, No. 33); and other ta'rikhât. Comp. Rieu ii. pp. 758 and 759, where a detailed description of this work is given.

Beginning:

This work is divided into nine parts (جزء, not ten, as is wrongly stated in several headings), every part consisting of ten chapters (فصل), see fol. 2b, last line but one, and preceded by an index. We quote the headings of the single chapters according to the indices (the headings in the text are sometimes of a slightly different wording):

First part (جزء أول), on fol. 2b:

1. المَقْرِزَة (by Ibn al-Asfahân) on fol. 2b.
2. Fils Chỉ trên luật và nguyên lý (see above, No. 33).
3. Fils Chỉ trên luật và nguyên lý on fol. 2b.
4. Fils Chỉ trên luật và nguyên lý on fol. 2b.
5. Fils Chỉ trên luật và nguyên lý on fol. 11b.
6. Fils Chỉ trên luật và nguyên lý on fol. 25b.
7. Fils Chỉ trên luật và nguyên lý on fol. 57b.
8. Fils Chỉ trên luật và nguyên lý on fol. 13b.
9. Fils Chỉ trên luật và nguyên lý on fol. 149b.
10. Fils Chỉ trên luật và nguyên lý on fol. 13b.
11. Fils Chỉ trên luật và nguyên lý on fol. 149b.

Second part (جزء ثاني), on fol. 157a. The index is here a little in confusion. We have corrected it according to the following copy:

Fils Chỉ على و قرآن and عهد on fol. 202b.
Fils Chỉ على و قرآن and عهد on fol. 210b.
Fils Chỉ على و قرآن and عهد on fol. 210b.
Fils Chỉ على و قرآن and عهد on fol. 222a.
Fils Chỉ على و قرآن and عهد on fol. 222a.
Fils Chỉ على و قرآن and عهد on fol. 222a.
Fils Chỉ على و قرآن and عهد on fol. 222a.
Fils Chỉ على و قرآن and عهد on fol. 222a.

3 N
Third part (Jāzirā), on fol. 240b:

\[\text{...}
\]

Fifth part (Jāzirā), on fol. 304b:

\[\text{...}
\]

Sixth part (Jāzirā), on fol. 318b:

\[\text{...}
\]

Seventh part (Jāzirā), on fol. 332b:

\[\text{...}
\]
ENCYclopaedias.

1494

Another copy of the same.

Another copy of the same work, still more defective. It breaks off already in the second chapter of the ninth part with the well-known heading following, corresponding to the preceding copy, fol. 456b, 1, 12, and the transcriber adds:

جَنْوِنَ خَيْتَانَ كَمْ بِهِ بُيُودَةٍ أَنتَ أَشْتَهِلْتَ مَنْ أَحْلَمُ صَنْوَلِي
كَيْدَ يَدْحْاَشَ يَمْتَازَةَ طَفْعَةَ طَيْنَاءٍ مَّطَالِبٍ
بِبَيْنِمُ نَسْخَةَ بَاَشْدَ وَتَسْخَمْ دِيْكَرْ دَيْوَدَ كَمْ أَكْرَمُ مَوْفَقٍ
تُوفُقِ بِبَيْنِمُ سَابِعَةَ بِنْ نَسْخَةَ بَاَشْدَ بَيْنَّيْ آَا
تُخْيَبُ مِّيْ تُوْلَ آَرُودَ بِنْيَاَرُدَ لَنَنَائِمُ مَانَلَّ

Besides there are wanting chapters 7–9 of the seventh part (between ff. 234 and 235) and the whole list of the authorities in the preface. This copy is dated in the beginning of Jumāda-al–awwal, A.H. 1071 = A.D. 1661, beginning of January.

Contents:

First part, on fol. 2a (chapter I, on fol. 2a; II, on fol. 4b; III, on fol. 9b; IV, on fol. 26b, without a heading; V, on fol. 48a; VI, on fol. 85b; VII, on fol. 105b; VIII, on fol. 112b; IX, on fol. 117b; X, on fol. 120b).

Second part, on fol. 123b (chapter I, on fol. 123b; II, on fol. 125b; III, on fol. 133b; IV, on fol. 139b; V, on fol. 146b; VI, on fol. 149b; VII, on fol. 151b; VIII, on fol. 155b; IX, on fol. 159b; X, on fol. 163b).

Third part, on fol. 166b (chapter I, on fol. 166b; II, on fol. 168b, without a heading; III, on fol. 169b; IV, on fol. 172b; V, on fol. 173b; VI, on fol. 179b; VII, on fol. 180b).
1495

"Ukūl-i-‘asharah (عکول عشره).
The ten branches of intelligence, a Persian encyclopedia, compiled by Muhammad Barā‘ī Umni ibn Muhammad Jamshid ibn Jabārīkhān ibn Majnūnkhan Kāshāl; see fol. 1b, l. 8, and fol. 2a, l. 4. Another copy of the same in G. Flügel i. p. 43.

After the preface, in which the author states that he wrote this work a.h. 1684 = A.D. 1673; 1674, in order to give assistance to failing memory, there follows, on fol. 2b, l. 11, to fol. 4b, l. 8, a complete index, setting forth the subdivisions of the ten عقل عشة into lights (呸هم), penetrations (تكنولوجيا), and perceptions (فَرُسَت). Beginning of the preface, on fol. 1b: حمدَ الله أننى ذكرت: كبرى باشد قدرت الله.

Contents:

- The celestial globe (كُرَّةَ افلاك), on fol. 4b, in sixteen عقول, nine فرامست, and two تكاست.
- The astrolabe (كُرَّةَ عضلل), on fol. 54a, in six عقول, and three فرامست.
- Geometry (سرم), on fol. 64b, in nine عقول, and five فرامست.
- The terrestrial globe (كُرَّةَ زمُن), on fol. 78b, in thirty-seven عقول, and seven فرامست.

Fahm 19-37 contain some curious subjects, viz.: 19. Miracles (مُحَرَّرَتِو کرامات), on fol. 155b, with a فرامست on the art of divination; 20. Talismans (يَطْلَب), on fol. 158a; 21. Degrees of mystical dignities (رَوْلِي), on fol. 160b; 22. The peers of the mystical realm (كَنِّيَاتَ زرَكَان), on fol. 162b; 23. Literary composition (تصنيف و تأليف), on fol. 169b; 24. The regenerative power of memory and tradition (فَاحَدَت ٍو حَدِيدَت), on fol. 176b; 25. Poetry (شعر), on fol. 177b; 26. Handwriting (خط), on fol. 181b; 27. Speech (عَلَف), with a فرامست on jesting (كلمَة), on fol. 182b; 28. Silence (حَمَل), on fol. 187b; 29. Natural qualities (إِسْحاق), on fol. 188b; 30. Friendship (دوست), on fol. 192b; 31. Love (شَغَشَع), on fol. 195b; 32. Women's vices (بَيْتَم), on fol. 201b; 33. Man in general (إِسْمَان), on fol. 199b; 34. Yājūj and Mājūj (ياوجوج و ماجوج), on fol. 201b; 35. Plague and pestilence (البِتُرَوْت), on fol. 201b; 36. The dead (مَرَكَان), on fol. 202b; 37. Demons and Satans (سُجُرُمُو كرِمُو), on fol. 203b.

FF. 283, l. 23; Nastālīk; size, 13 in. by 8 in. [Elliott 45.]


1496


A work on the superstitious election of certain days or special times for certain and special affairs; comp. about this branch of literature H. Khalifa i. p. 198, No. 207. This treatise was made for the use of the Khwārizmshāh Sulṭān Abū-alma‘ūz afar Tukush (who reigned A.H. 568-596 = A.D. 1173-1200) and is divided into two ḥaḵešā: 1. در جزئيات, 2; در کلیات.
MATHEMATICS.

1497

Kitāb-i-Jahāndānīsh

A work on astronomy by Muhammad bin Masʿūd almasʿūdī (fol. 1b, l. 5), translated by the author himself from his Arabic work into Persian, and entitled جهاندنش (fol. 1b). It is divided into two maqāḥas, viz.:

Maqāḥa first begins in the month of Shaban, and comprises 23 folios (by Greaves), beginning on fol. 43v, subdivided into twenty-three parts.

The whole work consequently comprises thirty-seven parts (not thirty-five, as is erroneously stated at the end of the index, on fol. 41v).

Beginning: 

According to the last words of the text this work was completed A.H. 672, in the month Safar = A.D. 1273, August, September, and copied A.H. 958 = A.D. 1551, in the library of Cheyand, in the house of Haji 'Abd-al-ulam bin Jurjani Khwaja.


Many marginal and interlinear notes and paraphrases in Latin (by Greaves; probably); all the fly-leaves and the two inner sides of the binding are filled with a kind of résumé of, and references to, this work.

Ff. 115, l. 17; written for the greater part in Nastaʿlīk; size, 8½ in. by 5½ in.

1499

Risālah dar maʿrifat-i-raml

A treatise on geomancy by the same Nasir-aldin bin Muhammad al-Tusi, beginning: 

The text was completed A.H. 999 = A.D. 1591, October 4.

Ff. 41v-47, l. 13-20; careless Nastaʿlīk; size, 6½ in. by 4½ in.

1500

Another copy of the same.

No date.

Ff. 76v-77v, l. 23; Nastaʿlīk; size, 10½ in. by 5½ in.

1501

Khulāṣat-alraml

Another larger treatise on geomancy by Ibn 'Abdallāh Jalāl-aldin Muhammad Yazdi, no doubt the same who was chief astronomer at the court of Shah 'Abbās I and wrote a history of Persia from the death of Shah Tahmāsp, A.H. 984 = A.D. 1576, to the end of the twenty-fifth year of Shah 'Abbās' reign, A.H. 1020 = A.D. 1611;
comp. Rieu i. p. 184 sq. It is dedicated to Khán Aḥmad alusaini, the prince of Gilán, and begins:

محمد دیعت خالق را به حضرت شقی که منسوب با اجتماع دور عشق استند قدرت ذرای فرا و بر فرا، ظهور کوکی،

It is divided into a muḳaddimah ( earthquakes) דַּב רְשׁוֹת, on fol. 157^b, and three bābā, viz.:

1. In three fol. 157^b, in three bābā, viz.:

2. On fol. 163^b, in three bābā, viz.:

3. On fol. 163^b, in three bābā, viz.:

A lacuna after fol. 1; another after fol. 4. Fol. 2 must be placed after fol. 6, and there begins a third large lacuna of sixteen leaves (according to the Arabic pagination). On ff. 7-11 the fragment of another treatise is inserted by mistake, apparently on the same subject, but written by another hand, each page ll. 13.

Ff. 1-43, ll. 17; Nasta'lik; size, 6^4 in. by 5^4 in. [MARSH 25.]

1503

Kitāb-i-bīst bāb (كتاب بيست باب).

A compendium of the science of the astrolabe (كتاب بيست باب), in twenty short chapters; no doubt the famous کتاب بيست باب of Muḥammad al-Tūsī, which is in H. Khalīfa i. p. 83, r. 20, along with a mistake of Flügel, wrongly spelled کتاب بيست باب (Tūsī's death is also wrongly fixed there in a.H. 679); comp. besides Rieu ii. p. 453; Catal. des MSS. et Xylographes, pp. 112 and 306; A. F. Mehren, p. 9.

Beginning: 

 الشمال لله رَبِ العالم . . . اما بعد اين مختصر في معروفات الاصطراحات المشتمل بر بيست باب

Copied a.H. 1017 = A.D. 1608, 1609.

Ff. 1-21, ll. 17-19; small Nasta'lik; size, 6^4 in. by 5^4 in. [FRIESEK 108.]

1504

The same.

Beginning without the praise of God (언어

No date.

Ff. 44^b-82^b, ll. 21 (fol. 73^a left blank); Nasta'lik; size, 6^4 in. by 4^4 in. [SELD. SUPERIUS 89.]

1505

The same.

Beginning:

ابن مختصر في معروفات . . . منقولت از خواجه

No date.

Ff. 18^a-199^b, ll. 23; Nasta'lik; size, 10^2 in. by 8^2 in. [LAVOIS Or. 313.]

1506

Miftāḥ-i-bīst bāb (مفتتاح بيست باب).

A commentary on the same work by an anonymous author, made at the request of some friends, and entitled مفتتاح بيست باب (key to the twenty chapters); see fol. 2^a, ll. 3 sq. and last line. Tūsī's text is marked by م, the commentary by ش (ш), both in red ink.

Beginning: 

حمد بقح و نحوه بيست باب واجب


Ff. 63, ll. 17; Naskhi; illuminated but rather effaced frontispiece; size, 6^4 in. by 5^4 in. [MARSH 686.]

1507

Mukhtaṣar dar maʿrifat-i-āstārlāb (مختصر در معروفات (الاصطراحات).

Another short tract on the astrolabe, in a muḳaddimah, eleven fasl, and a khatimah, probably by the same Nasir-aldin Tūsī, beginning:

لمس الله . . . اما بعد بيانك ابن مختصر في معروفات الاصطراحات

Fol. 84 greatly damaged. Copied about a.H. 868 = A.D. 1463, 1464.

Ff. 80^b-85^b, ll. 15; Naskhi; size, 6^4 in. by 3^2 in. [MARSH 683.]

1508

A treatise on the astrolabe (در معروفات الاصطراحات), by Bahā-aldin 'Amīlī, the well-known Shāfīʿ shaykh and poet (died a.H. 1630 = A.D. 1629, 1621); see above, Nos. 1585-1588, and Rieu ii. p. 4518, where an Arabic treatise by the same on arithmetic is mentioned, styled خلاصة لحساب. Another astronomical tract in Arabic, by Bahā-aldin 'Amīlī, is found in No. 1234 of the India Office Library, fol. 199 sq.
It is divided into seventy short chapters, and begins:

اللهم دل ر̀ث العالمين و السلام على حائط الأنبياء و المرسلين مصدق و آله التامين صلواتنا إلى يوم الدين;

Dated the 5th of Rabî‘-al-akhir, A.H. 117 = A.D. 1763, October 13.

Ff. 32, ll. 21–27; Nasta‘lik; size, 7½ in. by 4½ in.  

[Walker 121.]

1509

A tract, in nine fâsil, on the astrolabe, by Khwâjah Abu-al-fath Hâdâr bin al-husain aliklî of Ghâzna, commonly called Trâji, beginning:

 giỏi عالم تاج الملّة و الين فم الإسلام اختبار الملون و الساطرين فضل، للذين فضل الزمان استدامة جهان

Not dated.

Ff. 57–65, ll. 14; small, but clear Nasta‘lik; size, 6½ in. by 4¼ in.  

[Boed. Or. 1413.]

1510

Tafsir-althamaramah (تفصیل النمر).  

A Persian commentary on the Arabic version of Ptolemy’s Liber Fructus (کپرْنٌ) or نمر (in the colophon), the same by Nasir-al-alk Tusi, and beginning:

اللهم دل .... حکمت مصنف و وادلینا و خالصا مفعول اللہ

It was made for Bahâ-al-alk Muhammad bin Shams-al-alk Muhammad Jawainî, the Malik ul-molk (or, as H. Khalifa calls him, صاحب دیوان, the president of the council); comp. H. Khalifa ii. p. 496, No. 3848, where the full title of the Arabic version is given, النمر (in the Preface).  

Copied A.H. 868 = A.D. 1463, 1464.  

Ff. 1–48, ll. 17; Naskh; fol. 32 supplied by another hand; size, 6½ in. by 4¼ in.  

[Marsh 653.]

1511

Mukhtasar dar ma‘rifat-i-takwim (من نصیحۂ اخیری)  


It is divided into thirty fâsil and therefore often styled كتاب سن نصل.

Beginning:

اللهم .... حکمت مصنف و وادلینا، و خالصا مفعول اللہ

No date.

Ff. 14–44, ll. 11; Nasta‘lik; size, 6½ in. by 4½ in.  

[Seld. Superius 89.]

1512

Another copy of the same.

Beginning as in the preceding copy. At the end, on ff. 23–24, another short astronomical tract by the same Nasir-ul-alk Tusi in mathnawî baits, styled:

احساسات نمر في دروب این عشر

(on the twelve stations of the moon), and beginning:

حکمت کو آید (کاندی)  

جبر نہ در خانۂ مرفع باتی در حمل

No date.

Ff. 1–24, ll. 15; small, but clear Nasta‘lik; illuminated frontispiece; size, 6½ in. by 4½ in.  

[Boed. Or. 413.]

1513

Kitâb-al-alk-alikhând (کتاب الیکخلاند).  

The Îlkâhî astronomical tables, compiled by Nasir-alk Tusi from the observations he made in the observatory of Marâgha, erected A.H. 657 = A.D. 1259, by Hulagûkhân (who reigned A.H. 654–663 = A.D. 1256–1265); comp. H. Khalifa iii. p. 591, No. 6949, where a detailed account is given and several commentaries are mentioned; Rieu ii. p. 454 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 149, etc.; and J. Gravius, Astronomica quaedam ex traditione Schah Cholgi Persae, London, 1652 (a translation of the introductory part of Mahmûdshâ Khâ slit’s commentary on the Zîji-Îlkâhî, see Rieu, loc. cit.). These tables were compiled under and dedicated to Hulagû’s successor, Alâkahân (who reigned A.H. 663–680 = A.D. 1265–1282).

Beginning:

اللهم .... بعد از سباق و ستادی

باری عر اسد در دو بان انیها و خالصا مفعول اللہ

It is divided into four vakâlas, viz.:

1. در معرفت تواریح (in a muqaddimah and two bâbs), on fol. 24.

2. در معرفت روش ستارگان سیاه و مواضع ایمان در طول و عرض و تولیع آن (in fifteen fâsil), on fol. 19½.

3. در معرفت اوتاق و طالع‌های ورود (in fourteen fâsil), on fol. 110½.

4. در باتی اعمال نیپوی (in two bâbs), on fol. 154½.

The original tables end on fol. 165½, dated Ramdân, A.H. 679 = A.D. 1280, December, to A.D. 1281, January, by Muhammad bin Maḥmûd bin ‘Abd-al-rahmân; on the rest of the leaves there are added some other tables from another book (من نصیحۂ اخیری), that is according to a
1514

Tuṣẖat-alsultan fi-ḥashab-alfirān (تخت السلطان في حساب الفرس).
A treatise on astronomy, (رسالة في علم الهرمية) as it is styled in the heading (the real title occurs on fol. 19b, l. 2).

Beginning:
حَدِّٰبَا بُنيَّة١ بِحَدِّٰبَا وَمَنْتَا حَدِّٰبَا وَسِبَاسَة٢ بِحَدِّٰبَا وَحَدَّٰبَا وَحَدَّٰبَا... It is dedicated to Amīrzāda Ibrāhīm Sultān, Shāhrukh's son (who was born A.H. 796 = A.D. 1394, and died A.H. 838 = A.D. 1435), see fol. 18b, l. 10, and contains a muḥaddihah, two bāls, and a khaṭiḥah.


Ff. 16b-36, ll. 13; Nastaʿlīk; small illuminated heading; size, 6½ in. by 4½ in. [FRASER 171.]

1515

Zīj-i-jādīd-i-Sultānī (زیج جدید سلطانی).
Ulughbēg's astronomical and chronological tables, that is, the second or revised edition, compiled by Sultān Ulughbēg ibn Shāhrukh ibn Timūr Gurgān (who was, from A.H. 812–852 = A.D. 1410–1448, governor of Transoxania, succeeded his father Shāhrukh on the throne of Harāt, A.H. 852, and was put to death by his own son, Mirzā 'Abd-ʿal-latif, A.H. 853 = A.D. 1449), with the assistance of Shāhād-aldīn Mūsā, called Kādżīzāda-i-Rūmī, and Ghiyāth-ʿalīmlah wa-aldīn Jamsīl. The latter, however, died in the beginning of the Sultān's work, and in his place Ali bin Muhammad al-kāshī (who died A.H. 879 = A.D. 1474, 1475, in Constantinople; see H. Kalfa i. p. 168) was engaged as assistant. Comp. H. Kalfa iii. p. 559, No. 6039, and Rieu ii. p. 456 sq. The first or original edition of these tables was made by the above-mentioned Jamsīl bin Masʿūd bin Muḥammad aṭṭābī al-kāshī, called Ghiyāth, and styled زَیج حافظīٰیل الرَبِّ، or زَیج حافظیل القرآن, a copy of which is found in the India Office Library, No. 430 (in six maḳālās, dated A.H. 816 = A.D. 1413, 1414). This second edition, revised and amplified on the observations made in the observatory of Samarkand, between A.H. 823 and 841 = A.D. 1420–1438, by the Sultān himself, is properly styled زَیج جدید سلطانی, 'the new tables of the Sultān,' although it bears in a MS. of the India Office Library, No. 431, again the title of the India Office Library, No. 431, again the title of زَیج حافظīٰیل الرَبِّ. It begins: تَارِیخ الذی جعل فی الْعَمَّه بَرْحَاءٰ وَجَعَل... and is divided into four maḳālās, with headings almost identical with those in the Zīj-i-ʻĪlkhānī, viz.:

PERSIAN MSS.

928

ماکلاه اول در معرفت علومی، in a muḥaddihah and seven bāls, on fol. 2b.
ماکلاه دوم در معرفت علومی و آموزش علومی بدان دارد, on fol. 15b, in twenty-two bāls.
The respective tables on ff. 27a–102a.
ماکلاه سوم در معرفت روش ستارگان و موضوع ایجاد علم در طول و عرض و نواحی آن, on fol. 102b, in thirteen bāls.
Tables on ff. 115a–181b.
ماکلاه چهارم در بانی اعمال جهانی, on fol. 182a, in two bāls.

Tables on ff. 185b–188b and 190a–203a.
This work was edited by Sédillot, Paris, 1847; French translation by the same, Paris, 1853; older editions of detached portions of the Zīj-i-jādīd-i-Sultānī are the 'Epoche celebres ex traditione Ulug Beigi,' by John Greaves (Gravias), London, 1650, and the 'Tabulae longitundinis et latitudinis stellarum ex observatione Ulug Beigi,' by Th. Hyde, Oxford, 1665.
Not dated; ninth to tenth century of the Hijrah; occasionally marginal and interlinear annotations in Persian and Latin.

Ff. 205 b. 21; Naskhī; size, 10 in. by 7 in. [GREAVES 5.]

1516

The same tables.
Another copy of the same edition of Ulughbēg's tables, not dated, but also from the ninth or the tenth century.

Maḳālah I, on fol. 2b; II, on fol. 15a; tables, on ff. 24b–99b; III, on fol. 100a; tables, on ff. 109b–178b; IV, on fol. 178b; tables, on ff. 181b–184b and 185b–188a.

Ff. 1–188, ll. 21; splendid Naskhī; size, 9½ in. by 6½ in. [MARSCH 396.]

1517

The same.

Maḳālah I, on fol. 2b; II, on fol. 14b; tables, on ff. 24b–75a; III, on fol. 75b; tables, on ff. 85b–155b; IV, on fol. 155b; tables, on ff. 158b–161b and 163b–165b. Two additional tables on the fly-leaf. No date; tenth to eleventh century of the Hijrah. Two entries of former owners, viz. Rāhmī Efendi and Shaikh Mustafa-āli-ḥabī (the latter from A.H. 1043 = A.D. 1634), on fol. 1a.

Ff. 165 b. 21; Naskhī; ff. 4, 5, 8, 9, 16, 18, 23, 75, 78, 80–82, 156, 157, and 160–164 supplied later by another hand; size, 9½ in. by 6¼ in. [POOCEK 226.]

1518

The same.

Maḳālah I, on fol. 2b; II, on fol. 11a; tables, on ff. 19b–95a; III, on fol. 96b; tables, on ff. 102b–171b; IV, on fol. 172b; tables, on ff. 174b–177a and 178b–186b. Additional tables, on ff. 182b–188b. No date.

Ff. 188 b. 22; Nastaʿlīk; size, 9½ in. by 7 in. [BOUL. OR. 545.]
1520

Sharh-i-zij-i-jadid-i-Sultani (شرح زيج جدید سلطانی).

Another commentary on the same tables, by Nizam-al-din 'Abd-al-'Ali bin Muhammad bin Husain Barjandi (the same who is mentioned in No.1506 as commentator of the text). See vol. 2, ll. 2 and 3, compiled A.H. 692 = A.D. 1523, as a note at the bottom of the last page. See also Rieu, pp. 457 and 458, and the Mélanges Asiatiques v. p. 252. It is likewise divided into four maqalah. Maqalah I, on fol. 2b; II, on fol. 45a; III, on fol. 124a; IV, on fol. 222a.

Beginning: اجناس حمد و مبارز معرز نازم تنشاه واین اعضا شکر بیضاس مماز از فهیت نبایي مقتضی را سرب لی. نزد علم.

Dated the 3rd of Rajab, A.H. 1136 = A.D. 1724, March 28, by Shaikh Muhammad Hayat bin Shaikh Ahmad Haji of Gujarat. Ff. 241, ll. 23; Nastaliq; size, 105 in. by 54 in. [FRASER 178.]
This passage is in Persian and provides details about a manuscript by Abū Maʿṣhar Jafārīn, also known as Muhammad bin 'Umar of Balkh, who died in 1463. The manuscript contains extracts from Abū Maʿṣhar's works, including a commentary on the solar and lunar mean motion (ilm-i-hisab). The text discusses the division of the Islamic lunar year and includes dates related to the Islamic calendar.

The manuscript begins on folio 39, and it contains extracts from Abū Maʿṣhar's works, including his commentary on the solar and lunar mean motion (ilm-i-hisab). The text discusses the division of the Islamic lunar year and includes dates related to the Islamic calendar.

The manuscript contains a brief introduction to the work, followed by detailed extracts and commentary. The text is rich in astronomical and mathematical content, and it is divided into sections that are easy to follow. The commentary includes references to other works by Abū Maʿṣhar and other astronomers, which are used to support the arguments presented in the text.

The manuscript is a valuable resource for scholars interested in the history of astronomy and mathematics in the Islamic world. It provides a detailed account of the development of these sciences and the contributions of Abū Maʿṣhar, who is considered one of the greatest astronomers of the Islamic Golden Age.
MUKADDIMAH.

Bāb VI (in Arabic: "Chapter VI"); on fol. 52b.

Makalah III, on geometrical measurement (in Arabic: "ماكلة III"); on fol. 54b, in a mukaddimah and three bābās, viz.:

Mukaddimah (in Arabic: "المقدمات") on fol. 54b.

Bāb I (in Arabic: "باب I"); in a mukaddimah and three bābās, viz.:

Mukaddimah (in Arabic: "المقدمات") on fol. 54b.

Bāb II (in Arabic: "باب II"); in a mukaddimah and three bābās, viz.:

Bāb III (in Arabic: "باب III"); in a mukaddimah and three bābās, viz.:


Fr. 27b-59b, ll. 19; Nasta’līk; size, 8 in. by 6 in. [Walker 14.]

1529

Another copy of ‘Ali Kūshi’s arithmetical treatise. Occasional additions on the margin. Makalah I, on fol. 65a; II, on fol. 65b; III, on fol. 97b.

Beginning: مَلَعْنَتُ اللَّهِ عَلَى اَلَّمَعْدُودَةَ...: مَعْدُوداً بِأَيْنَ رَسَالَةَ أَبِي... يَتَوَفِّرُ الْحَقَّ


Fr. 63-103, ll. 15; Nasta’līk; size, 6 1/2 in. by 3 1/2 in. [Fraser 168.]

1530

The same.

Makalah I, on fol. 1b; II, on fol. 29a; III, on fol. 47a.


Fr. 1-56, ll. 15; written by different hands, for the greater part in very careless Nasta’līk, often like Shikasta; size, 4 1/2 in. by 4 1/2 in. [Marsh 56.]

1531

The same.

Makalah I, on fol. 122b; II, on fol. 136b; III, on fol. 145b.


Fr. 122-149, ll. 23; Nasta’līk; size, 9 1/2 in. by 5 1/2 in. [Fraser 180.]

1532

The same.

Makalah I, on fol. 1b; II, on fol. 16b; III, on fol. 26b.

No date. All the headings left blank, but partly supplied afterwards by the same hand which has written remarks and references on the margin in Latin.

Fr. 1-31, ll. 21; very small, but distinct Nasta’līk; small illuminated frontispiece; size, 6 1/2 in. by 3 1/2 in. [Greaves 21 (olim 22).]

1533

The same.

A detailed index on ff. 115b and 116a. Makalah I, on fol. 116b; II, on fol. 127b; III, on fol. 135b, first line. No date.

Fr. 113b-138b, ll. 23; Nasta’līk; size, 10 1/2 in. by 6 1/2 in. [Laud Or. 513.]

1534

Risālah dar ‘ilm-i-hai‘at (in Arabic: "رسالة در علم هایات"). The famous astronomical treatise by the same ‘Ali Kūshi.

Beginning: مَلَعْنَتُ اللَّهِ عَلَى اَلَّمَعْدُودَةَ...: مَعْدُوداً بِأَيْنَ رَسَالَةَ أَبِي... يَتَوَفِّرُ الْحَقَّ


Fr. 63-103, ll. 15; Nasta’līk; size, 6 1/2 in. by 3 1/2 in. [Fraser 168.]

1535

Another copy of ‘Ali Kūshi’s astronomical treatise. Mukaddimah, on fol. 23b; Makalah I, on fol. 25b; II and Khathamah are not marked. Copied A.H. 1012 = A.D. 1603, 1604, by ‘Abd-al-Walid Gilānī.

Fr. 23-64, ll. 15-16; small Nasta’līk; size, 6 1/2 in. by 5 1/2 in. [Fraser 168.]

1536

The same.

Mukaddimah, on fol. 139b; Makalah I, on fol. 140b; II, on fol. 152b; Khathamah, on fol. 162b. No date.

Fr. 139-163b, ll. 23; Nasta’līk; size, 10 1/2 in. by 5 1/2 in. [Laud Or. 313.]

1537

The same.

Mukaddimah, on fol. 1b; Makalah I, on fol. 3a; II, on fol. 18b; Khathamah (styled here the twelfth bab of Makalah II), on fol. 31a. As title of the treatise appears in the colophon: رسالَةِ هَیَاتْ در علم رَازِی

Copied by ‘Ala-ud-Din Kūshi in Ahmadābād. No date.

Fr. 1-32a, ll. 16; Nasta’līk; size, 9 in. by 6 in. [Ezeld Or. 101.]
1538

A slightly defective copy of the same.

This copy, although older than the preceding ones, has no khatimah. Mukaddimah, on fol. 1b; Makālah I, on fol. 5a; II, on fol. 34a.

Copied by Yārī the scribe in the month Dhū-al-hijjah, A. H. 957 = A. D. 1550, December, to 1551, January.

Ff. 1-59, ll. 12; clear Nasta’lik; illuminated frontispiece; size, 7¼ in. by 5½ in.

[Marsh 250.]

1539

Mukhtasār dar ma’rifat-i-ta’kwim (خُصُصُ مَدْرِسَةِ مَعْرِفَةِ التَّأْوِيمِ).

A treatise on the construction of almanacks, by Nizām-al-dīn ʿAbd-al-ʿAli bin Mūhammad al-Barjandi (the author of commentaries on Naṣīr-al-dīn Tūsī’s Bīsīstān, and on Ulughbeg’s tables; see above, Nos. 1506 and 1520), compiled A. H. 883 in Jumādā-ala-walād = A. D. 1478, August; comp. J. Aunger, p. 138, No. 5; and Rieu ii. p. 453. It begins on fol. 60b: "بسم الله..." (see fol. 60b.)

The first of the twenty bābās, into which the treatise is divided, is headed: در مرتبه حساب جمل.

Copied by Yārī in A. H. 954 = A. D. 1547.

Ff. 60b-89, ll. 12; clear Nasta’lik; illuminated frontispiece; size, 7½ in. by 5½ in.

[Marsh 250.]

1540

The same.

Beginning the same as in the preceding copy. No date.

Ff. 174b-185a, ll. 23; Nasta’lik; size, 10½ in. by 5½ in.

[Laudi Or. 313.]

1541

Risāla-i-Hai’at (رسالة هيئت).

Another astronomical tract by the same, beginning: شكوره سباع و حمد دیقین مرسانه رو که تنوش قدرت..." (see fol. 203b.)

It is divided into a mukaddimah and four maqālas:

1. در معرفت ماه فلکی (fa) المکتی (fa) المکتی (fa), on fol. 206a.
2. معرفت هفته آفتاب و رؤا و توزیع، on fol. 204b.
4. Here styled: در تعداد بند و ویلایت و جلب و احراز, on fol. 226b.

No date.

Ff. 201b-237b, ll. 23; Nasta’lik; size, 10½ in. by 5½ in.

[Laudi Or. 313.]

1542

Various astronomical treatises.

Khutbat dar muraqat tanqīmat Hájai az-‘albāb, on ff. 13b-27b, in a mukaddimah and two bābās. Beginning: "للمحترم الأمير الراجل..." (see fol. 22b.) The author is ‘Abd-al-Kādīr Rūyānī.

2. Portion of an astronomical treatise on ff. 83b-84a, comprising a thirty-first bāb (معرفت قمر و پیل و مشتیت آمدهن، a thirty-second bāb (معرفت قمر و پیل و مشتیت آمدهن, and a thirty-ninth bāb (معرفت قمر و پیل و مشتیت آمدهن). Rāzī and Masʿūd al-Ghūrī.

On ff. 85b-101a, an essay on almanacks, by ‘Ali bin Husain ‘Ali Amīr al-husnān, al-mu’dah (see fol. 86a, ll. 2 and 5), divided into a mukaddimah and nine ills.

Beginning: حدیث در نشر ادولفات بن عز و شمار: هوادی را که اجتهاد هدایت مسند نشنان آم..."

The scribe (at least of the greater portion of these treatises) was Kāsim bin Ilyās bin Abdallāh, and he finished his task the 15th of Shawwal, A. H. 937 = A. D. 1531, June 1.

Ff. 1-13b and 83b-101, ll. 11; Nasta’lik, by different hands; size, 6½ in. by 4½ in.

[Seld. superius 89.]

1543

Mujmal-al-alsūl (مَجْمَالُ الْأَلْسُولِ).

A compendium of the elements of astronomy, imperfect at the beginning. It opens abruptly thus: اندر: طباق ستارگان بدوری و نزدیکیان باقی باقی... (see fol. 49b.)

According to H. Khalfi v. p. 490, No. 1465, the author’s name is Abū-al-hasan Kūshyār bin Labbān al-jilān, but according to another copy of the same in No. 1514 of the India Office Library, fol. 13b sq. (which is styled Aṣḥāb), more correctly: Abū-al-hasan Kūshyār bin Layyān al-jilān.

The four maḫālas, into which the treatise is divided, are:

1. An introductory chapter, in twenty-two bābās, on fol. 1a.
2. در حکم کرون در کارهای عالم, in twelve bābās, on fol. 13a.
3. در حکم موالد و تحول سال, in twenty-one bābās, on fol. 20a.
4. در عمل اختیارات, in three bābās, on fol. 44a, last line.

No date.

Ff. 48b, ll. 16; small Nasta’lik; size, 6½ in. by 4½ in.

[Bohl. Or. 392.]

2. Tables for the apogee and perigee of the moon in the years 600–700 of the Yazlajirîd era (about A.D. 1231–1331), on ff. 28b–36a. Fol. 34b left blank. No date.

Fr. 36; size, 101 in. by 72 in. [Seld. Arch. A. 12.]

1547

Another collection of similar fragments.

1. Fragment of an astronomical tract on the different stations of the moon in the zodiac (the 48 signs), on ff. 7b–1a. On fol. 6a a third bâb appears: in Dar-i-nujûm by Khwâjâh Muhammad Jârâ'î, beginning: 'مَدِّيْنَةُ الْمَيْلَةُ فِي الْمَيْلَةُ' (The Milestones of the Milestones). On fol. 5a a fourth bâb begins: "A fifth bâb on fol. 29a: "

2. Fragment of a tract on alchemy, on fol. 8, treating of arsenic, etc.

3. Fragment of a treatise on astronomical divinations, fortune-telling, etc., according to I'âdâh b. Sa'dîk's (died A.H. 148 A.D. 765) teaching, on ff. 9–24, in several fragments:

4. Fragment of a tract on geomancy (dizâl), on ff. 26–39.

Fr. 1–39, much varying in number of lines and in handwriting; the first eight leaves turned upside down; interleaved throughout; size, 8Â in. by 5 in. [Manus. 31.]

1548

Dar 'ilm-i-nujûm (in Al-ilm fi-nujum).

A tract on astrology by Ishâk Munâ'jam bin Yûsuf Tabîb. It is divided into a mu'kâddmah, three bâbs, and a khâtîmah, viz.:

1. باب اول در علم النجوم که تعلیق جبری در دارد, on fol. 49a.

2. باب دوم در علم النجوم که تعلیق جبری آخر اسماس, on fol. 50a.

3. باب سوم در چهار مدار تعیین سالگرد شیر و شری و احکام شیر درود, on fol. 51a.

4. باب چهارم در اختیارات سالگرد, on fol. 52a.

Beginning: "محمد رسول الله صلی الله علیه و آله و مصطفی آن را خاطمه تعقیب کرد:"

Fr. 48Â–58, ll. 15–20; careless Nastâ'llîk; size, 8Â in. by 4Â in. [Walker 55.]

1549

Madkhâl-i-manzûm (Madkhul Muntazem).

A mathnawi on astronomical and astrological matters, the planets and the stars, beginning:

مرد دانه سخن ادا تکنند، تا بنا من و با ایند تکنند.
The title appears on fol. 47b, ll. 1 and 10. No author's name. Other copies of the same mathnawi in the British Museum, see Rien. ii. pp. 801, 811, and 871.

No date.

Ff. 47-65, 2 coll., each ll. 11; Nasta’līk; size, 7 in. by 5 in. [Hyde 10.]

**1550**

A short tract on the halo round the moon, Arabic (Halāl), by Muḥammad bin Mansūr, beginning: بعده الاله، وهو الزمر، by Muḥammad bin Mansūr, beginning: بعده الاله، وهو الزمر.

The book is divided into an introduction, two makālas, and a conclusion.

The whole work comprises only 104 leaves in this copy, for ff. 107b and 118a-120a are left blank, and the whole portion of ff. 24b-43b belongs to another work, written by another hand, and inserted by mere mistake or thoughtlessness into the leaves of this MS. The proper continuation of fol. 23 is fol. 43, as both catchword and contents undoubtedly prove. This inserted fragment deals likewise with the same subject, and comprises one makālah in seven fasls.

The first fasl of this makālah begins on fol. 41a, and is headed: "Astronomical tables without any text, styled on fol. 72a: كتاب النسب المختصر، that is, 'Tabula sexagenaria.'"

Ff. 72-82; size, 6½ by 4½ in. [Marsh 23.]

**1552**

Astronomical tables without any text, styled on fol. 72a: كتاب النسب المختصر, that is, 'Tabula sexagenaria.'

Ff. 72-82; size, 6½ by 4½ in. [Marsh 23.]

**1553**

Lawā’ib-alkamar (اللواجب القمر).

The luminous appearances of the moon, a work on astrology, especially on the science of the amliyat al-makālah (اللملياوت المختصر). The introduction begins with the name of the author, Husain bin Ali alba’aiḥā’ī al-kashiṣī (the author of the Raudat-al-shahādā, the Anwār-i-Sahālī, the Lubb-al-bāb, the Sahīfa-i-Shāhī, the Makhzan-al-insān, the Akhlaḵ-i-Muḥsinī, etc.; see above, Nos. 134, 431 sqq., 661, 1357 sq., and 1400 sq., died A.H. 910 = A.D. 1504) as a supplement to six former astrological treatises on the same subject, viz.: سواقل مونس أقام الأستئري مونس زحل, مونس أرام (isor, مونس جليل, or Mawāsiyāt, لوح معن-cell, or مونس جليل, as in Walker 65, and as a note on the margin of this copy also suggests for the badly-written word in the text), and مونس أرام عطارد. 

The work concludes with a note by a European hand (probably by Marsh himself).

Ff. 126, ll. 21; Nasta’līk; size, 9½ by 7½ in. [Marsh 126.]

**1554**

The same. Muḥaddidim, on fol. 6a; makālah I, on fol. 8b; II, on fol. 30a; khāṭimah, on fol. 112b. This copy is, like the preceding copy, not at all carefully executed, nor is
1555

Siraj-alistikhrāj (سراج الاستخراج).
A tract on astronomy, compiled a.h. 1006 (=A.D. 1597, 1598); the consendants with diacritical points in the title form the chronogram, comp. fol. 81b, l. 11,
by Farid, the astronomer of Dihili, that is, Mu'lla Farīd-aldīn Mas'a'ūd bin Ḥaţīz Ibrāhīm, the court-astronomer of the emperor Shāhjāhān and author of the
Sāhajehān, or the astronomical tables of Shāhjāhān, who died a.h. 1039 =A.D. 1629; see Reu ii. p. 459 sq., and iii. p. 10888.
Beginning: حمد مبدى ر سرد ك مهندس قدرت
کاملی اش در ارمان درجات مشقوتی آن
It contains a mukaddimah, nine bābs, and a khatimah.
Another copy of the same tract is found in No. 476 of the India Office Library, fol. 118b sq.
No date.
Ff. 80-118, l. 15; Nastaliq; size, 9½ in. by 6½ in.

1558

Ghāyat-almurād (غایة المراد).
A detailed work on arithmetical and astronomical calculations, composed by Sūfī Kamāl altustari (see fol. 1b, l. 10), and entitled: غایة المراد في وقت الإعداد.
Beginning: سباست و سنابس بر وقت اسماء نا متانا مفروض بتسهیل و تهذیب آن
It is divided into forty chapters, the first of which is headed: در حث علم حساب و این آت أن و بعضا شده انور بن اسماء علم.
On fol. 4b. The heading of the second, on fol. 13b, runs thus: در جهاد وقت و دو و دو در
that of the third, on fol. 14b, thus: در جهاد وقت و دو
and so on.
Ff. 144, l. 23; Nastaliq; the first five leaves supplied by a more modern hand; many tables; slight injuries here and there; size, 12½ in. by 8½ in.

1559

Naurūz-nāma (دورز نامه).
A work of chronological and astronomical contents, composed by Mu'llamād BākJīr Sulawwārī (fol. 2b, l. 2) at the command of Shāh Sulaimān Aljusnainī Almusawi (fol. 2b, l. 12), who reigned over Persia from A.H. 1077 to 1106 =A.D. 1666-1694.
The title is added on the first page by a later hand; the author himself calls his work (fol. 2b, l. 2, in the preface) رسال ؤ لمبحث آت آم (Rasā'ī ۴ لمبحث آت آم)
وزرحا مبارک و معروف و منحوت از آت آم و شهر اسلامیه ورس قدم و مرمّه و تركیه و آت آم از
‘A treatise about the days, the blessed, lucky, and unlucky days (in particular), the months of the Muslims, Old-Persians, Greeks, and Turks, and what we learn about these subjects from the noble traditions.’
It is divided into a mukaddimah, three bābs, and a khatimah.
Mukaddimah, on fol. 4b; ورود و قول و روال ۴ (and) خلاف إجمال
Beginning: رد مبتدآ، و نتائج و عدن آنع آن
شافخش داشر آ نع بحکم معاوضه بی
واست ملک
Many tables throughout. The last leaves slightly injured.
Dated the 21st of Sha'bān, in the year 36 (probably the 36th year of 'Ālamgīr's reign = A.H. 1104, A.D. 1693, April 27).
Ff. 21a, l. 11; clear and distinct Nastaliq; size, 5½ in. by 6½ in.

1557

Majma'-'al-fasā'il (جمع الفسایل).
A work on astronomy and astrology, compiled from many older sources, a.h. 1046 =A.D. 1636, 1637, by Mu'llamād Fādil, son of Mu'allānā 'Abd-ashshakūr, and dedicated to the emperor Shāhjāhān; see fol. 2b, l. 4 and 9, and fol. 3b, l. 1 and 2. A detailed index on ff. 39-49b. The work is divided into three bābs with 159 faqīs altogether (not 156, as is stated on fol. 3b, l. 3), 116 in the first, 36 in the second, and 7 in the third bāb.
Beginning: حبد عمیر مرحا و نتائج بی عبدالرحمن آن
شافخش دانه آ نع بحکم معاوضه بی
واست ملک
Many tables throughout. The last leaves slightly injured.
Dated the 21st of Shābān, in the year 36 (probably the 36th year of 'Ālamgīr's reign = A.H. 1104, A.D. 1693, April 27).
Ff. 21a, l. 11; clear and distinct Nastaliq; size, 5½ in. by 6½ in.
The first bāb is subdivided into four, the second into two, and the third into six faṣls. The chief authorities, on which the traditions of this book rest, are MS. Harawi, 3rd L. 1400, (i.e. Imām Ja'far Sa'dīk, see above in No. 1542, 3) for the astrological, and Albirūnī (Abū Raihān Muḥammad, who died A.H. 440 = A.D. 1048) for the chronological part; of the latter he quotes and adds a note to his faṣl on the rule of the Ashūrāy, see fol. 41b, etc.

Not dated.

Ff. 96, II. 15; Nastālīk; size, 10 in. by 5^{1/2} in.

*Ouseley 244.*

1560

**Kashf al-ḥasār (كشف الأسرار)**

Another work by the same Muḥammad Bākīr (see fol. 2^a^, I. 11) on astrology and the science of talismans, entitled: 

Kashf al-ḥasār fi ʿilm al-nujum wa al-ṭalāshāt, and beginning: 

آجاز دبابة هو كتاب وحوله فرسن، من خطاب الله.

It is divided into a muḥaddimah and five mağālas, the headings of which we quote from the index on ff. 3^a^-4^b^:

- مقدمة مستعمل ده فض اللفظ اللفظ فض اللفظ في فضل العلم، نص دوم في فض اللفظ ولفظ فض اللفظ ومظوم.
- مقالة أولى تعرض أديان دون قواعد، علم نفس ولفظ وكتاب وتأثیر شان
- مقالة ثانية، در جزئين، فتقوم كدرين علم فرسنست، in eighteen faṣls, on fol. 23^b^.
- مقالة ثالثة، در طلسمات، in four faṣls (not marked in the text).

This last mağālah is incomplete, and breaks off on fol. 160^b^; the rest of the leaves of this MS. (ff. 161-207), written by another hand, seems not at all to belong to Muḥammad Bākīr's work; it contains single treatises on the talismans, the formation of the Jinn and the star-spirits, mostly on the work of Muḥammad Sirāj-al-dīn Sakhkhālī (with his full name Abū Yaḥyā Yūsuf bin Abi Bakr), commonly known as Sirāj-al-dīn Khwārizmī, who was born A.H. 555 = A.D. 1160, and died A.H. 626 = A.D. 1229; see Beale, Oriental Biography, Dictionary, p. 232, and the complete collection of his treatises in the following copy, Walker 91), and on arithmetical subtitutes, in which 'Umar Khayyām (see above, Nos. 524 and 525) is very often quoted. Then follows an incomplete copy of the treatise on talismans by Muḥammad bin Shaiḵ Muḥammad alharawi, entitled: مقدمة فرسنست faṣls, and beginning, on fol. 198^a^ and N.
Another copy of the same in the India Office Library, No. 2161.

Copied by Muhammad Husain bin Muhammad Amin of Mashhad.

Ff. 34, ll. 15; Nasta‘lik; many small tables; size, 7½ in. by 4½ in.

[Fraser 170]

Three treatises on fortune-telling, the science of making amulets or charms, and other cabalistic matters, by different authors, viz.:

First risalah, consisting for the greater part of mathnawi-baits, anonymous, on ff. 10–16. Beginning: در اول كلام حمد كردن کار ورد مالک ملك عالم واحد صلح سلام ملك اور سردم ذو حكم او محکم ملك اورا حمد مرکم کار عالم را كه دهد رحوم آذ را

Second risalah, a compendium of the science of jafir (جَسْفِرْ), i.e. of fortune-telling from the entrails of a lamb, or in general, of making amulets and charms, likewise anonymous, on ff. 12½–24. Beginning: راسال ديگری در جفر بعد این مختص نسبت در علم جفر و تكرم برچند فصل در علم مانایان و مقابلات عدوان آخ. Third risalah, also on jafir, styled جفر, by Ibn Muhammad Mahmud, with the takhallus ‘Iyani (عياني), on ff. 23½–40. Beginning: لحم الله رتب العالمانि والعائقة للصقوق والصور والسلام على سيد المرسلين و خاتم النبيعين الل. No date.

Ff. 1–40, ll. 13–20; partly Nasta‘lik, partly Shikasta, written by different hands; size, 8½ in. by 4½ in. [Walker 55]

1565

1. ff. 1–6. Another short introductory tract on the science of جفر, containing a مقدمة در بيان وصف جفر مرتب نی و مرتب نی, and beginning: بسم الله .... این مقدمة در بيان الله

2. ff. 7–70. A third, much larger, but incomplete tract on the same subject. Perhaps this is a continuation of the preceding مقدمة. It is defective both at the beginning and end. No date.

Ff. 1–70, ll. 19; Nashki for the greater part; size, 9½ in. by 5½ in. [Walker 81]

1566

Two fālnāmas.

Two treatises on divination, viz.:

1. Ff. 31a–36b. A فانیه in form of twenty-nine short ghazals and kitas with from two to four baits, every one dealing with one letter of the alphabet, beginning with a short preface in prose: لحم الله ... دانکر

وتفکل الله تعالى كه این رساله فانیه از کلام مکی
The first ghazal begins:

In the name of the Most Gracious, Most Merciful.

2. Fl. 37-43 b. A fragment in prose, beginning:

And in the former, and in the latter, and in the word of the Lord, and in the word of the Prophet, and in the word of the Imam, and in the word of the Caliph, and in the word of the Imam, and in the word of the Caliph, and in the word of the Prophet, and in the word of the Lord, and in the word of the Most Gracious, Most Merciful.

No date.

Fl. 31-43, ll. 13; Nastālīk; size, 8 i. by 5 i. in.

[Bood. Or. 695.]

1567

Another fāhnāmā.

Another fāhnāmā, or, as it is styled, ascribed to Aristotle, and pretended to have been written by him for his pupil Alexander the Great; see the initial words:

אֶנֶּנְנַנְּנַנְּנַנְּנַנְּנַנְּנַנְּנַנְּנַנְּנַנְּנַנְּנַn

It contains nine bāibs.

No date.

Fl. 6, ll. 7; excellent, large and distinct Nastālīk; margin of various colours, powdered with gold; illuminated frontispiece; size, 8 i. by 5 i. in.

[Ouseley Add. 28.]

1568

Fragment of a fāhnāmā.

The first portion of an anonymous treatise on divination, beginning:

In the name of the Most Gracious, Most Merciful.

And in the former, and in the latter, and in the word of the Lord, and in the word of the Prophet, and in the word of the Imam, and in the word of the Caliph, and in the word of the Prophet, and in the word of the Lord, and in the word of the Most Gracious, Most Merciful.

It breaks off on fol. 101 b.

Fl. 95-101, ll. 14; careless Nastālīk; size, 9 i. by 5 i. in.

[Bood. Or. 506.]

1569

Fragment, partly incoherent, without beginning or end, of treatises on astrology, the choice of lucky or unlucky days, the interpretation of dreams, and similar topics.

No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Fl. 74, ll. 12-19; Nastālīk, by different hands; size, 7 i. by 4 i. in.

[Ms. Pers. e. 8.]

1570

A work on the interpretation of dreams in fifty-nine bāibs, apparently the same which is found in A. F. Mehren's Catal., p. 45, No. 113 (styled there Ḥawāb al-tavajīr, comp. Fleischer, Catal. Dresd., p. 5, No. 30; and p. 13, No. 93), but the preface here has a slightly different wording, viz.:

And in the former, and in the latter, and in the word of the Lord, and in the word of the Prophet, and in the word of the Imam, and in the word of the Caliph, and in the word of the Prophet, and in the word of the Lord, and in the word of the Most Gracious, Most Merciful.

No date.

Fl. 74, ll. 12-19; Nastālīk, by different hands; size, 7 i. by 4 i. in.

[Ms. Pers. e. 8.]

1571

Ta'birnāmā-i-Sultānī (تبریزمآم سلطانی).

The royal book of the interpretation of dreams, compiled by the Kādī Ismā'il bin Nizām-al-mulk, a. h. 763 = A. D. 1361, 1360, for the Muẓaffaride Sultan Ābā-al-wārisī Shāh Shujā' (who reigned a. h. 760-785 = A. D. 1359-1384); see the preface, on fol. 1 b, and II. Khaṭfī ii. p. 311, No. 3067, on the basis of the following works:


2. Kitāb al-tavajīr, composed by Ḥakīm Ābā
Sa'd Nasr bin Ya'kūb al-dinawari, A. H. 397 = A. D. 1006, 1007, for the Khalif Al-Kādir billāh (who reigned A. H. 381-422 = A. D. 991-1031); see the preceding copy. This author had before him the sayings of 7,500 interpreters of dreams, and selected for his work those of 600. It is divided into fifteen margins; comp. H. Khalifa ii. p. 312, No. 3068, and Bland, p. 156.

3. تحميي المتعظم, composed by Shaikh Abū-alfaq Hujain bin Ibrahim bin Muhammad of Tiflis for the Pahāsh of Kūm, Izz-aldin Kīlij Arslan bin Mas'ūd, A. H. 569-588 = A. D. 1173-1192; see Bland, pp. 124 and 155. A copy of this work is preserved in the India Office Library, No. 1053.

4. أواس طلاب نظم حكيم.
5. جومهار ابن سيرين.
6. تقىسم أمام جعفر.
7. دستور كريم.
8. إرساد مفجري.
9. تعمیرات ابن اشعث.

10. كندر الروما مأمون; comp. on the last seven, Bland, pp. 153 and 154; Fleischer, Catal. Dresd., Nr. 30; H. Khalifa ii. p. 311, and v. p. 254, etc.

This work is a sort of dictionary, arranged alphabetically, and preceded by an explanatory introduction (مقدمه), which is subdivided into two chapters (فصل), viz.:

فصل أول: در حقائق اسم و دفاتر أفرع حوار
رضاع: كتب المتعظم,
on fol. 6r.

فصل دوم: در آداب نائم و أكثر حوارهای او راست آید,
on fol. 8r. Each fascicle contains ten nukats.

This introduction closes with an interpretation of those dreams, in which God Himself or the angels, prophets, and other distinguished personages, for instance, Eve, Cain, Mary, etc., appear. The dictionary itself begins on fol. 24r with the word آدابیات. Most of the words explained in it are marked on the margin; besides there are many additions. Two leaves are missing after fol. 125.

Beginning:  "للذکر الله الذي خلق خواش الانام بالاحلام و صلى على الله"


Ff. 321, ll. 17; Nasta'liq; a few pages in the middle of the MS. supplied by a more modern hand; illuminated frontispiece, a little effaced; the first leaves very much injured; size, 8½ in. by 6 in. [ELLIOTT 344.]

1572

A Persian almanack, composed in India, as we gather from a passage on fol. 57r: طالع تحويل سال: علم مع نسوبة الهجرة و مواعيد سبعه سير وعندتین.

1573

Another almanack arranged in the same way as the preceding, for A. H. 1210 = A. D. 1795, 1796. Here the months are called فروردینهای جالانی (جلالی etc.). The Jalāli era is probably that of the emperor Akbar, which commenced A. H. 963.

Ff. 15; Shikasta; size, 9 in. by 6½ in. [OUSELEY 159.]

1574

Another almanack, without date.

Beginning: مر بادشاهان كامکار و مولک نامدار و سلطانین علي محمدداي دلبلست (أدبى الست) بر عظمت و قویت بادشاهان و کذبرانهای اوقات شرف بعیش و عطر، أت.

Ff. 22; Nasta'liq; size, 6½ in. by 4½ in. [BOTE. OB. 440.]

III. MEDICINE.

1575

Nūr-al'ayūn (نور العيون).

A good and old, but defective copy of Abū Rūğ Muḥammad bin Mansūr bin Aḥī 'Abdallāh bin Mansūr al-amāmānī, known as Zarrin dast or gold-hand's famous work on the human eye and its diseases, entitled نور العيون (see this title on fol. 2a, l. 1), and composed A. H. 480 = A. D. 1087, 1088, under the Saljūq Sultan Abū-al'āfath Malikshah bin Muḥammad (A. H. 465-485 = A. D. 1072-1092); see fol. 1b, ll. 16 and 17. The first and one or two of the last leaves are missing; besides, fol. 20 is left blank. The copy begins abruptly in the midst of the preface: كه الازل علم تئانه كه الازل. The work is divided into the following ten makālas:

1. در علم تشريح و ترکیب و حد و هیأت و مزاج حاش.
2. و مزاج عام و شمار طبقات و رتوالات و عضوم ألب
3. و در بیماریها و عارفیها که پژوهیدن در چشم و
4. جفن و غیرمان ازاجرا، چشم که آنر با یونه دیده

490
CATALOGUE OF PERSIAN MSS.

1576

Dhakhira-i-Khwārizmshāhi (Dhakhira-i-Yarinschashma). The treasure of the Khwārizmshāh, the first large and complete thesaurus of the whole medical science in Persian, composed by Isma'il (or, according to the following copies, Laud 155, and Elliott 180, Za'in-aldin Abā Ibrahim Isma'il) bin al-Hasan bin Muhammad bin Ahmad (according to Laud 155, bin Ahmad bin Muhammad) alhusaini aljurjani (see fol. 2a, ll. 12-13), who entered the service of the Khwārizmshāh (or rather governor of Khwārizm under the Saljuqs) Arslan Yamin-almuluk wa-alsalāf in Abā-alath Muhammad bin Yamin-almuluk Mu'in (in Laud 155, Khwārizmshāh Abā-alath Muhammad bin Yamin-almuluk Mu'in), A.H. 504 = A.D. 1110, 1111, and dedicated this work to his patron; see more details about this ruler in the description of the British Museum copy of this work, Rieu ii. pp. 466 and 467. He died, according to H. Khalifa iii. 330, No. 5794, A.H. 531 = A.D. 1136, 1137; in other places H. Khalifa gives A.H. 535 = A.D. 1140, 1141 as date of his death. The other statements of H. Khalifa about the author's and his sovereign's names are wrong; equally wrong is his assertion that the work is divided into twelve books. It contains only ten. A Turkish translation of it was made by Abā-alaff Muhammad bin Idris alkaftarī, who died A.H. 982 = A.D. 1574, 1575. The headings of the ten kitābs (or chapters) are as follows (we quote them from Laud 155, compared with Elliott 180, since there is inserted between the preface and the first kitāb a short index of all ten not found in this copy; all the following kitābs are preceded here by a detailed index of all their subdivisions):

1. Definition of medicine and structure of the human body
   اندرا شناخت حالت و منفعت ات و شناخت
   همانند محرجه و چگونگی آن و شناخت مادتهای
   و حلول عزیجها و احراز عادتیها تشريح اندماها و باد
   گفتن و مقال
   
   2. Health and disease of the human body
   اندرا شناخت حالها تن مرم ات و تدریسی و بیماری و
   اذای عارض و انساب آن و شناختی نهم و نفس
   و شناخت احراز هره از تن مرم بیرون آن آت و
   گفتن و مقال
   
   3. Sanitary precautions and general maxims for the preservation of health
   اندرا نگاه دائنتندریستی و
   تدریسی آن و تدریسی هر و مسکن و شناخت احوال آنها
   و تدریس طعام و شرایط و بیداری و تدریس حرکت
   و سکون و شناخت احوال لنزیها و عطرها و اسیرانها و
   بکار داشتن رنگها و تدریس آن و تدریس فرد و
   داری مشهور خوردن و تدریس فرد و دویجه و
   حلق و شیبان و تدریس امرار نفسیان چون شادی و
   اندوه و اندره و غیر آن و تدریس بیرون افغان
   و تدریس بیزنان و مسالمان
   
   4. Diagnosis of diseases, etc.
   اندرا استجارت مرض
   بیعی شناخت بهپردازی که کلام بهپردازی است و
   شناختی نهم و شناختی حال بهپردازی که آن چگونه
   گفتن
   
   5. Fevers and their cure
   اندرا یاد کردن تب و احوال
   گفتن
   
   6. Diseases of the limbs and their cure
   اندرا عالج
   گفتن
   
   7. Tumours, ulcers, wounds, etc., and their cure
   اندرا عالج
   گفتن
   
   8. Preservation of the external parts of the body
   اندرا تدریس بیانگری و آرایشی
   گفتن

[Sale 72]
9. Poisons and antidotes

The end of this ninth kitāb the work originally concluded, as we learn from ff. 874b–876a, where the author states the various reasons that prevented him from continuing his task, and rendered him both unwilling and unable to add the necessary chapter on drugs and medicaments. Afterwards he supplied this chapter and gave moreover as introduction to it another supplement on the various medical uses of the different limbs of animals. This latter supplement is the first portion of the

Kitāb I begins on fol. 1b, but it breaks suddenly off on fol. 29b in the eighth bāb of the second جزء of the fourth kitāb, corresponding to Fraser 200, fol. 35b, l. 21.

The last word is رسمه then follows an extremely large lacuna, corresponding to Fraser 200, fol. 35b, l. 21 to fol. 263b, l. 6. Fol. 30b in this copy corresponds to Fraser, fol. 263b, l. 7 (in the fifteenth bāb of the fourth kitāb the جزء of the first جزء of the third kitāb). There are consequently missing here large portions of the first and third kitābs and the whole second kitāb.

Kitāb IV, on fol. 50b; V, on fol. 86b; VI, on fol. 153b; VII, on fol. 176b; VIII, on fol. 520b; IX, on fol. 533b. The fifth جزء of the ninth kitāb, which begins in Fraser 201, on fol. 871b (styled there fifth جزء، and is subdivided there into eleven bābs, has here only seven; and after the conclusion of the seventh follows immediately the supplementary chapter on the أحوال مناقع حيوانات, on fol. 542b, in alphabetical order (comp. Fraser 201, fol. 876a, l. 19 sq). The author’s statement about the reasons of the delay in the continuation of his work is entirely missing here. The chapter on the drugs, كتاب فراغي (or, as is written here, كتاب فراغي), forms here the tenth kitāb (كتاب دم), on fol. 547b, divided as in Fraser 201 into two makāhs (on ff. 547b and 571b). In the beginning of this tenth kitāb the author says a few words about the completion of his book, and refers the reader to the end, where he intends to give the necessary explanations; but this promise is not fulfilled. The copy ends on 628b, simply with the end of the second makāh of the tenth kitāb.

No date.

FF. 1-628, II. 25.; Nasta’līk; size, 14-15 in. by 9-9½ in. (the size of the leaves differing considerably). [LAUD OR. 155.]

1578

Another copy of the first half or the first five kitābs of the same work.

This copy, the oldest of all, begins in the same manner as Laud 155, but contains only the first five kitābs. A general index on ff. 1b–14b, stating that the whole work comprises ten kitābs; but in the preface and even in the beginning of the index there are enumerated only nine. The preface begins on fol. 14b.

The title of the work (distinctly written in Fraser 200, fol. 1b, l. 13) is wanting here; about the index compare the preceding copy.

The author’s name, which appears here immediately at the beginning, is omitted in Fraser 200 and given there only on the second page. On the other hand,
1579

Mičtâh-alkhazâ'în (مختصر لخزائين).

The key of the treasures, that is, the first and original reedition of the Materia Medica, by 'Ali bin al-Husain alansârî, commonly called Ḥāji Zīm-âl-âṭâr (see fol. 28, margin, and fol. 32, l. 5), completed the 14th of Dhî- al-âdâh, A.H. 767 = A.D. 1366, July 23 (comp. the colophon), and divided into three makâlas (or risâlas); the first, on fol. 4, on simple medicaments (مفرد); the second, on fol. 154, on the exchanging and improving of the same simple medicaments (أعمال في استعمال الفوائد أو تعويض أو صلاح آن) ; the third, on fol. 178, on compound medicaments (در مركبات). The first two risâlas are in alphabetical order; the third contains in this original reedition only twelve bābs, concluding with the different kinds of materia medicorum.

Beginning:

This copy is Zain-âl-âṭâr's autograph (هذا خط المستفی), as a note, written by another hand, states at the end of the copy. It is dated from the middle of the month Šafar, A.H. 769 = A.D. 1367, October. From this original work the author himself made, three years after its completion, an extract, styled اختيارات بدويي (comp. the following copies), in which he left out entirely the second risâlah, and divided the whole work into two makâlas only, the latter of which was increased from twelve to sixteen bābs in that way, that two bābs were formed out of the second and three entirely new ones inserted, one after the fifth and two after the ninth.

The author was born, according to Rieu ii, p. 469, A.H. 730 = A.D. 1329, 1330, and died A.H. 806 = A.D. 1403, 1404.

Ff. 221, ll. 15; Naškî; illuminated frontispiece; size, 7½ in. by 4½ in. [Marsh 491.]

1580

Another copy of the same.

Beginning as in the preceding copy. Makâlah I, on fol. 99; II, on fol. 136; III, on fol. 145. No date.

Ff. 89-184, ll. 21; Naštâlîk; size, 13½ in. by 7½ in. [Marsh 541.]

1581

Ikhtiyârât-i-badiî (اختيارات بدويي).


Beginning:

This edition is enlarged by a Mukaddimah in three faṣls, and the number of bābs is increased from sixteen to thirty. The first bāb begins on fol. 41. In the midst of the sixteenth bāb (on fol. 53, l. 1.6), at the end of those words with which Fraser 196 closes, a colophon is found, stating that the copyist Muhammad bin 'Ali alhusânî alastârâbâdi had done with the transcription of this portion the 14th of Ramadân, A.H. 1191 = A.D. 1513, November 18. This is a distinct proof that the original author came only as far as this part in writing his work, and that the rest, found in this copy, was afterwards supplied by somebody else. It explains at the same time the difference in the text of this and the preceding copies. The continuator probably revised the whole second makhâlah, and made additions to the original work. The text continues after the colophon without any interruption. The last two leaves are very much damaged.

Ff. 96, ll. 25; written by two different hands in Naštâlîk (first hand on ff. 1-59, second on ff. 60-96); size, 11 in. by 6½ in. [Fraser 210.]

1584

The same second makhâlah.

Another still more enlarged reedition of the same second makhâlah of the اختيارات, three times as large as Fraser 210, edited by Ḥâji Jalâl bin Āmin al-tâbib almurshidî al-kâzârînî (see fol. 1b), and beginning like the original edition: لعنة الله على النعيم . . . . أَمَّأَنَّا بَعْدَ بَعْضَ ائِمَاتِ دُعَاءِ اِخْتِيَارَاتِ بدويي كَذَكَرَ كَذَكَرَ دُعَاءَ مَكَّةَا . . . . بَعْضَ ائِمَاتِ دُعَاءِ كَذَكَرَ بدويي آَلَّهِ.

This reedition comprises thirty-three bâbs, partly
It is divided into a mu'kkaddimah, five ma'kalas (on bones, nerves, muscles, veins, and arteries respectively), and a khattimah.

The last page of this document, on fol. 638, contains a note on the first fly-leaf which states: 'This MS. did not originally belong to Archbishop Laud's collection.' The treatise has been lithographed at Delhi, A. D. 1565, under the title of Tashrih-i-masnurri (theoretical and practical medicine). The first folio, on fol. 5b, contains theoretical and practical medicine, divided into two sections: the first (on the science), on fol. 1b, divided into four makalas; and the second (on the body), on fol. 40b, divided into five makalas. The second section contains the materia medica, or the science of simple and compound medicaments, alimentary, and drinks (on the body), on fol. 204b, divided into two sections, the first (on the body), on fol. 204, the second (on the body), on fol. 214.

The first leaf is missing; the copy begins at the end of the praise of God and Muhammad abruptly thus:

This work, usually styled Kifayat-i-Mujahidiyah (Kifayat-i-Mujahidīyāh), also has two other manuscripts (Kifayat-i-Mujahidīyāh), and sometimes also Kifayat-i-Mujahidīyāh (Kifayat-i-Mujahidīyāh), see this title on fol. 1a in a copy of the India Office Library, No. 2230, on the fly-leaf of another one in the same collection, No. 2368, and in the lithographed edition, Lucknow, A. D. 1290, dedicated to Sultan Zain-Allah Ridwan of Kashmir (A. D. 847-847 = A. D. 1423-1424), not to Al-Adin Muhammad Khilji, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 states; see Rieu ii. p. 470. This copy, not dated, is severely damaged and greatly worn-eaten in many places.

**1586**

A treatise on the anatomy of the human body, by Mansur bin Muhammad bin Ahmad bin Yusuf bin Fakih Ilyas (see fol. 1b, ll. 9 and 10), divided into two sections: the first, on fol. 5a, contains theoretical and practical medicine, divided into four makalas; and the second (on the body), on fol. 40b, divided into five makalas. The second section contains the materia medica, or the science of simple and compound medicaments, alimentary, and drinks (on the body), on fol. 204b, divided into two sections, the first (on the body), on fol. 204, the second (on the body), on fol. 214.

The first leaf is missing; the copy begins at the end of the praise of God and Muhammad abruptly thus:

This work, usually styled Kifayat-i-Mujahidiyah (Kifayat-i-Mujahidīyāh), also has two other manuscripts (Kifayat-i-Mujahidīyāh), and sometimes also Kifayat-i-Mujahidīyāh (Kifayat-i-Mujahidīyāh), see this title on fol. 1a in a copy of the India Office Library, No. 2230, on the fly-leaf of another one in the same collection, No. 2368, and in the lithographed edition, Lucknow, A. D. 1290, dedicated to Sultan Zain-Al-Afşidin of Kashmir (A. D. 847-847 = A. D. 1423-1424), not to Al-Aadin Muhammad Khilji, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 states; see Rieu ii. p. 470. This copy, not dated, is severely damaged and greatly worn-eaten in many places.
1588

Risálah fí wa'á·i·mahásíl (رساله في وجوء مفاصل), by Ghiyáth-áldin Muḥammád al-táráb, or with his full name Muḥammád 'Alá·áldi, bin Híbat-álláh Sálzaráwí, who also wrote a treatise on therapeutics (رساله في معاملات أمراض دينی), dated a. h. 871 = A. D. 1466; see Rieu ii. pp. 477 and 478. The present treatise begins: 'الله الذي لم يخلق إلا وحده لا شريك له والملوّن على شفع العاليم'.

No date.

Ff. 418–469, ll. 25; Nasta’líq; size, 11 in. by 6½ in. [Fraser 205.]

1589

Maná·lil·ál·má·niz (منابل العناصر). Materia Medica, compiled at the request of Súltán Muḥammadsháh bin Muḥammadsháh bin 'Alá·áldi, i.e. Muḥammadsháh I of Gujúrát, who reigned a. h. 863–917 = A. D. 1459–1511 by Muhammad 'Alá·áldi, a. h. 893 = A. D. 1488. It contains according to the preface a mughadimah, two muká·lás, and a ká·láimah; but in this copy there are only found the muká·lás, dealing with simple medicines in general, and the first muká·lás, which only comprises a very large dictionary of the same names in alphabetical order (according to the first letter).

The dictionary is arranged alphabetically, according to the first and second letters.

Beginning: حمدًا لعزم معذب ذرى الأفهام توفي قيّمی

Dá'í'í' al-Álwi'í'í'í'í'í', and Salát al-'Álwi'í'í'í', and Shurrúq al-'Álwi'í'í'.

A second hand has written on the first page the title جامع الموارد. The same title is given to our dictionary in Loth, Arabic MSS. of the India Office Library, p. 283. It has been edited in Calcutta, 1830; see Zenker i. 158.

No date.

Ff. 261, ll. 16; Nasta’líq; size, 8½ in. by 5½ in. [Ouseley 174.]

1590

Jawáhir-állúghát (جوهرات اللغات). An Arabic dictionary of medical terms, explained partly in Arabic, partly in Persian, by Muḥammad bin Yusuf bin 'Alá·áldi al-haráwí, who is no doubt the father of the more famous physician Yusuf bin Muhammad of Hará, with the takhalásh Yusufi, the author of the immediately following جامع الموارد, and contemporary of Súltánás Bábár and Humáyún. As to his object the author says in the preface, on fol. i:

"Then we discovered that: فتحت مثلاً ما يتضح فيه عدد من بين الأنساب كثر جزءًا و من الأدوية وأذواق الزينة و الركيزة و جزئياتها و بعض فواهدها الجارحة و من الأمراض وأسا وأدا من الألغاز المستعملة. He drew from the following sources:

- قانون و شرحه و الأدوية و المصايد و الفوارض و جمع اللغة والبلاغة لما أذقانه و قدوره و تأليفه و زوجه الأزواجه والأداة و المخبر و المذكور و النجاح والذوق و السلامة."

He has also inserted the names of some scholars with short biographies.

The work is dedicated to a nobleman, Jalá·áldi Malik Dínár, see fol. 141:

"وهمتله وسيلة الى تقبل عند عتيدة اعتدل سلطانته العالم مولى ملك ترك و الاقيم و معبر مراسيم العدل و الحسان ناصر عبد الله حانان بلاد الله ظل الله الأرض ماليماً السماء و القبض نور حكمة الله و نور حكمة مجلس لإنزال سماه المجيد و لله وأعماله و الكرم خلامة أولاد آدم بن عبد الخالق و سند الإبلز جلال الدولة و السلامة و أفنان الدين ملك الدربار لا زال وجد الروهم و الدربار إلى ذلك.

This Malik Dinár could not in any way he identical with the famous prince of the Ghuzz tribe, who put an end to the dynasty of the Sul-stikhs of Kirmán, and reigned from a. h. 582–591 = A. D. 1186–1195."

Pp. 475. Another copy of the same work in the India Office Library, No. 1375, gives A. h. 910 (طه: ود 190) as date of composition instead of 917.

Beginning:

حمداً لعزم معذب ذرى الأفهام توفي قيّمی.

No date. Probably the compiler’s autograph.

Ff. 72, ll. 15; Naṣkı̄; size, 7½ in. by 3½ in. [Fraser 210.]
1592

Ma'din-al-shafii-i - Sikandarshâhî (سکندرشاهی)

A standard work on medicine, compiled from Indian sources by Bhûwû bin Khawâsskhân, A.H. 918 = A.D. 1512, 1513, and dedicated by the author to his patron Abu-al-muzaffar Sikandarshâh bin Bahâlîshâh Lûtî (who reigned A.H. 894-923 = A.D. 1489-1517); see fol. 11 a, l. 14, fol. 12 a, l. 9, and fol. 13 a, ll. 5 and 6. It is divided into a mu'akdamah (در تعريف علم طب وشفي مبدائي), on fol. 12 b, and three bâbs.

1. Introduction to Therapeutics (called in Sanskrit, सौरभ अस्तेहान), in thirty-two fasls, on fol. 17 a. 
   a. Anatomy of the Human Body (called in Sanskrit, सार्वज्ञता), in nine fasls, on fol. 16 a.
   b. The diseases and cures of diseases (called in Sanskrit, चिकित्सा अनुक्रम), in eight-seventy fasls, on fol. 21 b.

Beginning, on fol. 19 a:  

The original part is dated by Pir Muhammad ibn Shaikh Farid Ci-shi the 14th of Shâbân, A.H. 1010 = A.D. 1602, February 7. A facsimile of the two leaves after fol. 224.

No. 196, ff. 1-400; No. 197, ff. 401-836, ll. 17; large Nastà'îk, many parts supplied by different hands (viz., ff. 90-91, 145-496, 729, 731-738, 741-744, 779-785); size of No. 196, 11 in. by 71 in.; of No. 197, 11 in. by 71 in. [Fraser 196, 197.]

1593

Da斯塔-r-alîlîj (بیماریات) (آلبوم العلاج)

Another large and detailed work on medicine, composed by Sultan 'Ali Tabib Khurasânî aha-ravi (see fol. 1 a, ll. 14 and 15, and fol. 90 b, ll. 13 and 14); comp. Rieu ii. p. 473; and Cat. Oudh. Or. Ladh. Batav. iii. p. 277, where it is erroneously stated that the work was dedicated to Abu Sa'id Bahârdurkhân Ilkhanî (who reigned A.H. 716-736 = A.D. 1310-1330). It consists of a mu'akdamah and two bâbas.

The mu'akdamah (در بیماریات و دیوان حادت طب و در احوال تدریسي و بیماری), in sixteen bâbs, begins on fol. 2 b, and is dedicated to Abu-îghâzî Sultan Abu Sa'id Bahârdurkhân (see fol. 2 b, first line), that is, the Uzbekkhân Abu Sa'id, who succeeded his father Abü-

1594

Tibb-i-Shîfâ'î (طب شفا) (طب شفا)

A pharmacopoea or description of drugs, arranged alphabetically according to the first letter, by Mu'azzam bin Muhammad Alhussein Alshîfâ'î (الشفایی), who was a native of Kâshân, and died, according to Taqî Kâshî (see A. Sprenger, Cat. Oudh., p. 22, No. 236). A.H. 963 = A.D. 1556. It was compiled and translated from older sources.

Beginning:  

المدّل للilik العلماء والمعلّمة عن

أوَّل للكتّاب والدكاتر أَمَّا بعده يُوَسِّهُم نِماد كَفْي

حُسَىٰ مَثَّل فـُحُدّتُ السِّلَابيْن السِفاحيَّةُ مِثْلَ مَدِيد

تَرْكِیمَ جَنِدَ كَمِّ مَعِيْجَاتَ امَّارَةٍ أَنَّ الْأَلِّحَاء

Sir W. Ouseley states that it was translated into Latin by Father Angelo (recte Ange de St. Joseph), under the title 'Pharmacopoea Persica' (Paris, 1681); comp. Rieu ii. p. 474; J. Aumer, p. 135; and A. F. Mehren, p. 15. The above title, which does not appear in our copy, is taken from another in the India Office Library, No. 1268. In No. 1949 of the same collection the book is styled قرآن شفاوي.
6 Muharram,' not mentioning the year. The MS. is collated throughout, and the margin is covered with numerous additions by different hands.

Ff. 104, ii. 23; Naskhi; size, 9½ in. by 5½ in. [Ouseley 266.]

1595

Treatises by Imad-aldin Mahmud.

I. Ff. 1-60: A treatise on poisons and antidotes, by Hakim Imad-aldin Mahmud bin Mas'ud bin Mahmoud Tabib of Shiraz, who flourished, according to Rieu ii. p. 474, at the close of the reign of Shah Tahmasp (who died A. H. 984=A.D. 1576), and under his immediate successors. It is divided into a mukaddimah (ح*l يد دو ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود ود وd)

II. Ff. 61-67: A shorter tract on some compound medicines (در بيام يعفي تراثيعي) probably by the same author. It begins with حَبَّ التَّحَقَّ.

No date.

Ff. 1-67, ii. 17; careless Nastaliq; size, 9 in. by 5 in. [Fraser 211.]

1596

Risala-i-mujarrabat (رساله الجرائب).

Another treatise by the same Imad-aldin Mahmud, entitled experienced or tested cures, containing medical advice and prescriptions for many diseases, head: 

رساله جیرابات لکلما حکم عمام الدین، حجمر رحمه الله عليه...

No date.

Ff. 1-30, ii. 11; careless Naskh; size, 6½ in. by 4 in. [Fraser 211.]

1597

Risala-i-bikh-i-cini (رساله بخش جینی).

A treatise on China-root, by the same Imad-aldin Mahmud, beginning: لله لله لله آمًا بعد آمًا رساله...

No date. Other copies of the same in Rieu ii. p. 844; A. F. Meheux, p. 44; Fleischer, Cat. Lips. p. 513; India Office Library, No. 957, etc.

Ff. 68-80, ii. 17; Nastaliq; size, 9 in. by 5 in. [Fraser 211.]

1598

Risala-i-cub-i-cini (رساله جوب جینی).

Another treatise on China-root (بُجِر جوب جینی), coffee (قهَا), and tea (شامخَل), compiled by Kadi bin Kashi-aldin Muhammad Yazdi for Shah 'Abbasi I (who reigned A. H. 996-1038=A.D. 1588-1629).

It begins for لله لله لله آمًا بعد آمًا رساله...

It is divided into three babs, viz. 1. China-root, its natural

and physical uses, and the method of preparing it for a diet-drink, in fourteen fasls, on fol. 2a; 2. coffee, on fol. 3b; 3. tea, on fol. 4a.

The author died A.H. 1075=A.D. 1664, 1665; see Rieu ii. p. 844.

Dated the 2nd of Safar in the fourth year (of whose reign is not stated).

Ff. 42, ii. 12; Nastaliq; size, 6½ in. by 4 in. [Fraser 191.]

1599

An incomplete copy of the same.

Another, but defective copy of the same treatise, containing only the first twelve fasls of the first bab (with the exception of the last six or seven lines of the twelfth fasl) and the end of the third bab, in consequence of a large lacuna after fol. 96, which corresponds to ff. 31b, 1. 1-41b, 1. 7 in the preceding copy, and comprises the end of the twelfth fasl, the thirteenth and fourteenth fasls of the first bab, the whole second bab and the beginning of the third bab.

No date.

Ff. 81-97, ii. 17; careless Nastaliq; size, 9 in. by 5 in. [Fraser 211.]

1600

Tibb-i-Faridi (طب فردي).

A work on medicine, by 'Abdallah Tabib (the physician), so he calls himself in the preface (on fol. 1b).

At the end, where the last two leaves are added by a more recent hand, he is called 'Abdallah Yazdi. In the preface (fol. 2a) the book is entitled مکاشف... As it is dedicated to Abû-al-muzaffar Muhammad Kuli Khatibshah (the fourth ruler of Gul-kundah, A. H. 988-1020=A.D. 1580-1612), the author must have lived in the second half of the tenth and the beginning of the eleventh century of the Hijrah.

Beginning: لله لله لله العالِم الْعَلَمِيّ الْعَلَمِيّ لله لله...

It is divided into a مکاشف, in six fasls, on fol. 2b.

The chief part of the book, the last six fasls, on fol. 15a, is divided into three babs. Bab I, دیاب السِّنار, on fol. 188b; II, دیاب المَساَء, on fol. 211a; III, دیاب الْحَدَیث, on fol. 213b.

The work is very rich in quotations of sages and physicians, whom names are distinguished by red ink, for instance, 'Abd Allah Ma'mun; حَمَد الله طلِب طلِب, etc.

The copy is carefully made and collated. It is not dated, but may be about two centuries old.

Ff. 215, ii. 14; Nastaliq; size, 7½ in. by 4½ in. [Ouseley 76.]
1601

Dastur-ala'tibba (دوست نافذة.)

A work on simple and compound medicaments, together with a general introduction into anatomy, physiology, and practical medicine, entitled دستور نافذة (see fol. 62b, I, 2, and fol. 149b, last line) or دستور نافذات (see fol. 2a, margin), and composed by Muhammad Kāsim Haddāshah, commonly styled Firishta, the well-known author of the famous history of India المَكَّانِ (see above, No. 217), who died after A. H. 1033 = A. D. 1624; see Rieu i. p. 225b, and iii. p. 1055a, where the Dastur-ala'tibba and the Kheetiyarafat-i-Kāsimī appear by mistake as two separate works. H. Khalifa ii. p. 225, No. 5059, only quotes the title دستور نافذات without any further notice; see also A. F. Mehran, p. 113. Other copies of the same work are found in the India Office Library, Nos. 1025, 3903, 2364, etc.

Beginning: 

محمد مر حنان را ک بر حکم و/or اسلافان آل رحمه للعالمين رازات شرعت مصداق الله عليه وسلم مرتفع ساخته آل

It is divided into a muqaddimah, three makālas, and a khātimah.

مة، on fol. 2a.

مطالعات اولی در خویش ادویه و اخلاقی مفرد (arranged alphabetically), on fol. 160b, last line.

مطالعات در مرکبات مشهور، in fifteen babas, on fol. 62b.

مطالعات سوم در معالجات عملی برای اجسام, in one hundred and sixty fasla, on fol. 103a.

خاتمه در شرح انواع مرا و قسم مالکه ربع مسکون, on fol. 149b, last line.

No date. Many leaves severely injured.

Ff. 130; written in Nasta'lik by two entirely different hands; the first on ff. 1-102, ll. 19; the second on ff. 103-160, ll. 25; size, 8¾ in. by 6 in.

[FRASER 203.]

1602

Mizān-i-Kutbshāhi (میزان قطب‌شایی).

A shorter treatise on the Materia Medica, compiled by Taqī-aldin Muhammad bin Sulṭān Muhammad Kutbshāhi (the fifth ruler of Gulkandah, A. H. 1020-1035 = A. D. 1612-1626); see Rieu i. p. 186b.

Beginning: 

زین دبیقه مرسال به سبب صحیح

It has no alphabetical arrangement in this work. The chief part of it ends on fol. 157a, but on fol. 161b-163b there is added a short appendix, entitled گنجینه متنفرتا که خا کتاب است, apparently by the same hand.

Dated the 27th of Jumādā-al-awal, A. H. 1152 = A. D. 1739, September 1, by 'Abd-al-rahim.

Ff. 163, ll. 15; clear and distinct Nasta'lik; size, 8¾ in. by 4½ in.

[FRASER 190.]

1603

Alfīd-i-adwiyyah (الغازه الدودیه).

A description of drugs, by Nūr-aldin Muḥammad ' Abdallāh bin Ḥakim ' Aın-almulkin Shīrāzī (see fol. 4b, II, 9 and 10), dedicated to the emperor Shāhjahān (Abū-almuṣaffar Shihāb-aldin Muḥammad Pāḍīshāh Shāhjahān). The title of the gazāh adwiyyah is the ta'rīkh for the composition of this work, viz. A. H. 1038 = A. D. 1628, 1629; see fol. 4b, ll. 14.

Beginning: 

هو الله الامام معاذ بك رحمه

It is divided into a muqaddimah, in four sections, on fol. 5a; a مقدمه (description of the drugs in alphabetical order, according to the first and second letters of each word), on fol. 9b; and a جامع (in Persian, dated 1620, on fol. 139a.

This copy is probably the author's autograph, or made at least shortly after the completion of the work, for its date is A. H. 1040 = A. D. 1630, 1631; see this chronogram:

لست لعنت گردون کنی مشکل - سان حرم قوم گردید حل

(جغف=390 take away from لعنت=1430 gives 1040.)

It was lithographed in Dihl and Madras, A. H. 1265; see Zenker ii. 76. Other copies in the India Office Library, Nos. 812, 1928, and 2366. Nūr-aldin Muḥammad edited besides the letters of Shaiḥkh Fā'lidh and Abū- al-ʿadīlī's familiar correspondence, as well as letters of his own; see Rieu ii. pp. 792, 835b, and 843a.

Ff. 162, ll. 17; excellent Nasta'lik; illuminated frontispiece; size, 8¾ in. by 5½ in.

[FRASER 195.]

1604

Another copy of the same.

A modern copy of the same, with the rather incorrect title الغازه الدودیه (instead of the correct الغازه adoeeh), on fol. 163b, l. 6.

No date. Many leaves severely injured.

Ff. 152; written in Nasta'lik by two entirely different hands; the first on ff. 1-101, ll. 19; the second on ff. 102-150, ll. 25; size, 8½ in. by 6½ in.

[OUSELEY 255.]

1605

Tuhfat-ul-umomin (توهفۃ الومومنین).

A work on the Materia Medica, by Muḥammad Mu'in Husainai, the son of Amir Muḥammad Zamān Takaabānī (تکابانی) Dailami, and dedicated to Shāh Sulaimān Shāfī, king of Persia (A. H. 1077-1105 = A. D. 1666-1694), to whose court both father and son were attached. Comp. on the authorities, on which the book is based, the full statement given in Rieu ii. p. 477; other copies are noticed in A. F. Mehran, p. 13; J. Auner, p. 134; and Cat. Cod. Or. Lugd. Batav. iii. p. 280. The India Office possesses also 3 Q. 2
several more or less complete copies, viz. Nos. 337, 636, 1416, 1524, 2226, 2246, 2696, etc.

The work is divided into two parts, the first comprising the five Tashkhisat (تاشخیصات), the second the Dasturat (دستورات), in three parts, of which, however, the third and last is not found in any copy known as yet, and has probably never been written.

First part:

- تابعیت مولکه در سه اخلاق اولیا در ماهیت و خواص و فرد شریعت ادیو، و پس آن، different opinions of physicians on the nature, peculiarities, and quantity of doses, on fol. 2b.
- تابعیت مولکه در سه اخلاق اولیا در ماهیت و خواص و فرد شریعت ادیو، quality of simple medicaments and simple and compound aliments, on fol. 3b.

- تابعیت مولکه در سه اخلاق اولیا در ماهیت و خواص و فرد شریعت ادیو، appicication of simple medicines, subdivided into five, on fol. 247b.

- تابعیت مولکه در سه اخلاق اولیا در ماهیت و خواص و فرد شریعت ادیو، application of compound medicaments, subdivided into twenty-four, on fol. 271b.

Beginning:


- Dated the 6th of Rabi'-al-thani, A. H. 1194 = A. D. 1780, April 11.

On the Arabic translation, see H. Khalfa ii. p. 546.

Fr. 345, ll. 23; Nasta'lik; size, 12 in. by 9 in. [Ouseley 378.]

1606

An incomplete copy of the same.

This copy contains the five Tashkhisat and the second kism of the Dasturat; the first kism is missing. The dedication to Shah Sulaiman is found here on fol. 3b.

Tashkhis I, Ouseley 351, fol. 3b; II, Ouseley 351, fol. 6b; III, Ouseley 351, fol. 10b; the whole of Ouseley 349 and Ouseley 350, ff. 1-93b; IV, Ouseley 350, fol. 93b; V, Ouseley 350, fol. 104b.

Kism II of the Dasturat, Ouseley 352.

Beginning as in the preceding copy.

The whole MS. is written by one hand; the first part (i.e. the five Tashkhisat) is dated the 11th of Jumâda-al-thani, A. H. 1197 = A. D. 1783, May 14; the second part (i.e. the second kism of the Dasturat in Ouseley 352) the 19th of Mulharram, A. H. 1199 = A. D. 1784, December 2. It was copied at the command of Justice

Sir Robert Chambers (who died 1803); see the words of the colophon: وکسب الفروعة ماجح و اشاط بنجسیس

Ser. Readat جنریت ماجح ادام ایتالیا،

No. 251, ff. 175; No. 349, ff. 192; No. 350, ff. 107; No. 352, ff. 141, ll. 19; Nasta'lik; size, 14 in. by 81 in. [Ouseley 351, 349, 350, 352.]

1607

Another still more incomplete copy of the same.

This copy contains only the first three Tashkhisat, I on fol. 3b, II on fol. 5b, III on fol. 9b. It was finished in 'Ažîmâbâd the 22nd of Mulharram, A. H. 1194 (twenty-first year of Shah 'Alam's reign) = A. D. 1780, January 29.

Fr. 323, ll. 22; Nasta'lik; size, 12 in. by 71 in. [Caps. Or. A. 6.]

1608

Fragments of the same.

This MS. contains fragments of the first part (the Tashkhisat) and of the second part (the Dasturat) of the Tuhfat-al-mu'minîn.

Fol. 1 begins in the middle of the nineteenth bâb of the second kism of the Dasturat:

- طرفین ایست تناکر (comp. Ouseley 352, fol. 121b); fol. 3b the twentieth bâb; fol. 7a the twenty-first bâb; fol. 8b the twenty-second bâb; fol. 12b the twenty-third bâb; fol. 14b the twenty-fourth bâb.

On fol. 19a sq. the fourth tashkhis, in five fasls:

- فصل ۱ فصل در ندیبیر معن تأثیر سوموم واحترار آرال, on fol. 19a.

- فصل ۲ فصل در ندیبیر مشترکه سوموم, on fol. 20a.

- فصل ۳ فصل در ندیبیر سوموم مخروم, on fol. 21b.

- فصل ۴ فصل در ندیبیر سوموم ملونو, on fol. 23b.

- فصل ۵ فصل در ندیبیر مین آلّک حلّات آرال، on fol. 28b.

On fol. 29a the fifth tashkhis, in three fasls:

- فصل ۱ فصل در آوران صغر, on fol. 29a.

- فصل ۲ فصل در آوران کبار, on fol. 30b.

- فصل ۳ فصل در آوران بیضالی, on fol. 31b.

On fol. 32a the first kism of the Dasturat, divided into five tarâks:

- طرفین در ندیبیریدا مفردة محصومة, on fol. 32a.

- طرفین در ندیبیریدا مفردة محصومة, on fol. 32a.

- طرفین در ندیبیریدا مفردة محصومة, on fol. 44a.

- طرفین در ندیبیریدا مفردة محصومة, on fol. 47b.

- طرفین در ندیبیریدا مفردة محصومة, on fol. 51b.

Fr. 67, ll. 19; Nasta'lik; writing and paper the same as that of Ouseley 349-352 (No. 1606); size, 15 in. by 9 in. [Ouseley 395.]
1609

Jawahir-almakal (جوهر المقال).

A compendium of medicine, composed by 'Ali bin Shaikh Muhammad bin 'Abd-Allah-mun. The preface is written in prose, the body of the work in metre (رذل); beginning of the former:

"... and next thing beyond that. Beginning of the metrical part:

..."

It is divided into two:

1. مقالة أول در بيان معاملات أعراض أسر تقريط ظاهر
2. مقالة ثانية در بيان مواقف وتشريحات ما جُزكر

On fol. 356b follow appendices, an alphabetical list of drugs; to the foreign words the Persian equivalents are added, being written under them, on ff. 358a-359a.

1610

Tuhfa-i-Shahi (تحفة شاهی).


Beginning:

"..."

A modern Persian version of the same treatise is noticed in Rieu ii. p. 815a.

Not dated.

"..."

[Fraser 194.]

1611

Another incomplete tract of the same kind.

Fragment of another medical tract on instantaneous cures, beginning with the second fath and going down to the ninth.

...""

Fragmented: "..."

FF. 98-105, ill. 17; careless Nasta'lik; size, 9 in. by 5 in.

[Fraser 211.]

1612

Mizan-i-tibb (مِزَان الطَّبِّ).

A handbook of medicine, by Mir Muhammad Akbar, commonly called Muhammad Arzani, son of Mir Hajj Muhammad Mu'kin, written with the special view of facilitating the study of medicine to beginners. The author, who is renowned by a large number of medical works, among others the Tibr-al-Akbar (completed A.H. 1112=A.D. 1700, 1701), the Mujarrabat-i-Akbari, and the Karabadin-i-Kadiri (composed in A.H. 1130=A.D. 1718), himself calls this work a *Mizan-i-tibb*.

Beginning:

("..."

It is divided into three makalas, viz.:

1. مقالة أول در عالمات كفیعات جهاریان به ذی حرات و بهوات و بلوق و مایبین
2. مقالة دوم در بيان ادیویت مفرده و مرکب
3. مقالة سوم در بيان اعراض و علاج

Compare Rieu ii. p. 479. Lithographed Calcutta 1836, Cawnpore 1874, and Lucknow (no date).

This copy was finished A.H. 1184, the 16th of Rajab = A.D. 1770, November 5, by Sayyid 'Ali, son of Mir Haidar 'Ali.

FF. 121, ill. 17; Nasta'lik; size, 8¼ in. by 5½ in.

[Ouseley 41.]

1613

Kanun-i-Iskandari (قانون اسکندرايی).

A medical work on diseases, giving a description of them, and of the means and methods of curing them. It is imperfect at the beginning, opening abruptly thus:

"..."

Kanun-i-Iskandari was composed by Hakim Sikandar bin Hakim Isma'il the Greek, of Constantinople, who had gone to India and become physician to the Nawwab Muhammad 'Ali Khan.
of Arcot (i.e., Arkât). A.H. 1160 (the thirtieth year of Muhammadshâh’s reign) = A.D. 1747. There seems to be no systematical division made by the author, except the one common to most Persian medical books, beginning with the diseases of the head and ending with those of the feet.

No date.

Ff. 176, ll. 25; Nasta’lik; size, 14 in. by 8½ in. [Ouseley 347.]

1614

Mukhtasar dar ‘ilm-al-tibb (مختصر در علم الطب). A compendium of medicine, compiled from the works of physicians of India, Tûm, and Arabia, in four makâns:

1. در علم در علم, in seventeen bâbs, on fol. 5b.
2. در علم در علم, in fifty-nine bâbs, on fol. 26b.
3. در ذکری در علم, in alphabetical arrangement, on fol. 57a.
4. در ذکری در علم, in twenty-two bâbs, on fol. 70b.

It ends on fol. 92b. Attached to it is, on ff. 93b-99h, the fragment of another ‘ilm-al-tibb, beginning exactly in the same manner as the first, but with another subdivision. There occur in it the following three bâbs:

1. باب در علم, on fol. 93b.
2. باب در علم, on fol. 94b.
3. باب در علم, on fol. 97b.

The last page damaged.

Beginning: للمحة ... بريان دانشمند أول الوصائر: مختصر نسيت حضرت رضي الزيج حلظة علم طب وجمعة كرد اند الله

A full index of the first treatise on ff. 1b-5b. In the hand-list of Sale’s MSS. it is ascribed to Shihâb-al-dîn of Damascus, but on what authority we do not know, since no author’s name occurs in the text.

Ff. 99, ll. 13; Nasta’lik; size, 6½ in. by 5 in. [Sale 71.]

1615

Treatises on medical science.

1. A treatise on the different kinds of fever and their cures, incomplete at the beginning. It seems to be translated from Sanskrit, as many words appear on the margin in Devanâgarî characters (fol. 1b). The abrupt beginning (in the middle of the first of the four fâsels which form this tract) runs thus:

و علیه و استفزاغ: بیوت حاکم نباده دار الله

2. Another incomplete treatise on the same subject, beginning, on fol. 53b, with some mathnawi-baits, the first of which runs thus:

حکیم وانی که در پرده اند
چنین در کتابی خودوورد

3. A compendium of the Materia Medica in alphabetical arrangement, with Arabic, Persian, and Indian nomenclature, on fol. 63b. It begins, without a preface, at once with

باب الف اپیس اپیرسی اپیرسی و دهندوه در علم الله

No date.

Ff. 142, ll. 12; Nasta’lik; size, 6½ in. by 4½ in. [Marsh 19.]

1616

Two medical treatises.

1. Ff. 175a-186b, ll. 9; careless Nasta’lik, mixed with Shikasta. A short tract, giving medical advices and an explanation of various diseases, by Hâkim ‘Ali Akbar, beginning:

مَرَأَتُ شَخْصِي رَأَ عَلَى شَرٍّROP деятельности

2. Ff. 193b-203b, ll. 15; Nasta’lik. Another medical tract (رسالة طبیب), written for Tipu Sultan (who succeeded his father Haidar ‘Ali Khan as ruler of Mysore, A.H. 1197= A.D. 1782, and was killed in the defence of his capital against the British troops, A.H. 1213= A.D. 1799), and containing lists and tables of the different sorts of vienuts, fruits, beverages, drugs, etc., with a short specification of their respective advantages and disadvantages, and of antidotes against bad consequences following their consumption.

Beginning: للمحة ... برای دانشمندان، اول الوصائر: مختصر نسيت حضرت رضي الزيج حلظة علم طب وجمعة كرد اند الله

The tables are divided into four columns; the first on the right-hand side is headed اسم (اسم), the second مفهوم (مفهوم), the third مفهوم (مفهوم), the fourth مفهوم (مفهوم) Not dated.

Ff. 175a-203b; size, 8½ in. by 4½ in. [Bodl. Or. 451.]

1617

An anatomical and physiological treatise, chiefly containing an explanatory description of the seven species of خسران, viz., sepsis, haemorrhage, dislocations, and torpor. The seventh is missing, as this copy breaks off suddenly on fol. 34. Ff. 35-37 deal with other matters, especially with the science of the pulse (دوش), and therefore on the fly-leaf the Hindustani title نشین دوش تیم (نَشِین دَوُش تِم) (that is, examination of the pulse) is given to the whole treatise.

Beginning: امّر طبیعی بعضی آن چنین چه اصل

Ff. 37, ll. 13-18; partly Nasta’lik, partly Shikasta, by different hands; size, 8½ in. by 5 in. [Walker 37.]

1618

Miscellanies, relating to medical science.

1. A list of Arabic, Persian, and Hindi names of diseases, with interlinear Persian paraphrase, on fol. 1b, in fourteen short chapters.

2. An alphabetical list of Arabic, Greek, Persian, and Hindi names of drugs and medicines, on fol. 7b.
3. An incomplete alphabetical list of plants and herbs (a sort of synopsis herbarum), also comprising Persian, Hindi, Greek, and Arabic names, on fol. 24\textsuperscript{b}. It breaks off in the letter س.

Ff. 31, ll. 7 (on ff. 1-23), l. 15 (on ff. 24-31); Nasta‘\textlq; size, 6\textfrac{1}{2} in. by 4\textfrac{1}{4} in.

[FRASER 193.]

1619

Mukhta\textash (مختصر).

A small collection of prescriptions against all sorts of diseases, headache, toothache, melancholy, etc. The chief ingredient is understood to be a shrift. \textsuperscript{1} The heading does not seem to be complete.

Beginning: \أَرْكُسُ دَرَذُ سَرَابْشَةَ بَاَشُ آَیَالِهَا مَاءَ المَبَارِكُ.\textsuperscript{2}

End: وَشَرَفُ أَيَّ مَاءَ شَرْفَ بِسِيِّارَتِهَا دِرَنَا مَأَخُورٌ مَّلَكَتَهُ.\textsuperscript{3}

Ff. 1-3, l. 22; Nasta‘\textlq; size, 6\textfrac{1}{2} in. by 4\textfrac{1}{4} in.

[OUSELEY 125.]

1620

Superstitious prognosis of diseases (باب داينس), beginning on fol. 93\textsuperscript{b}.

Beginning: مِنْقِلَةٍ نِسَبْتُ إِلَى إِمَامَ الْمُؤْمِنِينَ عَلِيَّ الْعَلَامَةِ، كَهَّرَ زَهْرُهُ يَلَدُ حَسَبَ آَرُونَ وَأَزْدَارُ أَسْتَخْرَجَ لَهُ.

No date.

Ff. 95-98, l. 16; Nasta‘\textlq; size, 8\textfrac{1}{2} in. by 4\textfrac{1}{4} in.

[LAUD OR. 205.]

1621

Ris\textash-a-i-\textlqfz-\textlqsh\textlqh (رساله حفظ الحَّـجة).

A small treatise containing rules and advice for the preservation of health. The preface contains the following apocryphal story: When \textquoteleft the Khalif\textquoteright\ ascended the throne, he wished to have translated the books of ancient sages on medicine, astronomy, etc. He called the learned together, and asked who among them would be the most competent to do the work. Hussain bin I\textash ish\textlqk being pointed out to him, he was charged with the task. After having finished, Hussain composed at the Khalif\textquotesingle s request this mukhta\textashar regarding the best means of preserving health, with the view to render superfluous the help of a physician. This story is apparently made up from reminiscences of the Khalif Ma\textlqm; Hussain bin I\textash ish\textlqk is probably a mistake for Hunain bin I\textash, the famous translator of Syriac and Greek literature at the time of Ma\textlqm and Muta\textashwakil. The name of the real author of this hook does not occur. For Hunain bin I\textash, see Wenrich, De auctoribus Graecorum versionibus, etc., p. 16.

Beginning: لِلَّمُهُمِ أَبْنَتَ الْعَالِيَةِ إِلَى أَمَامُ جَنْبِيَ كُونِيَّةٌ كَأَنَّهُ خَلِيفَةً فَلَمْ تَلْمِثِهِ مَرْضًا حَرَّمَتْ فِي نَشْتَهُ كَأَنَّهُ.

It is divided into two books, which generally begin with a quotation of Galenus, Hippocrates, Aristotle, Muhammad Zakariyya, etc.

At the end it is called كِتَابْ اسْتِخْرَاجٍ تَقْوِيمْ، whilst the above-given title occurs on the first page.

Not dated.

Ff. 76-86, l. 15; Nasta‘\textlq; size, 7 in. by 3\textfrac{1}{2} in.

[OUSELEY 120.]

1622

Treatises on sexual intercourse.

(a) I\textashrat-al\textlqqul\textlqk (عَرْضُ الْمُلْوَك).

Ff. 33\textsuperscript{a}-34\textsuperscript{b}. A treatise on sexual intercourse, translated from the old Sanskrit or Hindi work Kok\textash s\textlqstra (usually styled in Persian K\textashk Sh\textashstar), which is ascribed to the \textashk Dem K\textashk or Kok\textashpandit (K\textashkawandit), as he is called in No.1626; comp. on the class of works called K\textashk Sh\textashstar, Garcin de Tassy, Histoire de la Littérat. hindouie etc., 2nd edit., i. p. 187, and Aufrecht, Sanskrit Catal. of the Boil. Libr., p. 404. The translator was D\textashya Nakhshabi (see fol. 35\textsuperscript{b}), the well-known author of the T\textashmn\textash, who died A. D. 1530; see above, Nos. 444-448; comp. also Lieu ii. pp. 680 and 740, last line; W. Pertsch, Zeitschrift der D. M. G. xxii. p. 511; A. F. Mehren, p. 15, No. XXXVII, 1; and A. Sprenger, Catal., p. 80, l. 12 and 13. In all the last-named works it is styled لَعْلَةَ الْتَّسْمَى, see the last part of the title given to it here: هذه رسالعة عشرة الملوء من تصليح فلوكأي حكيم في دانش لذات التسمى.

It contains ten chapters (باب), the contents of which are enumerated on fol. 36\textsuperscript{a}.

The Hindi original is noted by C. Stewart, p. 181.

(b) Ff. 43\textsuperscript{b}-46\textsuperscript{a}. The last two chapters of a medical work, لابسا الصادس في الأشرة الصوانت, on fol. 43\textsuperscript{b}.

Beginning: شَرَتْ عَنْب سَرَدْ وَتَرَدْ دَوْدَ جَمِّهِ سَرَدْ وَوَّلَاَةَ حُزْنُ تَنْفَعُو بَيْنَهَا تَنْفَعُو.

(c) Nuzhat-al\textlqqul\textlqk (نزهة الملوك).

Ff. 46\textsuperscript{a}-57\textsuperscript{a}. A treatise on sexual intercourse, with medical advice regarding this subject. The title occurs only in the colophon. It is divided into seventeen chapters (باب), the contents of which are enumerated at the beginning.

Beginning: بَابٌ امْدَدْتُ بِمُقْدَمَةٍ كِتَابٍ وَدِلَائِلِ اسْتِخْرَاجٍ تَقْوِيمٍ، بَابٌ مَّدْحَاءَ مَفْرَدِهَا كَأَنَّ كَارَشَ شَابَدِ وَنَافِعُ بَاَشَدِ، بَابٌ مَّدْحَاءَ مَفْرَدِهَا كَأَنَّ كَارَشَ شَابَدِ وَنَافِعُ بَاَشَدِ، بَابٌ مَّدْحَاءَ مَفْرَدِهَا كَأَنَّ كَارَشَ شَابَدِ وَنَافِعُ بَاَشَدِ، بَابٌ مَّدْحَاءَ مَفْرَدِهَا كَأَنَّ كَارَشَ شَابَدِ وَنَافِعُ بَاَشَدِ.

It is divided into five books, which generally begin with a quotation of Galenus, Hippocrates, Aristotle, Muhammad Zakariyya, etc.
CATALOGUE OF PERSIAN MSS.

1623

Other treatises on sexual intercourse and similar matters in prose and verse.

1. جزع الصميم إلى نواح الباء, (written in Arabic by Ahmad bin Yusef al-Sharif, and translated into Persian by Muhammad Sa’id al-tabib bin Muhammad Sa’id of Isfahan. It consists of two parts (ترب), each subdivided according to the index into thirty babs, but the second part contains in this copy only twenty-four.

2. تاج الأزول در امریک که متعلق است به احوال مدران, on fol. 1v.

3. حمصخان، II. A. 1019=A. D. 1610, June, July.

4. Dated Rab’ II. A. H. 1019=A. D. 1610, June, July. Fol. 56b is filled up with some verses of Sa’id (see above, Nos. 1131-1137).

5. Ff. 35-57, II. 29-25; Nasta’lik; size, 7¾ in. by 5½ in.
[OSCELEY 120.]

1624

Another copy of the first and fourth treatises of the preceding MS.
2. روتخال فی نواح الباء, by Muhammad Sa’id al-Tahabib, styled here لدت التسیث ‘the pleasure of women’ (on fol. 17c). The first part begins here on fol. 17b, and contains babs 7, 24, 25, 28, 29, and 30; the second part begins on fol. 48b, and contains babs 1, 2, 11-21, 23, and 24. With the twenty-fourth babs of the second part this copy closes just as the preceding one.

3. Ff. 127, II. 13; Nasta’lik; illuminated frontispieces on ff. 1r, 17v, and 48v; size, 5½ in. by 3½ in.
[FRASER 202.]

1625

Another copy of the Kōk Shastar.
The same poetical version of the Kōk Shastar by Muhammad Kuli Jāmī as in Fraser 206, No. 3. Beginning the same as there.

Not dated.

4. Ff. 1-18, 2 coll. each II. 13; Nasta’lik; illuminated frontispiece; size, 6 in. by 3½ in.
[FRASER 263.]

1626

Another Persian translation of the same.
This treatise, styled روتخال فی نواح الباء, and translated from the original work of Kōk Shastar, according to the preface, seems to be simply another version of the Kōk Shastar. Like Diya’u Nakhshabi’s translation it contains ten babs, and begins: بداننکه است عید الله علیه فی نواح الباء این کتاب اول هندی بود و تصمیف کرداریدن نام مدرک بود الله.

Not dated.

5. Ff. 50, II. 11; large Nasta’lik; size, 6½ in. by 4½ in.
[FRASER 208.]
1627
Kânâneâ dar 'ilm-i-tibb (تّب). A treatise on sexual intercourse, beginning without any introduction: it is divided into several fasâls, and dated the 29th of Ramadan, a. h. 1090 = A. D. 1679, November 3. 
Ff. 23, l. 13; careless Nasta'îlî; size, 7½ in. by 4½ in. [Walker 69.]

1628
Four detailed works on sexual intercourse.
1. Ff. 1-288, ii. 14-15; Khulâsât-al-aish-i-‘alamshâhi (خلاصه العیش عالمشahi), a comprehensive work on all that is connected with sexual intercourse, dedicated to the emperor Shâh ‘Âlam, in the fifth year of whose reign (that is, a. h. 1177-1178 = A. D. 1764) this work was composed; see fol. 3½, ii. 13 and 14, and fol. 5½, last line. It is divided into two matâhîbs, each of which contains twenty bâbs (see the complete index on ff. 5½-8½).

٠ مطلب آت مختصر برواردها و مصطلحات رمان با زنان و بیان معنویات بهبلیک و اغذیه و غیرمان, on fol. 8½.

٠ مطلب ناتیب مصطلحات و نحوه که متعاقب موضع از بروای زنان و مصطلحات، بر پا بسته می‌باشد، on fol. 100½.

The last two bâbs are missing. No author’s name.
Beginning: حمد بیفکس و سواستی با سیاسات آوردکاری: را سرد که غیج.
Copied A. D. 1825.

2. Ff. 289-337, ll. 13; Fawâ'id-i-bâhiyyah (فوائد باهییه), another instructive work on the same subject, compiled by Hasan bin ‘Ali al-tâbib, the author of a risâlah, dedicated to Abû-al-ghazi ‘Abd-al-‘alârîm Bahâdurkhân. It is divided into twenty-four bâbs, of which the first is headed thus: باب آخر در بیان حکمت در تسخیر شوه مباحث، بر نوع بندی آدم، etc.

Beginning: احترام حس و سیاس و شکر بیفکس و نگار: بارا حکیم که غیج.
Dated the 2nd of November, A. D. 1825.

3. Ff. 339-369, ll. 13; Kõknâma (کوکنامه), a third work de extus with Indian terminology, otherwise styled لدُت التسه (but entirely different from the treatises of the same title in the preceding MSS.); see the colophon on fol. 269½.

According to the index at the beginning it is divided into five fasâls, but the last five bâbs of the fourth and the whole fifth fasâl are entirely missing in this copy.

فصل آت مختصر ائتمام استنی به عنی، on fol. 339½.
فصل دوم در معرفت ائتمام برکو، و شکل و شکل و علامت آنها, on fol. 343½.

1629
Another copy of the Dilafurz.
Another copy of the same mathnawi on women as in the preceding copy, No. 4. Beginning the same.
This copy was finished the 13th of January, A. D. 1845 = A. H. 1261, 4th of Muḥarram.
Ff. 23, 2 coll., each ll. 9; Nasta’îlî; size, 6½ in. by 5 in. [Ouseley Add. 94.]

IV. Lexicography and Grammar of the Arabic, Persian, Turkish, and Several Indian Languages.

(a) Arabic-Persian and Persian-Arabic.

1630
Kitâb-i-Masâdir (کتاب مسایر). The book of Arabic infinitives, explained in Persian by Kâdi Imâm Abû ’Abdalâh al-husain bin Ahmad Al-Zâzâni (who died A. H. 486 = A. D. 1093), and beginning: للهم مجدٍ على conceded المسالِف، علمًا دان ائتمام, etc.; comp. Ricu ii. p. 595; Fleischer, Catal. Lips. p. 331; J. Aumer, p. 111; G. Flügel i. p. 105; Catal. des MSS. et Xyl. p. 209, etc. The title given to it here on the first leaf, as well as in the colophon, is شرح المصادر, and the same name appears in the hand-list of Sale’s MSS. (comp. Sale 4), and in the colophon of the following copy, Fraser 15; but that is a mere mistake caused by confusing this work with that of Abû Ja’far Ahmad bin ‘Ali almâkkâri al-baihi, see further below, No. 1635. Torbern in the Uppsala Catal. p. 9 calls it لعلف المصادر, and quotes the text of the whole Arabic preface; H. Khalfa v. p. 574, No. 12138, styles it merely مصادر.
This copy was finished in the month Dhû-al-‘alâdâh, A. H. 1039 = A. D. 1630, June-July.
Ff. 187-316, ll. 19; Nasta’îlî; size, 8½ in. by 5½ in. [Fraser 20.]

3 R
1631

The same.

Another copy of the same, older than the preceding one, but rather injured, and exhibiting the preface not only in a very confused state, but also in a greatly abridged form. Beginning the same. It ends on fol. 229a, and the remaining portion of this MS. from fol. 229b to fol. 259b is filled with the well-known ḡasilābī by Shaikh Abu Bakr Muḥammad ibn al-Ḥasan bin Durādī al-ḥasbī. Usually called Ibn Durādī (who died a.h. 321 = a.d. 933), together with an Arabic commentary; comp. G. Flügel i. p. 149; J. Aumer, Die arabischen Handschriften, p. 239.

Ff. 1-229, ll. 20-28; very irregular Nāshī; worm-eaten; size, 10 in. by 54 in. [Fraser 15.]

1632

The same.

Beginning the same as in the preceding copies.

Not dated.

Ff. 145, centre-column, ll. 17; Nāshī; size, 83 in. by 53 in. [Sale 4.]

1633

Mukaddimat-al-adab (مقدمة الأدب).

The second kiṣa of Abū-ḥiṣābī al-Mahmūd bin 'Umar al-Zamakhshārī Jar-ālālī (died a.h. 538 = a.d. 1143-1144) famous ‘Introduction to the study of Arabic,’ comp. Rieu ii. pp. 505 and 526; H. Khalīfa vi. p. 76; Fleischer, Catal. Lips. p. 332; G. Flügel i. p. 96 (where a Turkish translation of the same is noticed), etc. It contains a vocabulary of verbal roots and their derivatives, with a rather scanty and often missing interlinear Persian paraphrase, arranged in bb’s, according to the different classes of Arabic conjugations. Every bb is arranged in alphabetical order according to the last letter.

Beginning: نامه، بناء، بناء الفعل، بناء الفعل في النحو عاماً، بناء، بناء، بناء، بناء.

This copy includes the contents of pp. 87-283, in J. G. Wetzstein’s “Samacharī Allexicon Arabicum Persicurn,” Leipzig, 1859. The whole work was divided into five kiṣmas; see Rieu, loc. cit.

Ff. 30-155, ll. 11; Nāshī; size, 83 in. by 53 in. [Pococke 210.]

1634

Tāj-al-asāmī (تاج الأسماح).

An Arabic-Persian dictionary, the author of which is not mentioned anywhere in the text, but which (on what authority we do not know) has been ascribed in Fraser’s hand-list to the same Zamakhshārī. It is arranged in alphabetical order, so that the first letter constitutes the bb, and the last the faṣl.

Beginning: اللهم حفظ جميع الأرواح والأنسوب الموصوف بإتباع الكلم والنعماء والعملين من روابة آخرين.

This copy was finished the 22nd of Jumādā-al-awwāl, A. H. 1040 = A. D. 1630, December 27, by Shaikh Mahmūd of Patna.

Ff. 1-156, ll. 19; Nāshī; several pages severely injured; size, 84 in. by 54 in. [Fraser 20.]

1635

Tāj-al-marādīr (تاج المصادر).

A Persian dictionary of Arabic infinitives, drawn chiefly from the Kurān, the Hadith, and old poetry; the author enumerates the different forms, and adds their meaning in Persian, without quoting passages. Composed by Abū Ja’far Ahmad bin ‘Alī Almakkāri Albalākī (علم المكي، من دون شك، أن الخطأ هو من عبد الله بن ‘علي بن حساب الباركي)، called Ja’farākī, who died a.h. 545 = a.d. 1149, 1150, according to H. Khalīfa ii. p. 93.

Beginning: لله ماتَ محمد بن عمَّار حمد ابن يعقوبEsp. محمد بن بكر الساقيء عليه الصلاة والسلام وقد نسبناه على الله.

Contents:

Verbs of the form جعل +verbs, on fol. 2a.

جد + verbs, on fol. 39a.

فلت + verbs, on fol. 70a.

معت + verbs, on fol. 85b.

جدل + verbs, on fol. 166b.

جدت + verbs, on fol. 111b.

جدت + verbs, on fol. 112a.

Further contents:

هلال + verbs, on fol. 112a.

هد + verbs, on fol. 148b.

هد + verbs, on fol. 156b.

هد + verbs, on fol. 190a.

هد + verbs, on fol. 205b.

هد + verbs, on fol. 209b.

هد + verbs, on fol. 218b.

هد + verbs, on fol. 235b.

هد + verbs, on fol. 243b.

هد + verbs, on fol. 244b.

هد + verbs, on fol. 244b.

هد + verbs, on fol. 244b.

هد + verbs, on fol. 254a.

هد + verbs, on fol. 254a.

هد + verbs, on fol. 254b.

هد + verbs, on fol. 254b.

Within the single classes the arrangement is this: المهامز - الناسق - المهامز - الفعل التحقيق.

Not dated.

Ff. 256, ll. 19; Nāshī; size, 10 in. by 64 in. [Ouseley 283.]

1636

Niṣāb-al-abīyān (نصاب العبیان).

The famous metrical Arabic-Persian dictionary for young people, a common text-book in Oriental schools, by Abū Naṣr Farāhī Mas‘ūd bin Ḥasan bin Husain al-dabālī (so appears the name here on fol. 18, l. 3; comp. G. Flügel I. p. 112, where the author’s full name is given as Abū Naṣr Mas‘ūd bin Abī Bakr bin Husain bin Ja’far alfarabī; see also H. Khalīfa vi. p. 346, No. 13801; ii. p. 559; Rieu ii. p. 504; Blochmann, Contributions,
etc., p. 7; Fleischer, Catal. Lips., p. 333; J. Auner, p. 299; and W. Pertsch, No. III., 2, p. 5). The author flourished about A. D. 617 = A. D. 1220, and this book was printed in Calcutta, 1819.

Beginning: 
اللغة العربية العامة والتاريخية لمكتبة وتعليم اللغة على حرف وحرف وحرف اجتماعي مرف وحرف حرف حرف حرف حرف حرف حرف...
The first kitab, on fol. 2b, l. 2.
Copied A. D. 1097 = A. D. 1686.

Ff. 1-33, ll. 10; large Naskhi; many pages greatly damaged by worms; size, 9½ in. by 6½ in. [Fleischer 30.]

1637
The same.
Another copy of the same, beginning: 
هم كوكود أبو نمر فاضي حسب حافد ألغ.
The first kitab, on fol. 2a. English paraphrases of many words occurring in the text are written in pencil on the margin.
No date.

Ff. 27, ll. 10; Nasta'lik; worm-eaten; size, 8½ in. by 5½ in. [Caps. Or. C. 5.]

1638
The same.
This copy begins without a preface at once with the first kitab (styled here: 
اللغة العربية (لا) في حرف المبادر

اللغة العربية...

agreed with Fraser 30, fol. 2b, l. 3.
Many interlinear paraphrases both in Latin and Danish, especially on the first and last leaves.
No date.

Ff. 1-46, ll. 8; European handwriting; size, 10½ in. by 5½ in. [Marsh 267.]

1639
An incomplete copy of the same.
This copy breaks off at the end of the ninth kitab. The catchword on the last page is 
كر علم حساب نصوص ألغ.

Ff. 230b-244b, ll. 10-12; careless Nasta'lik; size, 10 in. by 5½ in. [Fleischer 15.]

1640
Sharb-i-Nisab-alshibyan (شرح نصاب الصبيان).
A commentary on Abu Nasr Farah's work, by Nizam bin Kamal bin Jamali bin Husain of Harat, commonly called Ibn Husain (see fol. 1b). According to the beginning,

يا أبو نمر فاضي نصوص ما تكر

كر علم حساب نصاب ألغ.

Ff. 230b-244b, ll. 10-12; careless Nasta'lik; size, 10 in. by 5½ in. [Fleischer 15.]

1641
Another Persian commentary on the Nisab-ulshibyan. This commentary is compiled by Ali bin 'Umar bin 'Ali al-najir, and begins: 
رود لغة في حرف المبادر...

On fol. 134b, ll. 12, the author of the preceding commentary is quoted under this name: Kamal-aldin bin almarhum ibn Husain alharawi (comp. H. Khafaj vi. p. 346, No. 13801). This copy is incomplete, and breaks off, on fol. 180b, in the explanation of the following verse:

النجم...

 مشال

بلا نحس فد صوا صبح دبشي

(corresponding to Fraser 30, fol. 23a, ll. 3 and 4).
The last page of this copy (fol. 181b) contains the fragment of another treatise, and is not connected at all with the commentary.

Written probably between A. H. 869 and 868 = A. D. 1456-1454.

Ff. 134b-180b, ll. 15; Naskhi; size, 6½ in. by 3½ in. [Marsh 683.]

1642
A third commentary on the same work.
A third anonymous, commentary, beginning: 
اللغة العربية...

Ama بعد جنس...

كر علم حساب...


Ff. 34-193, ll. 12; large Naskhi; size, 9½ in. by 6½ in. [Fleischer 30.]

1643
A fourth commentary on the same.
This commentary is compiled by Muhammad bin Jalali bin Sulaiman of Kuhistan (see fol. 1b, ll. 3 and 4), and begins: 
أنا ينفاذ...

 ...)وكر علم حساب:

The commentary itself begins, on fol. 3b, with the explanation of the initial words:

بسم الله الرحمن الرحيم

and proceeds, on fol. 4b, with: 
هم كوكود أبو نمر فاضي.

Farah is here (against Sale 2 and Fleischer) stated to be a nisab of ashra (not of dina), a town between Sijistan and Harat, and the commentator adds:

نعتين يهنت صورة شعرية حسن فده و ألف عوض

in the same manner as in Fleischer (فرزه منسوب به)

Not dated.

Ff. 1-62, ll. 27; Naskhi; size, 8½ in. by 6 in. [Sale 2.]

3 Il 2
1644
Fragment of a fifth commentary on the same.
A fragment of a fifth commentary on the "openings" of the chapter, different from all the preceding ones, beginning:

Not dated.
Ff. 184, ii. 13; large Naskh; illuminated frontispiece; size, 9 x in. by 5 in. [Fraser 31.]

1645
Al-Surah min al-Sahih (al-Sulh).
The oldest, most valuable, and excellent copy of the Surah, that is, the Persian translation and abridgment of Al-Jawhari’s Sahih by Abu-al-Fadl Muhammad bin ‘Umar bin Khālid, commonly called Jamāl al-Kurashi, that relates in the preface (written in Arabic) that he found a correct copy of the Sahih in four volumes in the library of a certain madrasah at Kāshgār (Kashghar) and that he made it at once the basis of his translation. This copy is an autograph of the compiler himself, who gives moreover at the end the exact date of the completion of his work (unknown even to H. Khalifa, see iv. p. 102), viz. the 16th of Safr, A. H. 681; A. D. 1282, May 26, in Kāshgār; and that the Surah begins:

Not dated. [Bohn, Or. 57.]

1646
The same.
Another copy of the same dictionary, dated the 16th of Sha‘bān, A. H. 1098; A. D. 1687, June 27.
Beginning the same as in the preceding copy. The inner corners of the first pages a little effaced. Many other slight injuries here and there.
Ff. 618, ii. 15; very unequal Nasta’līk; written by several hands; binding with flowers; size, 10 x in. by 6½ in. [Ouseley Add. 110.]

1647
The same.
This copy is not dated.
Ff. 537, ii. 21; unequal Nasta’līk; illuminated frontispiece; size, 10 x in. by 6½ in. [Fraser 44.]

1648
The same.
Not dated. At the beginning the bottom of several leaves is destroyed; in some places slightly injured by worms.
Ff. 266, ii. 30; Nasta’līk, in some parts Shikastah; size, 11 x in. by 7½ in. [Ouseley 321.]

1649
An abridged edition of the Surah.
This curious MS. contains an abridged version of the Surah, in which all the remaining Arabic phrases have been turned into Persian. But instead of the legitimate preface of the Surah, this copy exhibits, on ff. 1-34, that of the Farghān-i-Jahangīr (see further below, Nos. 1734-1746), with the usual beginning: آنکہ بر لوہ زانEI, for which reason the incorrect title Farghān-i-Jehangīr has been given to it on the fly-leaf. Immediately after the conclusion of the twelfth verse, on fol. 34, the Surah begins with the word آه, corresponding to the preceding copy (Ouseley 321), fol. 28, l. 4.
No date.
Ff. 634, ii. 15; large Nasta’līk; size, 10 x in. by 6½ in. [Bodl. Or. 744.]

1650
Four Arabic-Persian vocabularies in verse.
Four vocabularies in poetical form, viz.:
1. از بس حمد, on fol. 1 b, beginning: حمد-allah رضی‌الله عن النبیٰ ﷺ
2. on fol. 10 b, beginning: نام-بناه که جهان میں
3. on fol. 19 b, beginning: کر کار جهان کا

Composed A. H. 776; A. D. 1374. 1735. In the sixth bait Farahī’s Nişāb-al-ṣibyān is quoted.
LEXICOGRAPHY

The same four vocabularies in prose.
A prose version of the same vocabularies:
1. Agreeing, on fol. 1a, agreeing with No. 1 in the preceding copy. Beginning the same.
2. Agreeing, on fol. 6a, agreeing with No. 4. Beginning:


3. Agreeing, on fol. 21b, agreeing with No. 2. Beginning:

4. Agreeing, on fol. 31b, agreeing with No. 3.

Comp. the eighth bait of the poetical version.

Fr. 41, ll. 12; Nasta’lik; two illuminated frontispieces on ff. 1b and 21b; size, 7½ in. by 4½ in.

1652

Farhang-i-Mir Sayyid ‘Ali (بَرْحَانٌ مِّرْساَمَهُ عَلِی). A short Persian dictionary for the Kurân, by Mir Sayyid ‘Ali of Hamadan, the author of the Khulâṣat-al-’alâmân (see above, No. 1264), of the Khâhidrat-al-mulâlik (see above, Nos. 1451-1453), and of a treatise on physiognomy (see above, No. 1241, 28), who died A.H. 786 or 787 = A.D. 1384 or 1385, beginning:

It is divided into twenty-eight bâds, arranged alphabetically according to the first letter, so that all the derivatives are put under the rubric of the root, just as in European Arabic dictionaries, and six short fals, three of which are only found here, on ff. 31a-32a, viz.:

No date.

Fr. 32, ll. 23; Nasta’lik; size, 9 in. by 5½ in.

1653

Safr-i-Mir (صَفَرَمِرَ). An Arabic grammar, explained in Persian, by Mir Sayyid SharifJurjani, who was born A.H. 740 = A.D. 1339, 1340, and died A.H. 816 = A.D. 1413, 1414; see Rieu ii. p. 522; H. Khalifa ii. p. 304; Notices et Extraits, x. p. 4 sq. H. Khalifa styles it صَفَرَمِرَ at the top of the first page of Fraser 10 (see

the next copy but one) it also bears the title جامع الفروض.

Beginning:

It contains the first twenty-eight leaves, and the margin of most of the other leaves partly, covered with fuller explanations and examples of the text in the centre column, beginning:

No date.

Fr. 45, written by three different hands; the original handwriting goes from fol. 5 to fol. 29, and from fol. 33 to the end; the second from fol. 29 to fol. 74 (both ll. 8), and the third (a quite modern one) from fol. 1 to fol. 4 (ll. 10); Nasta’lik; the first four leaves in the original handwriting, which were lost and therefore later supplied by the modern hand, we have succeeded in finding in another MS. of the Fraser Collection and put into this copy; size, 8½ in. by 5½ in.

1655

An incomplete copy of the same.

Beginning the same as in the preceding copy. One page and a half are missing at the end; the last word of this copy corresponds to Fraser 8, fol. 45b, l. 4.

Fr. 27, ll. 9; Nasta’lik; size, 8½ in. by 5½ in.

1656

Another still more incomplete copy of the same.

This copy begins:

It breaks off on fol. 14b in the beginning of the chapter on the مَصْرَعُ ومَكْرَمُ, and the last words correspond to Fraser 8, fol. 31b, l. 4.

Fr. 1-14, ll. 16-17; Nasta’lik; much damaged; size, 9½ in. by 5½ in.

1657

Zubdat-fi’il-al-asarf (زَوْهَةٌ في طَلْبِ الْعَرْبِ). Treatise on the inflexion of the four classes of the Arabic verbs, the sound (صَدْوَقٌ), the hamzatâ (حَمْزَةٌ),
the mediae and tertiae infirmae (مَعْتُل), and the mediae
geminate (مَصَافَحَةٍ), by Zahir bin Mahmud bin Mas'ud
al'asawi; see fol. 142b, l. 2, and comp. Rieu ii. p. 524a.

Beginning: مَلَكَ اللَّهُ عَلَى مَا خَلَقَ الْإِنْسَانَ وَأَنْطَقَ لَهُ
السِّمَانَ كُلْمَاتَ اللَّهِ

It is edited in the Collection of grammatical treatises,
Calcutta, 1805, pp. 113-112, under the title of زبدة

Copied by Ahmad-allah, the owner of Muhammad-
abad, and finished on the 15th of Ramadan of the Fasli
era, 1187 = A. D. 1779, the twentieth year of the reign
of Shâh 'Alâm (d. 1805).

Many additional notes on the margin and between
the lines. On fol. 140b it is put in a vignette with the

This being the title of Ouseley 71 (see No. 1659).

F1. 141b-151a, l. 10; Nasta'lik; size, 8 in. by 6 in.
[Ouseley 158.]

1658
Mi’at-’amil (مائة عامَة).
Text of Jurjani’s (i.e. Abu Bakr ‘Abd-’alallah bin
‘Abd-’alrahman, who died A.H. 471 = A.D. 1078, 1079)
hundred ’amal in Persian verse. Beginning: مَلَكَ اللَّهُ عَلَى مَا خَلَقَ الْإِنْسَانَ وَأَنْطَقَ لَهُ

On fol. 154b the following note:
منقول لم قايمي
شِيَابُ الدَّوَسِ صُرِفُ كَدَرْ عَلَمُ صِرْفِ مَكَالِمَة
مَدِشَنتَند. See the same in J. Aumer, p. 52, No. 2;
comp. for the Arabic original G. Flügel i. p. 149 sq.

F1. 151b-154a, l. 10; Nasta’lik; size, 8½ in. by 6 in.
[Ouseley 158.]

1659
Zabadat-alanāhī (زاَبِدَتُ الْعَانِيَةِ).
A commentary to the Mi’at-’amil, divided into six-
ten chapters (thirteen verses, two short), and a final
vignette. The title occurs on fol. 43a, l. 4. It is dedicated to سُرُّ
جُمُهُرِ رَابِيْ رَابِيْ جَمْعِرَ (Sir Justice Robert Chambers,
Lord Chief Justice of Bengal, who died A.D. 1803).
The author’s name does not occur.

Beginning: مَلَكَ اللَّهُ عَلَى مَا خَلَقَ الْإِنْسَانَ وَأَنْطَقَ لَهُ

Dated the 29th of the first Rabi’, A.H. 1196 = A.D.
1782, March 14.

F1. 40, l. 13; Nasta’lik; size, 8 in. by 5½ in.
[Ouseley 71.]

1660
Panj-ganj (پَنْجُ گَنْجِ).
Treatise, chiefly consisting of paradigms, on the three
classes of the Arabic verbs, the mediae infirmae, tertiae
infirmae, and mediae geminatae. In the preface the
anonymous author divides it into five books, each of
five chapters (fol. 1b, l. 7); but this division is not carried
out in the book itself.

Beginning: مَلَكَ اللَّهُ عَلَى مَا خَلَقَ الْإِنْسَانَ وَأَنْطَقَ لَهُ
السِّمَانَ كُلْمَاتَ اللَّهِ

Copied by Shaikh Ahmad-allah, son of Shaikh Nâr-
allah, the owner of Muhammad-abad, A.H. 1190 = A.D.
1776, 1777, in the place of Mir ‘Abdallah Sâhib (بیکاً
مَرْبُورِ عَلِی’ل مَصَاب). Occasional notes are added.

F1. 45: handwriting and paper the same as in Nos. 1657 and
1658 above.
[Ouseley 265.]

1661
A fragment of the same Panj-ganj
In this copy of the Panj-ganj there are marked :

باب آوِل در شنَّاحِتی، جَنِیزَی صِرُفِ افلَاع

Only the title of this bâb is given, because its contents
are to be found in another treatise by the same author,
styled لَبِنَاتُ مَصَارَعَة، and

باب در شنَّاحَتی اجْنَاسِ افلَاع وَاسِمَاء صِرُف

Dated the 2nd of Jumâdâ-al-naflal, A.H. 1137 = A.D.
1725, January 17.

2. نَحِیَةٍ صِرُف

On declension and conjugation, by Mullâ Jâmi’, according to the colophon on fol. 21b,
likewise in verse, with a short introduction in prose,
beginning, on fol. 16b: صِرُفُ الْسِّمَانَ لْحُورِ ثِيَبِاءٍ (؟) وَعَطِفُ

Dated the 2nd of Jumâdâ-al-naflal, A.H. 1137 = A.D.
1725, January 17.

3. Another short collection of mithnawi-baits on
the same subject, beginning, on fol. 21b:

After this, a couplet on the same subject,

میکْتَمُ پِمْسَمْ مُهَرْنَارَا درِیْنَ مَذْمَنَ اِذَا

4. تَوْقِیَانِ صِرُف

The rules of declension and conjugation, being a collection of مَسَائِل or questions and
answers on Arabic grammar in prose, beginning, on
fol. 26b: دَعَانُ اللَّهُ رَبِّ الْعَالَمِینْ . . . بَدَانُ سَعْدَانَ اللَّهِ

Dated the 2nd of Jumâdâ-al-naflal, A.H. 1137 = A.D.
1725, February 17.
[Ouseley 115.]
AND GRAMMAR.

5. Another, much shorter treatise of the same kind, consisting likewise of questions and answers, beginning, on fol. 52b, with the question: حد الله استم. Copied in the month Rajab, A. H. 1137 = A. D. 1725, March, April.

6. مرآ، an Arabic grammar in verse, styled the mirror, because it is, as fol. 117b, l. 1, explains: هي، الرزق والوكات. According to another title given to this work on fol. 57b, viz. نور مصري نظر، it seems to be a paraphrase of Ibn Hājīl's Kāfīyah in Persian verse. Beginning, on fol. 57b:

كلمة لا يوجد كافية لذئاب المشكاة وافية

Written by two different hands, and dated A. H. 1183 = A. D. 1769, 1770.

7. A tract on Arabic grammar in prose, containing seventeen short bāhs, beginning, on fol. 119b:

للكلمة الله. .... بعد ان سمذا الله تعالى في الادعى كله الله. عرب بر نومست اسم عمل وحرف الله. It ends on fol. 136b, and is followed on ff. 136b-139a by a short appendix on the اعراب, written in Arabic, and beginning:

للكلمة الله .... فاعلم يا ابنى إطلا الله عملك وعطلك علماً الله.

[Fraser 13.]

1665

Another copy of the first treatise of the Uṣūl-alsarf. Beginning the same. No date.

Ff. 1-18, ll. 15; Nasta'īl; size, 8½ in. by 5 in. [Fraser 12.]

1666

Another copy of the second treatise of the Uṣūl. The same Nuska-i-munsha'ībah as in No. 1664, 2. Copied by Shaikh Ahmad-allah ibn Shaikh Nūr-allah, about A. H. 1187 = A. D. 1773, 1774.

Ff. 15, ll. 10; Nasta'īl; size, 8½ in. by 6 in. [Ouseley 388.]

1667

The same.

A third copy of the Nuska-i-munsha'ībah, not dated.

Ff. 19-25, ll. 15; Nasta'īl; size, 8½ in. by 5 in. [Fraser 12.]

1668

Another copy of the fourth treatise of the Uṣūl-alsarf. The same tract on Arabic syntax (الخصم في نحو) as in No. 1664, 4. Beginning the same.

Copied by Muḥaffar Ridwān, A. D. 1812.

Ff. 199-207, ll. 16-19; careless Nasta'īl; size, 9½ in. by 6½ in. [Boyd. Or. 780.]

1669

Mizān dar 'ilm-i-āsarī (نهاية دار علم اصاری). Conjugation of the regular Arabic verb, mostly consisting of paradigms. Beginning, after للكلمة الله:

باجر اسماء الله تعالى في الادعاى كله افلا محرم ود رو فإن: است anlamı ورابع الله. see the same treatise in Rieu ii. p. 524b.

Ff. 523 and 524.
1670

Kanz-allyughbat، (کنز اللغات).


Beginning: بقیعی ان گیوتیر هر مقام کر بود حمد عمود حسین نیکاک جوهر کنار این کتاب جمع و ستایش نداریده حضرت متقلانی که مردم امن آمیز را کلید که حاضر گردند علی.

The words are arranged in the first instance according to the first radical (شگ), and in the second according to the last (باب). Every bâb begins with the nomina actionis or infinitives; after these come the other words (غيرالمadar). The work is dedicated to Kârgiyâ Sulṭân Muhammad, who reigned over Gilân from A. H. 851 = A. D. 1447 to A. H. 883 = A. D. 1478, 1479.

This copy was finished in Shâbân, A. H. 1003 = A. D. 1595, April, May, by Muhammad Sâlih bin Ghiyâth-aldin Muhammad alhusaini. The MS. is throughout collated and richly annotated. Besides the original glosses there are many remarks and explanations added on the margin by Golius, who also gives on the fly-leaves a great number of extracts from this work. Lithographed in Persia, A. H. 1283.

Ff. 230, ll. 25; irregular Nashki; size, 9½ in. by 7 in. [Marsh 329.]

1671

Khulâsat-allyughbat u tasâr-almushtkilat (خلاصة اللغات و فصام المکاتبات).

A dictionary of all the Arabic words which are generally used in the Persian language, explained in Persian. This MS. is incomplete at the beginning, and the author’s name is missing. According to Rieu ii. p. 589 the author was Isma’il bin Lutf-allyghbat albaharzi alahanafi, who also wrote a popular treatise on religious duties (see ib. ii. p. 807), styled خلاصة الإسلام. There is besides a large lacuna after fol. 50 (going down from the middle of the letter گ to the end of the letter گ). It opens abruptly thus: مکاتبات مکاتبات مرداب مورود آل. The title appears on fol. 14, l. 4. The arrangement is alphabetical, in European manner, the first letter constitutes the kitâb, the second the bâb. The dictionary must have been compiled before A. H. 916 = A. D. 1510, the date of the compilation of the نهایت تحقیق لسانی by Maḥmûd bin Shaikh Diyâ, in which the present work is quoted as authority; see Rieu ii. pp. 493 and 494.

Copied by Kilâb Râi, and finished the 14th of Dhu-Alhijjah, A. H. 1116 (forty-ninth year of ʿAlamgîr’s reign) = A. D. 1705, April 9, at Ahmadâbâd.

Ff. 52, ll. 17; Nastaʿlîk; size, 11½ in. by 5½ in. [Ouseley Add. 84.]

1672

Muntakhb-allyughbat (منتخب اللغات شامیہ).

An Arabic dictionary explained in Persian, being an extract from the Kâmus and Şâhâh, according to the author’s own statement on fol. 6, l. 10. Composed by ʿAbd-al-ralshid Alhasaini Almadani Altatatwi, fol. 6a, l. 9. Translated into Persian, by Abu al-Ḥasan al-Maʿrûf (i.e. born in Tattāh, in Sind, his family originating from Madinah). He dedicated it to the emperor Šâhâh-šâhân, see fol. 6a. At the end (fol. 267b) we find a chronogram of the author himself, which must be in ʿArbî as stated in the title:

تأمینه بی قاپ و قبیل لفظ حرف مبتدی بی بدل

The words Muntakhb bī bībdil give A. H. 1046 = A. D. 1636, 1637, as the date of its composition; see Rieu ii. p. 510.

This dictionary is arranged thus, that the first letter gives the bâb, and the last the margin.

The date of the transcript is incomplete, the day of the month (19th of Jamādî I) being indicated, but not the year. It is collated throughout; in many places slightly injured by the worms.

Beginning: ستایش وسیع مالک المکاتب تذكره الله بي احصا ونمایه ستایشات وعدد عل.

Printed in Calcutta, 1868, 1816, and 1836; in Lucknow, 1835, 1845, and A. H. 1286. Lithographed at Bombay, 1862; see Triibner’s Record, No. 37, p. 272.

Ff. 267, ll. 23; Nastaʿlîk; size, 11½ in. by 7½ in. [Ouseley 319.]

1673

Another copy of the same.

This copy begins thus: ابتداء حاجی میتین بندگی یافته در عرف ذرت احمر الرشد للمفتی المدني آل، corresponding to fol. 4b, l. 8, in the preceding copy.

On the fly-leaves is added:

1. حاشیه ثلاث الملصقین اسم مجمع داماد ر بحیفة كاملا.
2. عبارة شافیة في قلب الروا وراءیاء.
3. خلاصة كتاب مصفوف الشافیة.
4. عبارة على الصحفة از ترجمة حبيبة مجمع كاملا.

Not dated.

Ff. 446, ll. 18; large and clear Nastaʿlîk; size, 12½ in. by 7½ in. [Fraser 41.]
1674

Kâbûs (كابوس).

A large portion of the Persian translation of Majdaldûn Muhammad Firuzâbâdi's (died A.H. 817= A.D. 1414) famous Arabic dictionary, the Kâmus, completed by Muhammad Habîb-Allah (see fol. 20, p. 1), A.H. 1149= A.D. 1736, 1737; see Rieu ii. p. 511. Beginning:

حمد و نیلیزی کردن عیوض حضرت علیم و عالیم که
تعلیم کل اسما از مفاتح حاضت علیّ

The nukuddinâh, dealing with Firuzâbâdi's life, begins on fol. 2a. Beginning of the dictionary itself on fol. 13b, l. 6, with the word یا. The bâb are arranged according to the last, the fasls according to the first letter. It breaks off, on fol. 553b, in the middle of the bâb ق, fasl ع. The last word being ع. Besides, there are four large lacunae, the first (of twenty leaves) after fol. 56, the second after fol. 383, the third after fol. 391, the fourth after fol. 399 (breaking off with the word یفت, bâb چ, fasl ق). The first volume ends, on fol. 245b, with یںژو: the second begins, on fol. 246a, with یسر (bâb, fasl س); the third begins, on fol. 490b, with یع, fasl ی. Ff. 554-564 are duplicates of ff. 454-461.

Ff. 561, l. 29; distinct Nasta'ilî; size, 15-15J in. by 9-9J in. [Bodl. Or. 783.]

1675

A vocabulary of all the Arabic words used in the higher style of Persian conversation, Persian letter-writing, etc., explained in Persian (styled, on fol. 3a, clavis linguae Arabicae et Persicae). It is arranged alphabetically according to the first letter, every bâb divided into three chapters, according to the three different vowels, which can occur in the first syllable of a word: مکسووره, مکسووره, مکسووره, مکسووره.

Beginning:

بعد از سیاست و سیاس و دوست جدید و قبیلد
این کتاب در بیان معانی الفاظ تا که در حوار و
مراسلات بارشی که و افتتاح میشود و 

Not dated.

Ff. 1-26, l. 15; Nastahlî; size, 8J in. by 6J in. [Marsh 42.]

1676

'Âkîl-al-jawâhir (عکیل الیواهر).

The string of jewels, an Arabic-Persian vocabulary in verse by Murtâd Mohglîh ën 'Ali Muhammedkhân (title and author's name occur only on fol. 1b, not in the work itself), with a prose preface, beginning: ابتدا و افتتاح و فائده آقا کرامت ملا دل خویش آم.

Not dated. An older vocabulary of the same description and with a similar title, viz. عقود الیواهر, composed in the first half of the ninth century of the Hijrah, is described in Rieu ii. p. 507; see also Ḥ. Khâlfa iv. p. 239.

Ff. 70, l. 9; Nastahlî; size, 8J in. by 4J in. [Fraser 27.]

1677

Another anonymous Arabic-Persian vocabulary.

This little dictionary, defective at the beginning, is divided into the following twelve bâbs:

1. فی ذکر العبذا و الاعضاء
2. فی ذکر الاسماء و ظروف
3. فی ذکر الادعا و الأضرار
4. فی ذکر الاضعة و الاعضاء
5. فی ذکر العقلة و الاستحالة و الاعضاء
6. فی ذکر العقلة و الاعضاء و الاستحالة
7. فی سائر لجوان من السماع والسماع والسماع و الفشوات
8. فی ذکر السَّمَم، وما يتعلق بها
9. فی ذکر الاضرار، وما يتعلق بها
10. فی ذکر الاضرار، وما يتعلق بها
11. فی ذکر الاضرار، وما يتعلق بها
12. فی ذکر الاضرار، وما يتعلق بها

It opens in the middle of the preface, or rather of the index, the word سِلَمَ السَّبَل فيما بَلَسَ اللَّه

Interlinear Turkish glosses scattered throughout.

No date.

Ff. 59, l. 13; Nastahlî; size, 7J in. by 5J in. [Fraser 33.]

1678

A third Arabic-Persian vocabulary.

An anonymous Arabic-Persian vocabulary, arranged in alphabetical order according to the first and last letters (the first denoting the bâb, the last the fasl). It begins with ۶۰۷ (اسماعل). The Persian paraphrase is an interlinear one and written in red ink.

No date.

Ff. 104, l. 16; Nastahlî; size, 8J in. by 4J in. [Fraser 28.]

1679

A fourth Arabic-Persian vocabulary.

A shorter Arabic-Persian vocabulary, anonymous like the preceding ones, explaining the common Arabic words and forms appearing in Persian writers. It begins thus:

اَبَتِ بِسِرَان الْعَقْبَةِ بَيْنَّهَا بَيْنَهَا

The last letter constitutes the bâb, the first the fasl.

One leaf seems to be missing at the end.

Ff. 281b-311b, l. 9; Nastahlî; size, 8 in. by 4J in. [Bodl. Or. 479.]

1680


Beginning:

الحمد لله الذي اخلي من مئات النعمان

3 S
1681

Al-Šahāb-al'ajamiyiah

A Persian vocabulary, written in Arabic with interlinear Turkish paraphrase, by Hindūshāh Nakhjāwānī (هندوشان دخچرخ): comp. H. Khalfa i, p. 91, No. 7712; Tornberg, Cat. Upsal, pp. 16 and 17; Cat. Cord. Or. Lugd. Batav. i, p. 100. The title appears on fol. 2r, b. (The book is also styled in a shorter way sometimes "Al-Šahāb-al'ajam," صحح العجم), and is given to it on account of its close resemblance to the مصحح العجم of Ĥājj ibn ʿAlī al-Birgawī, who died A. H. 981 = A. D. 1573, 1574. It is divided into two kisms, the first containing the nouns and phrases (الفظین اولین), on fol. 3r, the second the verbs (الفظین الثانیین), on fol. 93r. A conclusion or تهیه, on fol. 106v, gives an outline of Persian grammar (الفاظ و المعاني); see Rieu ii, p. 790v.

Beginning: 

محمد و تراست شکر دخی از ارکم و مدعی پیامداد 
مالزبسرت تبیج و مختوق بی غرض و علت دخی جبریز 
و علیمی درهمیت المیثاق.

The first bāb (باب الفظ) opens, on fol. 2v, with 

ابنادا و افتتاح و آتش آماده کردن امکان به خلق المیثاق.

From fol. 25 on the Turkish paraphrase is written in red ink. No date.

Ff. 44, ii. 8; Nastālīk; size, 7¾ in. by 5¼ in. [Bodl. Or. 481.]

(b) Turkish-Persian and Persian-Turkish.

1685

A short Persian-Turkish dictionary, incomplete at the beginning, middle, and end, and very much injured in many places. It is divided into two martabāts: 

مرتبة أولى: دلیل در الفاظ مرتکب که مدلل آن جز افعال و اروال 
و حروف دیده و مفید معنی مانند: و استعمال و احترام و حلوق آنها پاک و این مرتبه در اوقات بعد حروف تابع است.

مرتبة دوم: دلیل در الفاظ مقدر، که گذشت آن بر معنی واحد 
و ذات این دو، مثل اسماء و غیره.

The same.

The same vocabulary, dated by Muhammad ibn Bustān in the beginning of Shawkāl, A. H. 1037 = A. D. 1628, June, in the reign of Sultan Murād ibn Sultan Ahmedkhan, i.e. Murād IV (A. H. 1032-1049 = A. D. 1627-1640).

Kism I, on fol. 2v; II, on fol. 11v. Conclusion, on fol. 12v.

Ff. 137, ii. 7-10; Nastālīk; size, 8 in. by 5½ in. [Hyde 23.]
the more detailed heading on fol. 33n:

در القط مفرد: كم مدلول آن جز ذات وما يوبوحة وان مرتبة را نيز
بعدد حروف خبرنيا ابواست.

Each martabah, as we learn from these headings, is arranged alphabetically according to the first letter of the words. The second martabah begins, on fol. 33b, and closes, on fol. 36b, with a khatimah. 

An interleaved Persian paraphrase in red ink accompanies every Turkish word. At the end of this incomplete dictionary (on ff. 37-48) follows a collection of phrases in Turkish and Persian, likewise without beginning and end. In this collection the Turkish words are written in red, the Persian ones in black ink. Many lacunae; several leaves misplaced, for instance, ff. 39, 41, et c.

[Walker 39.]

1686

Ukmun-i-'ajam (اکلمه عجم). 

The old Persian-Turkish glossary, which was used, together with the Sahij-al'ajamniyyah (see above, Nos. 1681-1683) and the two preceding following dictionaries (Nos. 1687-1690), as chief authority by N'imatallah (see below, Nos. 1697-1699), entitled اکلمه عجم and compiled in the first line of a word, alphabetically, and the muhafizat, or "mistakes," and the thumb index.

Copied by Ali ibn 'Abd-al-ka'im in Adrianople (اردين), in the month Rabii-al-awwal, A. H. 898 = A. D. 1492, December, to 1493, January. It closes on fol. 93b, and the rest of the leaves contain two curious, but interesting appendices, viz.:

1. On ff. 93n-96b, written by the same hand, another short glossary of those words which are equally used in Persian, Turkish, etc., explained in Persian and beginning: لفظ لها درزان بارس و تركي م كلفنت
و بعض در زبان تازئ تعمير كرتو جناكه حفرى رسول
را بارسى بعشير م كلفنت و برى هچيان اما تازى
دركى در زبان تازئ تامى ورى تاجى كوبندى آخ.

2. The second, on ff. 97n-104a, is again a short Persian-Turkish glossary, explaining Persian words and phrases by an interlinear Turkish paraphrase; but this Turkish paraphrase is omitted on ff. 100n-104a. An interesting feature in it is, that always the synonymous words or the different forms of the same word in Persian or in Persian and Arabic are enumerated together in one and the same place, especially from fol. 100v down to the end, where no Turkish interlinear version is found. Beginning: اي بار خدایا اي چلیم
تکری اتغ.

On fol. 1a this MS. is wrongly styled: ' Nimatallah, lexicon Turcico-Persicum.'

Ff. 144, ll. 17; small Nastaliq, the last pages in larger handwriting; size, 7½ in. by 5½ in. [Marsh 710.]

1687

Wasilat-al-almaksid (وصيلة المفسد). 

A Persian-Turkish vocabulary with a Persian grammar in Turkish verse, compiled by Khatib Rustam alnauhli. Its full title is: Wasilat-al-almaksid ila ahsan almarasid (وصيلة المفسد الى احسن المراسد). As date of composition appears at the end A. H. 903 = A. D. 1497, 1498; see the ta'vikh: بیات مکرم. Comp. also G. Fliigel i. p. 197; Rieu ii. p. 5156; and H. Khalifa vi. p. 441, No. 14239. It is divided into three babs and a khatimah, viz.:

باب الأول در ترتيب مصادر و أوزان و حالات آنها, on fol. 2b, in twenty fasls.

باب دوم در ترتيب املأ من المعجمات والمثلثة و
تغییرات و ابادات آنها, on fol. 25a, in nine kisms and fifty-two mar's ( beau.

باب سوم در ترتيب اسماء موجودات من الأصول
و الاختلافات, on fol. 53b, in twenty fasls.

خاتمة در ترتيب معاني حروف من الآداب و الظروف
و الأعداد و التواتف, on fol. 126b.

The first and the third babs are arranged alphabetically according to the first letter. Each list of Persian words is accompanied by an interlinear Turkish paraphrase and a metrical grammatical explanation, also in Turkish. Beginning of the preface: 

للمهرب رت الأذناء
میسر المیسر المعام آل

Not dated.

Ff. 149, ll. 7-13 (fol. 53b, ll. 21); written by different Turkish hands; size, 5½ in. by 3½ in. [Seidl. Superior 96.]

1688

K'aimat-i-Lutf-'allah (کائم لطف الله).

جلال وعم عبد الله كش زكر لنغ.

This lexicon is, as the author explains, in fact a commentary on his own work, غجر المدائین; comp. H. Khalifa ii. p. 19, No. 1667, and iv. p. 593, No. 9364; J. Anmer, p. 114; Cat. Codd. Or. Lugd. Batav. i. p. 98; Cat. des MS. et Xylographes, p. 431; and Rieu ii. p. 515a (where it is styled: قائم لطف الله), and is divided into two daftars, viz.:

DateTime در بيان لغات, on fol. 2a, l. 1.
**1689**

The same.

Another copy of the same, also without date. Beginning the same as in the preceding copy. Daftar I, on fol. 43; II, on fol. 182. This copy was bought at Constantinople for fifty shillings by Dr. Hickman.

Ff. 217, II. 17; Turkish handwriting; size, 8½ in. by 5 in. [HYDE 25.]

**1690**

The same.

This copy contains only the first daftar of the dictionary, the second is missing. Beginning as usual. This first daftar concludes on fol. 156, and fol. 157 is filled with the beginning of an explanation of Persian phrases in Turkish, the first of which is اسم الدیبَ حسب آلم‌بی, and in Turkish the second page. Inserted into the fly-leaves is another valuable little tract, filling one page: اسم الدیبَ, مغادر حلقی (names of the measures of Halaq), beginning at the bottom of the second page.

Ff. 157, II. 21; Nasta’lik; small illuminated heading; size, 9½ in. by 6 in. [HYDE 29.]

**1691**

*Lughat-i-halimi* (لغت حالمی).

Another, but much shorter, Persian-Turkish glossary, by the same Lutf-Allah; comp. J. Anmer, p. 113.

Beginning: محمد و سیاس پر حد و توانای مراعالم السرخو لغبات و مالک الملك و لیکهای را علی.

The arrangement is the same as in the larger work, only the Turkish paraphrase is here an interlinear one. Copied in the month Safar, A.H. 945 = A.D. 1538, July.

Ff. 100, II. 13; Nasta’lik; size, 6 in. by 4 in. [POCOCHE 27.]

**1692**

Metrical Persian-Turkish vocabularies.

LEXICOGRAPHY

1698

The same.

Another copy of the same, beginning like the preceding copy with آب آردن. Second part on fol. 18⁸, third on fol. 26⁸.

Not dated. Archbishop Laud acquired this MS. A.D. 1635.

Ff. 144, ii. 8-13; Nastalliḳ (fol. 25 added by another hand); size, 8½ in. by 5½ in. [LAUD Or. 215.]

1699

The same.

This copy begins also, like the preceding ones, with آب آردن. The second part on fol. 11⁸, first line, the third on fol. 15⁸. It ends on fol. 137⁸, and ff. 137⁸-14⁸ (added by the same hand) contain a short Persian grammar, written likewise in Turkish, and divided into the following four bâbhs, with exactly the same headings as those of the Kawâḏal-ulflrs (see above, No. 1680), on which this little work appears to be based:  
1. در أحوال اسم, on fol. 13⁸; 
2. در أحوال فعل, on fol. 14¹; 
3. در أحوال حرف, on fol. 14⁴; 
4. در تعداد اسم و ترجمته بالتركية آله. This last bâb seems to be missing in the text; at least it is not marked, and the discussion about the sounds appearing to go down to the end of this copy. Beginning of the grammar:

حُجَمَ الرُّجْسُ النَّفَرَيْنَ، وَهُمُ الْقَرَانُ. فَعَلَّمُوهَا الْإِنْسَانُ عَلَمَهَا الْبَيْنُ الْأَلْفَ.

Not dated.

Ff. 147, ii. 25-28; Turkish handwriting; size, 8¾ in. by 5 in. [BODL Or. 419.]

1700

A short anonymous Persian vocabulary with Turkish interlinear paraphrase. The first bâb comprises the nouns, the second the verbs, both in alphabetical arrangement according to the first letter; at the end of the second there are special lists of perfects, futures, and presents, both affirmative and negative, in a somewhat alphabetical order too for the greater part.

No date.

Ff. 1-19, ii. 11; Nastalliḳ; size, 8½ in. by 5½ in. [POOCHE 210.]

1701

A short Persian-Turkish glossary, arranged alphabetically according to the first letter. It begins, without a preface, immediately with حُجَمَ الرُّجْسُ النَّفَرَيْنَ. The end on ff. 11¹-14⁸, there are added some Arabic words and phrases (besides the gazot متغیر). It is preceded by the Preface, with Persian paraphrase.

Ff. 1-14, ii. 12; Nastalliḳ; size, 8½ in. by 6½ in. [BODL Or. 472.]

1702

Tuhfat-alhâdî (حُفْظُ الْهَادِيِّ).

Elements of Persian grammar, or rather a glossary of Persian verbs and nouns, arranged in ten kîams (containing Persian verbs in all their different forms and tenses, both affirmative and negative, etc.) and four faṣl (containing the nouns relating (a) to heaven and earth, (b) to the limbs and parts of the human body, (c) to tools, etc., (d) to animals), accompanied by a Turkish interlinear paraphrase (which is, however, towards the end very often entirely omitted), and beginning with بّلَمْ (ونَاتِس) هلَّهِ. It is preceded by a short preface, in which the title and the compiler’s name appear, viz. Mulmany bin al-Haqqî (or bin Hâji, as the next copy has) Hayas, comp. No. 1704, and followed by two appendices, the first of which contains a list of pronouns, prepositions, suffixes, and numerals; the second, the names of the days of the weeks and months; comp. H. Khalfa ii. p. 243; Krafft, p. 6; Cat. Codd. Or. Lugd. Batav. i. p. 98; Rieu ii. p. 786⁸. It is styled there, as in the immediately following copy here:

حُفْظُ الْهَادِيِّ.

Not dated.

Ff. 24, ii. 7; Nastalliḳ (except fol. 1⁵ and the first two lines of fol. 2⁸); size, 7 in. by 4½ in. [LAUD Or. 188.]

1703

The same.

Another copy of the same, styled here: حُفْظُ الْهَادِيِّ. Interlinear Turkish paraphrase, even in the preface.

No date.

Ff. 21, ii. 11; Nastalliḳ; small illuminated frontispiece; size, 7½ in. by 5½ in. [HYDE 24.]

1704

The same.

The book is styled here, on fol. 66⁸: رَسَالَةَ دَانُسَتْ. The Preface begins thus: محمد بن جعفر بن نائين بن جعفر بن حمد بن علی بن علی بن علی بن عبد الله بن علی بن علی بن علی

The Turkish paraphrase in red ink. The appendices are not found in this copy. No date.

Ff. 66-77, ii. 9-11; with as many lines in Turkish between the Persian ones, and an additional margin-column; size, 8½ in. by 6 in. [SALE 2.]
This copy, styled كتب لغت دانستی, is the only dated one among the whole number (middle of Safar, A.H. 1308 = A.D. 1628, middle of October), but it has no preface. It begins at once with the initial word دانستی بلملک. In a few mathnawi-beats at the end the author, who simply calls himself دوسته، بیپنگارو ذیک اکسایر فیقر حکمر، implores the benevolence and good wishes of his readers.

Ff. 46-56, ll. 6 in red ink (Persian), ll. 6 in black (Turkish); Diwan; size, 8½ in. by 5½ in. [LAUD Or. 88.]

1706

The same.

This copy is styled كتب دانستی, and has besides the Turkish paraphrase an additional one in Latin. It begins, like the preceding one, without a preface, at once with دانستی بلملک (یملک, sicre). At the end a list of numerals (but no other appendices). Not dated.

Ff. 40-67, ll. 7; large Nasta’lik; size, 8½ in. by 5½ in. [MARS 31.]

1707

The same.

No preface; at the end only the numerals. It is styled here كتب دانستی لغت فارسی. No date.

Ff. 18, ll. 7; Nasta’lik; size, 8½ in. by 5½ in. [BODL. Or. 90.]

1708

The same.

No preface; at the end the numerals and the names of the Arabic mouths. No date.

Ff. 12, ll. 9; Nasta’lik; size, 5⅝ in. by 4 in. [SELD. SUPERIUS 93.]

1709

The same.

No preface; at the end the list of pronouns, suffixes, prepositions, etc. No date.

Ff. 26, ll. 7-8; European handwriting; the whole MS. interleaved; size, 7⅞ in. by 5½ in. [MARS 53.]

1710

The same.

No preface; pronouns, suffixes, and numerals are found here. The copy was made by Golius and is accompanied by an interlinear English paraphrase. No date.

Ff. 11, ll. 9-10; European handwriting; size, 13 in. by 8 in. [BODL. Or. 323.]

1711

The same.

No date.

Ff. 11, ll. 10; European handwriting; size, 11½ in. by 7⅝ in. [HYDE 26.]

1712

A defective copy of the same.

This copy is defective in consequence of a lacuna after fol. 27. At the end, after the numerals, a short additional list of miscellaneous words, not found in the other copies.

Ff. 20-29, ll. 11; Nasta’lik; size, 8½ in. by 5½ in. [POONCE 210.]

1713

Kitāb-i-lughat-i-imshā kātibī-i-mufid (كتاب لغت انسان مکاتب مفید).

Another short vocabulary of the usual words and phrases, both Arabic and Persian, that are employed in letter-writing, with a Turkish interlinear explanation.

Beginning: احمد الله الملك المعال آل; explained in Turkish: احمد الله آلی دا یانده بیزسی ایسادمیر.

Written at the same time as No. 1705.

Ff. 22-33, ll. 6 in red ink (Arabic and Persian) and ll. 6 in black (Turkish); Diwan; size, 8½ in. by 5½ in. [LAUD Or. 88.]

1714

Kā’ida-i-zubān-i-fārsī (قاعدة زبان فارسي).

Outlines of Persian grammar, written in Turkish, with vowels throughout, beginning: گوده زبان مکتوب یک آدیکار کلمه اولده اولده و اولده الگ. It is interspersed with Persian and Arabic verses; the headings of the first کیداد are as follows: همزه مکتوب، on fol. 20a; حرف شنک، on fol. 23b; حرف باب الاین، on fol. 24a; حرف می، on fol. 24b; حرف نام، on fol. 25a, etc. On fol. 26b follows a قاعدات, etc.:

Ff. 18-32, ll. 12; European handwriting; size, 8½ in. by 6 in. [MARS 566.]

1715

Fragments of another Persian grammar in Turkish. Fragments of the brouillon of a Persian grammar in Turkish, by Ibrahim bin Ahmad (so the name seems to be, but unfortunately the whole text is in a state of utter confusion). It is divided into three bâb’s and a khatûnah. Of these there are found: bâb I, on fol. 61a (fol. 60 is to be inserted after fol. 61); صف غرامتیا بیاند: ‘paradigms of Persian conjugation;’ bâb II, on fol. 62b مصادر و افعال و اسماء بیاند: ‘second bâb breaks over on fol. 64b, last line. Ff. 65b-70b contain the fragment of an Arabic grammatical treatise, and ff. 71b-72b mere scribbling, some Persian verses, etc. On ff. 73b-81a the last part of this or of a similar Persian grammar in Turkish, still dealing with the infinitives. Dated at the end:


Ff. 59-81, number of lines varying in every page; careless Turkish handwriting; size, 8½ in. by 5½ in. [E. D. CLARKE 26.]
(c) Persian-Persian.

1716

Adāt-alfuḍālā (اداعة الفضل). The necessary apparatus of learned men, a Persian dictionary, explained in Persian, and divided into two parts (کتب، the first of which, on fol. 3b (در شناسی فارسی)، contains the single words, the second, on fol. 171b (اصلاح شعر)، the poetical compositions and compound phrases. The author's name is Kādikhān Badr Muḥammad of Dihlī, surnamed Dhārwarālī; he was a pupil of Kādī Burhān-al-daulah wa aldin and Shaikhzāda ʿAslīkh, and founded his work on the poems of Khiākāνi, Anwārī, Fāryābī, Firdausī, Niẓāmī, Saʿdī, etc., and on grammatical and lexicographical works like رسلة فهم فخر واسع، رسالت اباصال، رسالت اسذ طویس، نظریه نوردانی و نفوذی، and many other valuable writings. Comp. Rieu ii. pp. 491 and 492; and Blochmann, Contributions, p. 7.

Beginning: حرام ودنا باچه لذت ولگداد(co) وما ورز (تهرافن) والعبارت مصرف کا آک ای.

The arrangement in both parts is the usual one, the first letter constitutes the bab, the last the fasl. Marginal glosses now and then, especially on the first leaves, in great number. The upper half of the last leaf is torn away. The date of composition is, according to Blochmann, A. H. 822 = A. D. 1419, according to Rieu, A. H. 812 = A. D. 1409, 1410. The copy itself is not dated, but it must have been written before A. H. 1079 = A. D. 1668, 1669, since an entry of that year is on fol. 1a.  

FF. 249, ll. 13; Nastaʿlīk; size, 10⁴ in. by 6² in. [Fraser 39.]

1717

Another copy of the same. First kisn on fol. 4a; second kisn on fol. 128b. No date.  

FF. 185, ll. 15; Nastaʿlīk; size, 9¹ in. by 5³ in. [Fraser 40.]

1718

Sharafānāma-i-ʿAbdāl Manuvari (شرفانامه احمد منبری). A full and complete copy of Ibrahim Kiwām Fārūkī's Persian dictionary, explained in Persian, and entitled, in honour of his great spiritual saint, Šaikh Sharafāl-dīn Āḥmad Yāḥyā Manuvari, the author of the Māʿdan-almaʿānī (see above, No. 1263), who died A. H. 782 = A. D. 1380, 1381: شرفانامه احمد منبری. Another title of the same dictionary is شرفانامه ابراهیمی or فهم فخر واسع; comp. Rieu ii. pp. 492 and 493; Blochmann, Contributions, pp. 7–9; J. Aumer, p. 103; H. Khalfa v. p. 325, etc. It was compiled in the reign of Ābū-Malāʾūzāfār Bārbakhshān of Bangalāh (A. H. 862–879 = A. D. 1458–1474).  

Beginning: نزدم خداوند هستی به است - سرآگاه مر نامه را آک یست

The introduction deals with the signification of the various letters of the alphabet; the dictionary itself, which is arranged alphabetically according to the first and last letters, begins on fol. 10a.


FF. 368, ll. 17; large and distinct Nastaʿlīk; size, 11 in. by 6³ in. [Fraser 43.]

1719

An abridged edition of the same. This copy contains an abridgment only of the original Sharafānāma, being scarcely half as large as the preceding copy. All the initial poems, for instance, at the beginning of each bab, are entirely missing here. The beginning of the preface is likewise different from the usual one, and runs thus: حرام ودنا باچه لذت ولگداد(co) وما ورز (تهرافن) والعبارت مصرف کا آک ای. The reason is, as we learn from the first page, that a certain Fadl Muḥammad ʿAbīd ibn Jān Muḥammad Sulānān (probably the transcriber of the first part of this copy) found the original MS., from which he copied, to be defective at the beginning; being anxious, however, to produce a complete copy, he added from his own foolish head, as he modestly tells us, a few introductory lines as compensation for the missing first leaf. The fourth line on fol. 2a corresponds to the preceding copy, verse 11 on the first page.

The copy is dated the 7th of Rabiʿ-alawwal, A. H. 1004 = A. D. 1595, November 10.  

FF. 148, ll. 15–19; Nastaʿlīk, by different hands; size, 8³ in. by 5² in. [Fraser 25.]

1720

Muʿayyid-alfuḍālā (مویید الفضل). A Persian dictionary, explaining all the words and phrases which occur in Firdausī's Shāhānāma, in Niẓāmī's Khamsah, in the six mathnawīs of Ṣanāʾī, the diwans of Khiākānī, Anwārī, Zahir, Aḥbaru, Ḥaḥīz, Sulānān, Saʿdī, etc., compiled by Shaikh Muḥammad bin Lād (see fol. 1b), Dihlī, and beginning: کامد مهاتیرو و مهاتیرو، متشکلین مره دادان و نکردن توانان آن، متشکلین مره دادان و نکردن توانان آن, comp. Rieu ii. p. 494; Blochmann, Contributions, p. 9. According to the latter it was completed A. H. 925 = A. D. 1519. It is arranged according to the first and last letters.  

Copied A. H. 1024, and finished the 1st of Rajab in that year (A. D. 1615, July 27).  

FF. 304, ll. 25; Nastaʿlīk; size, 10 in. by 6³ in. [Fraser 45.]

1721

Kashf-ʿal-ḥālāt wa alīṣṭilalāt (کشف الحالات و الاصطلحات). Persian dictionary, with special reference to ʿSūfīe terminology, by ʿAbd-al-ʿalām bin ʿAbd al-Sār, who was a pupil of Muḥammad bin Lād, the author of the preceding dictionary, and must have flourished about A. H. 930 = A. D. 1523. 1544; see Rieu ii. p. 495; Blochmann, Contributions, pp. 9 and 10; Fleischcr, Catal. Dresd. No. 347; A. F. Mehren, p. 25; J. Aumer, p. 107, etc. Ḥ. Khalfa's statement (v. p. 214) that the work was
compiled a. h. 1060 is undoubtedly a mistake. It is moreover quoted already as authority in the Farhang-i-Jahangir (completed a. h. 1017); see further below. Printed Calcutta about 1840. The arrangement is this, that the first letter constitutes the bāb and the last the fasl.

Beginning: 

This copy is not dated. There are at least three distinct hands to be traced in it, the oldest (tenth century of the Hijrah) on ff. 1-22, 25-32, 34-329, 338-378, 382, and 383; a slightly younger, but very similar one, on rougher paper, on ff. 330-337, 379-381, and 384-407 a, 11, both in Nasta’lik; and a modern one on ff. 23, 24, 33, and 407 a, 11, to 453, in careless Shikasta (except the last seven or eight pages, which are again in good, large Nasta’lik). Many pages damaged by water, etc., especially from fol. 346 onwards. The proper order of ff. 1-33 is: 1-16, 25-32, 17-24, 33.

Ff. 453, ll. 25 in the older parts, Nasta’lik, and ll. 18-22 in the more modern one, Shikasta; size, 11½ in. by 7¾ in. [MS. Pers. d. 2.]

1722

Another copy of the same.

Beginning the same as in the preceding copy. Dated by Alifabbaksh in Nurshedibad, when Nawavid Mubarak al-din Suleyman was Sulhār, the 12th of Muḥarram, in the nineteenth year of Sha‘ib ‘Alam’s reign = a. h. 1192 (a. d. 1778, February 10).

Ff. 246, ll. 13; small, but careful Nasta’lik; size, 11½ in. by 6¾ in. [Ouseley 343.]

1723

The same.

No date. Many pages slightly damaged.

Ff. 475, ll. 25: carelessly written in unequal Nasta’lik; size, 11½ in. by 6¾ in. [Walker 103.]

1724

The same.

One leaf at the end is wanting; the last word is damaged. It seems to be collated throughout.

This copy has in many places greatly suffered from wet, by which the colour of the paper is darkened. The writing is often much effaced and almost illegible. Occasional small lacunas.

No date; but this copy may be older than the two preceding ones.

Ff. 466, ll. 21; Nasta’lik; size, 10½ in. by 6½ in. [Ouseley 318.]

1725

Zabdat-alfawāʾiḍ (زباد الفوائده).

A valuable Persian dictionary, explained in Persian, and compiled from all the best previous dictionaries, commentaries, etc., by Shirkhan, during the years a. h. 955-959 = a. d. 1548-1552; see fol. 4 a, ll. 16 and 17, tol. 4 a, ll. 7 and 8. It is arranged alphabetically according to the first and last letters. The first leaf is missing; it opens abruptly in the middle of the preface thus:

This work, as the author explains on fol. 4 a, is only an abridgment of his own larger work Fawāʾid, which contains the explanations of all the Arabic and Persian words occurring in Persian poetry, and to which he always refers in case any one should require a fuller information about the meaning of a single word or a whole sentence. It is, no doubt, a very instructive work for understanding Persian poetry, and exhibits a great and, probably, complete number of all the Arabic words generally used in Persian, for instance, Arabic infinitives of every description. It begins, on fol. 4 a, l. 10, with: 

The arrangement is the same as in the preceding copy; it begins likewise with Nasta’lik, but no date of composition is given anywhere here. Two other copies of the same Farhang are found in the India Office Library, Nos. 2136 and 2414, in the latter of which it is styled Farhang-i-’Alishir."}

1727

Madār-alfāḏādīl (مصار الكمال).

Persian dictionary, explained in Persian all the Arabic, Persian, Turkish, Dari, and Pahlawi words which occur in Persian books, by Ilhadad Faiq b. Asad-’ulamā Alishir of Shirhind; see fol. 1 b, ll. 16 and 17, and comp. Rieu ii. p. 496; Blochmann, Contributions, pp. 10 and 11; and J. Auner, p. 109. The author finished his work a. h. 1001 = a. d. 1592, 1593, see the following ta’rikh at the end:

The arrangement is alphabetical; the first letter gives the bāb, the last the fasl. Beginning:

بيج سال تأريخ أو افتتاح دين دارستان و نهی سلیمانی دارستان ـ در هرام دهی کام و نهی دارستان آخ حسن رضا خان علی حسن خان
The greater part of all the margins is covered with valuable additions and amplifications, written by the same hands. The copy is not dated, but no doubt older than the following one.

Ff. 620, ll. 21-23; Nastālīk, written by two different hands, the second of which begins on fol. 553 and goes down to the end; size, 11½ in. by 6½ in. [Fraser 47.]

1728

The same.

Another, quite modern copy of the same dictionary, beginning like the preceding one. The date of composition does not occur here. An English remark in pencil on the fly-leaf states that this work is held in high estimation amongst the natives of Hindustān.

Dated the 24th of Safar, A. H. 1204 = A. D. 1789, November 13, a Friday.

Ff. 500, centre-column, ll. 19, and margin-column, ll. 32; Nastālīk; a good many pages rather effaced; size, 9 in. by 4 in. [Cars. Ox. B. 11.]

1729

Majma'-al-furs (جمع الفرس).

Persian dictionary, explained in Persian, by Muhammad Kāsin bin Ḥāji Muhammad Kāshāni, commonly called Surūrī. He inscribed his work to Shah Abbās the Great (who reigned A. H. 996-1038 = A. D. 1588-1629), and finished it in A. H. 1008 = A. D. 1599, 1600. In the preface he gives an account of the sources from which his work was made. It is arranged alphabetically according to the first and last letters.

Beginning: ابتداءً كلام هر دانشمند، خشوره، و انتهایه

The appendix on the Isfārat (فصل في الاستعارات) begins on fol. 267a; see H. Khalfa v. p. 325; Rieu ii. pp. 498 and 499; Blochmann, Contributions, pp. 12 and 16-18; J. Anmer, pp. 104-107; G. Flügel i. pp. 101-102; Cat. Codd. Or. Lugd. Bat. i. p. 96; etc. It seems to have been printed in Tabriz, 1844; see Zenker ii. p. 5, No. 53.

This copy was finished by Jamāl bin Muhammad Bahrām of Tabriz the 11th of Rajab, A. H. 1020 = A. D. 1611, September 19, in Lār.

Ff. 270, ll. 24; small Naskhī; size, 7½ in. by 4½ in. [Marsh 608.]

1730

The same.

Another copy of the Majma'-al-furs, beginning like the preceding one. The appendix, called here باب الاستعارات, begins on fol. 360b.

The more modern part of this copy is dated from the middle of the month Rajab, A. H. 1021 = A. D. 1612, middle of September; the original part is much worn.

Ff. 364, ll. 17; Nastālīk; ff. 1-8 and 552-564 supplied by another hand on different paper; size, 7½ in. by 5½ in. [Ouseley Add. 73.]

1731

The same.

Copied A. H. 1089 = A. D. 1678.

Ff. 349, ll. 21; Naskhī; injured in several places; size, 9½ in. by 5½ in. [Fraser 36.]

1732

The enlarged edition of the same.

This copy is dated A. H. 1040 = A. D. 1630, 1631, by Muḥyī-aldīn Sīmānī. The appendix (here styled في الاستعارات) begins on fol. 368b.

On fol. 1 the following introductory note is found, which represents the preface of the enlarged edition (see Rieu ii. p. 96): کتاب جمع الفرس صوری - هو اله. 996 (جمجم الفرس صوری): it seems to be a corrected and expanded edition, possibly by the author himself. The copy is in Nasta'lik, written by a single hand; size, 8 in. by 4½ in. [Fraser 47.]

1733

The same.

In this copy we do not find the appendix on the استعارات. It is dated by the second (modern) hand A. H. 1077 = A. D. 1666, 1667; scribe: خج. However, neither paper nor handwriting of either of the two parts admit of such an age. This colophon must have been transferred from an older MS.

The beginning of the introduction is wanting; it
open abruptly thus: نسج مرسا شاه حسین افغانی هشت یم، corresponding to Ouseley Add. 73 (No. 1730 above), fol. 2b., 1. 4.

On the fly-leaves Sir William Ouseley has added, 1797, the same introductory note or preface of the enlarged edition (with a few unimportant alterations), which is found in the preceding copy, from a MS. in the ‘Harleian Library, No. 111.’

Ff. 643, ll. 17; large Nasta'lik; the MS. consists of two parts, the first comprising f. 18-638, the second f. 1-17 and 639-643 (this part quite modern); size, 7½ in. by 4½ in. [Ouseley 62.]

1734

Farhang-i-Jahangiri (فرهنگ جهانگیری).


Contents:

The author's preface, on fol. 1b, beginning: پنجم ازه: خصایص مصادر اخلاقیه لغت‌بزرگ زبان آن.

Introduction (مقدمه), in twelve chapters (ایس), on fol. 5b; comp. A. F. Mehren, loc. cit., and Blochmann, p. 13.

Beginning of the dictionary itself, on fol. 28b.

The second letter denotes the bāb, and the first the fasl; comp. the following note, written on the fly-leaf of Elliott 130 (No. 1741 below):

بطیقت بیرون ورده لغت از دریک جهانگیری آلات که از حرف اوال هر کلمه فصل لردن و از حرف کایی باب لردن مال لفظ فرمند از را باب داده آرد و افتاد و همچنین لفظ هدایار ازین باب داده آرد و از را فصل باید آرد و همچنین قیاس الفاظ دیگری داشته که که آن.' On the same fly-leaf there is also the number of the quoted baits fixed at 23,246.

The dictionary ends with the word همیش‌های (خانه آم،) on figurative and metaphorical expressions, Zand and Pāzand words, and similar matters, added here by a modern hand, and dated the 22nd of Rabi‘-al-thāni, in the thirty-ninth year of Shah 'Alam’s reign = A. H. 1202 (A. D. 1788, January 31), begins on fol. 280b, and is divided into the following five chapters (ده تراست): 1. در کتابات و اصطلاحات و استعارات, on fol. 281b; 2. در پرکلام پارسی و ارمنی, on fol. 374b; 3. در پرکلام که یکی از حروف هم‌کالان در آن بازه شده, on fol. 392b; 4. در پرکلام زند و پارسی, on fol. 394b; 5. در پرکلام غربیه, on fol. 407b.

Ff. 421, ll. 151; Nasta’lik, ff. 280-421 added by quite a modern hand; effaced fly-leaf; size, 10 in. by 6½ in. [Ouseley Add. 121.]

1735

Another complete copy of the same.

Preface, on fol. 1b, beginning: آنکم بل و و (ال).  Introduction, on fol. 6b; it concludes on fol. 32a, and is followed by the last four (آخرى, as they are called here) of the usual khatimah, beginning with the لغات گرفته مزیکه از بارسی و عرژی (the third begins on fol. 75b, the fourth on fol. 78b, the fifth on fol. 93b).

Beginning of the dictionary itself, on fol. 108b.

Conclusion (خاتمه), in its complete length of five در, on fol. 876b. Consequently dura II-V are found twice in this copy.


Ff. 954, ll. 17; Nasta’lik; size, 9½ in. by 5½ in. [Fraser 32.]

1736

A third complete copy of the same.

Preface, on fol. 1b, beginning: بناه ازد آل (ال).

Introduction, on fol. 4b.

Beginning of the dictionary, on fol. 15b.

Conclusion, in five در, on fol. 350b.

Not dated.

Ff. 434, ll. 25; irregularly written by different hands, partly in Nasta’lik, partly in Shikasta; spoiled by water; size, 12 in. by 7 in. [Ouseley Add. 68.]

1737

Another copy of the Farhang-i-Jahângiri is older than all the preceding ones, but the whole khatimah is wanting here (as in all the following MSS.). It is dated the 5th of Dhú al-‘alá‘íd, A. H. 1152 = A. D. 1643, January 25.

Preface, on fol. 1b, beginning: آنکم بل و و (ال).

Introduction, on fol. 5b, first line.

Beginning of the dictionary, on fol. 26b.

Ff. 618, ll. 17-20; Nasta’lik; size, 10½ in. by 5½ in. [Fraser 34.]

1738

The same.

Preface, on fol. 1a.

Introduction, on fol. 3b.

Beginning of the dictionary, on fol. 17a.

Conclusion wanting.

The margin shows occasional emendations. No date.

Ff. 351, ll. 21; careless Nasta’lik, in some parts Shikasta, on paper of different colours; size, 11½ in. by 6½ in. [Ouseley 320.]

1739

The same.

Preface, on fol. 1b.

Introduction, on fol. 3b.
Beginning of the dictionary, on fol. 18\textsuperscript{a}, last line.
Conclusion wanting.
No date.

\textit{Ff. 454, ll. 21} (except fl. 207-230, \textit{ll. 25}); 
\textit{Nasta'\l{}ik}, written partly carefully, partly very carelessly, by at least four or five different hands; several leaves worm-eaten, others badly injured; 
size, 11 in. by 6\frac{1}{2} in. 
\textit{[Walker 102.]} 

\textbf{1740}

The same.
\textit{Preface, on fol. 1\textsuperscript{b}.}
\textit{Introduction, on fol. 4\textsuperscript{b}.}
\textit{Beginning of the dictionary, on fol. 19\textsuperscript{b}.}
\textit{Conclusion wanting.}
No date.

\textit{Ff. 449, ll. 21; written by two different hands in Nast\textipa{a}lk and Naskht; illuminated frontispiece; size, 14 in. by 8\frac{1}{2} in.}
\textit{[Hilde 48.]} 

\textbf{1741}

The same.
\textit{Preface, on fol. 1\textsuperscript{b}.}
\textit{Introduction, on fol. 5\textsuperscript{b}.}
\textit{Beginning of the dictionary, on fol. 27\textsuperscript{b}.}
\textit{Conclusion wanting.}

A lacuna after fol. 136, one leaf missing, as it seems, comprising the end of fast ف و fast ق، ك، and ل of bab س.
Dated the 14th of Rab\textipa{a}'-al-th\textipa{a}n, A. H. 1062 = A. D. 1652, March 25, by Mulla Jal\textipa{a}l-aldin bin 'Abdall\textipa{a}h at Bijapur.

\textit{Ff. 684, ll. 17; written by different hands, partly in Naskht and partly in Shikasta, on paper of various colours; occasional notes on the margin; small illuminated frontispiece; the first two pages surrounded by gold stripes; splendid binding, adorned with gold; size, 11\frac{1}{2} in. by 6\frac{1}{2} in.}
\textit{[Elliott 150.]} 

\textbf{1742}

The same.
\textit{Preface, on fol. 1\textsuperscript{b}.}
\textit{Introduction, on fol. 3\textsuperscript{b}.}
\textit{Beginning of the dictionary, on fol. 16\textsuperscript{b}, last line.}
\textit{Conclusion wanting.}

No date. A lacuna after fol. 16 (one leaf missing), corresponding to the preceding copy; fol. 27\textsuperscript{b}, l. 1, to fol. 28\textsuperscript{b}, l. 12.
A prose fragment on natural philosophy at the end, beginning: \textit{حليل إجْزاء عدْرِي مَعْكُ مِنْ آتَي*.}
\textit{Ff. 531, ll. 27; written by many different hands in various styles of Nast\textipa{a}lk and Naskht; size, 12 in. by 6\frac{1}{2} in.}
\textit{[Bodle. Or. 550.]} 

\textbf{1743}

A large portion of the same.
This fragment goes down to bab ش، فَ، the last word being مشتق, corresponding to Fraser 32 (No. 1735 above), fol. 531\textsuperscript{b}, l. 4 ab infra.
\textit{Preface, on fol. 1\textsuperscript{b}.}
\textit{Introduction, on fol. 4\textsuperscript{b}.}
\textit{Beginning of the dictionary, on fol. 22\textsuperscript{b}.}
The greater part of the first page is torn away.
\textit{Ff. 269, ll. 23; distinct Nast\textipa{a}lk; size, 10\frac{1}{2} in. by 6\frac{1}{2} in.}
\textit{[Bodle. Or. 763.]}
and made his collations for the edition of the mathnawi, known as نصيحة، during the years A.H. 1024-1032 = A.D. 1615-1623; see Nos. 663-665 in this Catal., Rieu ii. p. 590, and Blochmann, Contributions, p. 32. As his sources he enumerates the following works: کُنْعُشُ (comp. above, No. 1674), سُرْحَ (see above, Nos. 1645-1649), کَانْذُ-الْلَّمْحَةُ (see above, No. 1670), فَارْحَانِ-ي-جَاهِنْجُرِي (see the preceding copies), کَاشْفَ-الْلُغَةُ (see above, Nos. 1721-1724), کَاشْفَ-الْعِلْمُ, مَدْارِ-الْعَرْفِی (see above, Nos. 1727 and 1728), مَعْيَ-الْفَدَأ (see above, No. 1720), شَبَرْ-ي-الْقَلْبُ-الْبَلْدُ (by Shaikh ‘Aṭţār, for Shaikh ‘Abd-al-arrazzāk Kāshī), etc. He uses the following abbreviations:

- اَلْعَرْبِی Arabic; بَنْ تُرکی Persian; سَ سیئِری Syriac.
- سِنْ سِنْک used in Arabic and Persian;
- مَعْيَ-الْفَدَأ used in Persian and Hindustāni;
- مَدْارِ-الْعَرْفِی used in Arabic and Hindustāni.

His teacher was مانُمْلَعْتُ عَلیٰ-الْدِیمْهِ دِیلِمْ. The first letter denotes the bāb, the ٖ٠٠ the faṣl.

Beginning: اَسِب فُرهَتْک مشتَلَصْ است برجُ لغةُ غَرَبْةً عَرْبیة وَ الفافِ عَجیبة عَجیبة مَنتَوْنِ مَنْدُو مَنْدُو مَنْدُو آنِ. The title occurs on fol. 2, ٖ٠٠, ١. ٢. The first page is supplied later by another hand.

This copy was finished the ٖ٠٠ of دُحَ-الْکَانْذ, A.H. 103٢٠ = A.D. 1630, June 18, and is probably the author's autograph. Lithographed in Lucknow, 1877, with the title:

فَرْهَتْک مَنْدُوی

Ff. ٦٠٠, ٢٠. ٢. ١٣١٨ in. by 5٢ɪ in. [Ouseley Add. 1٢٨]

1٨٤٩

The same.

This copy was finished the ٢٠ of رَبِّ-الْعَلْوْل, A.H. 10٠٤١ = A.D. 1٦٨٣, March 6, by Muhammad Husain Husaini, inhabitant of Jahlngirnagar.

Ff. ٦٠٠, ٢٠. ٢. ١٣٢٠ in. by ٢٦ in. [Ouseley Add. ٢٠]

1٨٥٠

The same.

Copied A.H. ٦١٠٠ = A.D. 16٦٨, 1٦٨٩, by Gholam Muhammad

Ff. ٢٠. ٢. ٢٠. ٢٠. ٢. ١٨٠٠ in. by ٦ in. [Fraser ٢٠]

1٨٥١

The same.

No date. The lower part of the last pages destroyed by worms.

Ff. ٥١٠, ٢. ٢. ١٦٥٦ in. by ٦ in. [Fraser ٢٠]

1٨٥٢

Fragment of another shorter dictionary to the Mathnawi, without beginning and end, not identical with the لَجَی-الْلَّمْحَةِ. It opens abruptly with an explanation of these words which occur in the حَمْطَی or the prologue of the Mathnawi; on fol. ٦٣٠ the glossary of the poetical text begins, in alphabetical order, with مَفْتَحْ (like the لَجَی-الْلَّمْحَة). All the articles are short. It breaks off with the بَبُ النَّصیحة. No author's name, no title, and no date.


Ff. ٢٠. ٢. ٦٦ in. by ٢٦ in. mostly in very careless Nasta'ìlk, often resembling Shikasta; size, ٦٨ in. by ٦٤ in. [EDLOL. Or. ٨٦.]

1٩٤٠

Farhang-i-Rashidi (فرهنگ رشیدی)

A Persian dictionary, composed by ‘Abd-al-rashid bin ‘Abd-al-alghafir al-jusami al-attatwaii (see this name on fol. ٢٠, ٢. ١٧ and ٨), the author of the تَمْحیب الْلَغَةِ (see above, Nos. ٦٦٠ and ٦٦٣), A.H. ٣٠٤٢ = A.D. ٥٦٣, ٥٦٤; comp. the chronogram on fol. ٢. ١. ٤.

كَسْتَ تَأْيِدَ وَ الْرَّبِی الْبَیْلِ ـ بِذَاتِ فَرْهَتْک رَشیدی مَنْدُوی

The author wrote this work because he had often observed the deficiencies of the Farhang-i-Jahangiri and the Farhang-i-Sururi (see fol. ٢٠), last line, and fol. ٣٠, ١. ١, etc.), and dedicated it to the emperor Shâhjâhan.

It is arranged alphabetically according to the system of European lexicons; comp. Rieu ii. pp. ٥٠٠ and ٦٠٠; Blochmann, Contributions, pp. ٢٠-٢٤.

Contents:

Preface, on fol. ٢٠.

Introduction on Persian grammar (on which that of ‘Abd-al-alwâsi ‘Haṃsawi is based), subdivided into several bayâns and fâ'idas, on fol. ٢٠.

Beginning of the dictionary, on fol. ٢٠ا.

It contains not only purely Persian words, but Arabic ones too, except all those which begin with the initial letters, ٣, ١, and ٢.

Beginning: سَتَانَدْ مَجَآرْتُ سُرَامَّم هَرْسَم وَ دِیِنْزَیِتُ هَرْسَم آنِّ.

Nota bene, the title is not stated, the colophon: فَرْهَتْک تَمْحیب لَغَةٌ مَنْدُوی صَاحِبُ تَرْجَمَةٌ قُامَسِم مِنْ تَمْحیب لَغَةٌ عَرْبیة وَ الْرَّبِی الْبَیْلِ ‘تَمْحیب الفُرْهَتْک’.

Edited in the Bibl. Indica, Calcutta, ٨٥٦. The Introduction or Mulkadam on Persian Grammar has been edited by Dr. Spheth: ‘Grammaticae Persicae praecipue ac regulae,’ Halle, ٨٤٦.

Ff. ٦٠٠, ٢. ٢. ٦٠٠, written on different paper, as, and is different, by different hands; illuminated frontispiece, the first page of this richly adorned; many marginal glosses and notes; eastern binding with flowers; size, ٦٨ in. by ٦٤ in. [Elliott ٦٠٠].

1٩٤٤

Farhang-i-Kūthi (فرهنگ کوثری)

A Persian dictionary, based upon the following works: سُرْحَ (see above, Nos. ٦٦٣-٦٦٩), تَمْحیب السَّمُر (see above, No. ٦٦٣), تَمْحیب السَّمُر (see above, No. ٦٦٣), Farhang-i-Jahangiri (see above, Nos. ٦٦٣-٦٧٤), کَاشْفَ-الْلُغَةُ (see above, Nos. ٦٧٢-٦٧٢), Farhang-i-Fārūkī (see above, Nos. ٦٧٨ and ٦٧٩), Kunyat-al-līyān, تَسْرَی-الْلَحْمِی, لَجَی-الْلَّمْحَة (i.e. the لَجَی-الْلَّمْحَة), see above, Nos. ٦٧٨-٦٧٩).
and many other commentaries, explanations of the Burdah and the Banāt Su‘āl, etc., Ibn Hāji ‘s 
العالمي
and the Lāmiyah, some books on Ḥanafite and Shafi‘ite law, the Farhang-i Jamili, etc. etc., con-
taining especially explanations and paraphrases of Arabic words, sentences, and phrases often met with in
Persian books. Besides there are also a many original Persian words and phrases explained. The author is Sayyid Ḵuṭb-al-dīn ibn Sayyid Shāh ibn Sayyid Muhammad al-ṣāḥib al-kalidī alhusānī al-ḥanafī almadānī (see fol. 2b, l. 5), the title نویسندگی [Caps. 1]
281 1.
The first folio has been composed towards the end of the eleventh or the beginning of the twelfth century of the
Hijrah.

Beginning: حدد و سیاست به قیاس و سیاست برده بودم ابیان که بیان کنید و کمینت از ح пласт

It is arranged alphabetically, the first letter forming the bāb, the last the faṣl.

No date.

FF. 295, ll. 23–25; Nastā’līk; size, 11½ in. by 8½ in. [Fraser 42.]

1755

Farhang-i-Jamili (فرونطک جامیلی)

A very large and comprehensive Persian dictionary, composed and written A.D. 1133–1134 = A.H. 1720–
1722, by ‘Abd-al-ṣāḥib Muhammad Jamil of Badakhshān. It consists of different parts, the first of which or the
introduction (which must have been written after the completion of the principal parts of this volume, being
dated A.H. 1134) whereas at least the first three
makālas are dated A.H. 1133) comprises the Hindi (or rather the Sanskrit) words sometimes used in Persian,
and some old Persian words, occurring in the Shāhnāma, on ff. 1a–71. Then follows, on fol. 8a, the chief portion
of the dictionary, or the first makāla, beginning: آغاز میکین هر یادتی باشد چنین یافتد: را تعبیه علم
کن: حکم که سازو و کار است آن

Here the author's name occurs in l. 11. This portion comprises all the usual Persian words, except the
monosyllables. It is based upon the following works: شرح (see above, Nos. 1716 and 1717), مآود
(see above, Nos. 1718 and 1719), مآود (see above, No. 1720), مآود (that is the میکین
of the alfarās) (see above, Nos. 1729–1732), مآود (see above, Nos. 1727 and 1728), مآود (see above, Nos. 1734–1737), مآود (see above, No. 1753), مآود (see above, Nos. 1721–1724), مآود
(see above, Nos. 1741–1746), مآود (see above, Nos. 1748–1751), مآود (see above, Nos. 1740–
1644), etc. Arranged alphabetically in European manner.

On fol. 346b the second makāla begins, comprising all those Persian words which consist only of two
letters (monosyllables): در لغات در حرفی بطور آم، etc.

On fol. 374a the third makāla begins, on metaphors
and rhetorical figures (درکادیف). This part is followed, on ff. 424b–426b, by a short glossary of Hindustānī
words, which sometimes occur in Persian.

On fol. 428b the fourth makāla begins, comprising the
Arabic words used in Persian (دراکات). This part is dated from the month Safar, A.H. 1134.

The last part of the whole work, on ff. 444b–451b
(not marked as a new or fifth makāla), comprises the
Greek names of drugs and other matters belonging to
the department of medicine.

Not far away (دراکات) Dr. A. H. 1134.

The author's name occurs on l. 11. This portion comprises all the usual Persian words, except the
monosyllables. It is based upon the following works: فرونطک جامیلی
(see above, Nos. 1716 and 1717), مآود (see above, Nos. 1718 and 1719), مآود (see above, No. 1720), مآود (that is the میکین
of the alfarās) (see above, Nos. 1729–1732), مآود (see above, Nos. 1727 and 1728), مآود (see above, Nos. 1734–1737), مآود (see above, No. 1753), مآود (see above, Nos. 1721–1724), مآود
(see above, Nos. 1741–1746), مآود (see above, Nos. 1748–1751), مآود (see above, Nos. 1640–
1644), etc. Arranged alphabetically in European manner.

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words, which sometimes occur in Persian.

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The last part of the whole work, on ff. 444b–451b
(not marked as a new or fifth makāla), comprises the
Greek names of drugs and other matters belonging to
the department of medicine.

An arithmetical treatise is found on two additional
leaves of this MS.

FF. 451, ll. 23; rude Nastā’līk; size, 11½ in. by 6 in. [Fraser 46.]

Bahār-i-‘ajam

The Persian Spring, that is, the largest, most detailed
and most valuable dictionary for the whole Persian
poetry, explaining not only the single words occurring
in ancient and modern Persian poets, but also all the
difficult phrases, sentences, and idiomatic expressions
found in those authors. It is based upon, and adapted
for the use of, almost all the renowned lyrical and
epical works of the Persian Literature, compiled after
twenty years' labour by Munshi Lālā Rāj Teyt Caud,
with the takhallus Bahār of Dihlī. For the life of the
author and the seven different copies or editions of
this dictionary, made by Bahār himself (the last of which appeared A.D. 1782), we refer to Garcin de Tassy, histoire
de la littératur hindoue, etc. i. p. 281; lieu ii, pp. 502
and 503; Blochmann, Contributions, pp. 28–30.
The chronogram for the composition in this copy gives
the date A.H. 1162 = A.D. 1749; see fol. 2a, l. 9:

باقیکار

FF. 1–744, ll. 21; large and distinct Nastā’līk; size, 15½ in.
by 9½ in. [Caps. Or. B. 15.]

1757

Fawā’id-alisbīyān (فوائد الاصبیان)

A primer of the Persian language for children, the
greater part being in metrical (mathnawī) form.

Beginning: دبیحا رؤالة فواند الصبيان بعد از حمد
CATALOGUE OF

1758

Takmilat-alfarsi (تکمیل الفسیری).

A treatise on Persian grammar, syntax, prosody, and poetry, by Kuṭb Allī, a pupil of Sayyid Muhammad "Umarī al-ḥusainī al-kādirī, in seven books.

Beginning: بِسِ اِنْعَمَ حَمَدَ الْعَزِّ وَ الْفَاتِحَةُ... It consists of two felts, one comprising the Arabic words (on fol. 1), the other the Persian (on fol. 10b).

2. Another, but larger vocabulary of the same description, on fol. 12a. The Arabic words are arranged alphabetically according to the first letter. It begins with ا, explained by الله, إنا, إني and إكثراً.

3. A third vocabulary of the same kind, in which the Arabic words are explained partly in Persian, partly in Turkish, on fol. 30a. The first word, for instance, on fol. 30a, hitwābi, is paraphrased by the Persian Dāmīlak, the second by the Persian Aṭṭāmīrān, etc. Alphabetical arrangement according to the first letter.

4. A fourth vocabulary of the same kind with Persian explanations, arranged alphabetically, on fol. 53a.

5. An Arabic-Turkish glossary in alphabetical order, on fol. 62b, beginning with البقرة, explained by برده کردن.

6. A short appendix to the preceding glossary, beginning, on fol. 73b: لِيَتَ لاْلَّهُ رَبَّكِ الْبَصِيرُ الْعَلِيمُ.

7. A short poetical glossary, styled "Persianized," in the form of a ḥadīth, treating of the different meanings of Arabic and Persian words according to the different vowels they can take, for instance: خَلَقَ غَمْرَ حَمَّلَ... etc. etc. Beginning, on fol. 74b:

8. A short Persian-Turkish vocabulary, on fol. 78a.

9. A larger and more detailed Persian dictionary, explaining Persian words in Persian, styled تَعْمَى (transliteration of "amīr"; see l. 8 on the last page), and composed by Ḥāfiz Ābashī (حافظ آ بشی); see fol. 81b, ll. 6 and 7. It was compiled A. H. 936 = A. D. 1529, 1530; see Rieu ii. pp. 494 and 495.

Beginning, on fol. 81b: بر زبان آورده ساز، او دست و تهدید شناسان کنید دیوان، و خوی نیست کد آن.

Arrangement alphabetical; the first letter denotes the lām, the last the lām. Dated the 19th of Sha'bān, A. H. 1079 = A. D. 1669, January 22.

[Fraser 22.]

(d) Miscellaneous.

1759

Vocabularies.

1. Alphabet, a short vocabulary of those Arabic words which are commonly used in Persian, with Persian explanation, beginning on fol. 1b: حَدَمْ وَ نَحَيَّاَتْ. It consists of two felts, one comprising the Arabic words (on fol. 1), the other the Persian (on fol. 10b).

2. Another, but larger vocabulary of the same description, on fol. 12a. The Arabic words are arranged alphabetically according to the first letter. It begins with الله, explained by إنا, إني and إكثراً.

3. A third vocabulary of the same kind, in which the Arabic words are explained partly in Persian, partly in Turkish, on fol. 30a. The first word, for instance, on fol. 30a, هُتْوَبَيْثْ, last line, is paraphrased by the Persian Dāmīlak, the second by the Persian Aṭṭāmīrān, etc. Alphabetical arrangement according to the first letter.

4. A fourth vocabulary of the same kind with Persian explanations, arranged alphabetically, on fol. 53a.

5. An Arabic-Turkish glossary in alphabetical order, on fol. 62b, beginning with البقرة, explained by برده کردن.

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9. A larger and more detailed Persian dictionary, explaining Persian words in Persian, styled تَعْمَى (transliteration of "amīr"; see l. 8 on the last page), and composed by Ḥāfiz Ābashī (حافظ آ بشی); see fol. 81b, ll. 6 and 7. It was compiled A. H. 936 = A. D. 1529, 1530; see Rieu ii. pp. 494 and 495.

Beginning, on fol. 81b: بر زبان آورده ساز، او دست و تهدید شناسان کنید دیوان، و خوی نیست کد آن.

Arrangement alphabetical; the first letter denotes the lām, the last the lām. Dated the 19th of Sha'bān, A. H. 1079 = A. D. 1669, January 22.

[Fraser 22.]

1760

Farhang-i-Sangālkh (فرهنگ سقالخ).

A very extensive and excellent Persian dictionary for the famous Mir 'Ali Shir Nāvā'ī's (died A. H. 906 = A. D. 1500) Čaḡḥatāí poetry, composed by Mirzā Muhammad Mahdī Khan Astarābādī, the private secretary and historiographer of Nādirshāh (who was elected king of Persia A. H. 1148 = A. D. 1736, and was assassinated by the Persians A. H. 1160 = A. D. 1747). Notwithstanding his numerous occupations, public and private, he found time to arrange this work for the purpose of elucidating the various difficulties, both in words and expressions, in Nāvā'ī's (that is, Mir 'Ali Shir's) poems, having found that all the dictionaries hitherto written were totally insufficient for the true development of the sublime author's meaning; see the preface on fol. 1b. From the same preface we learn that the compiler arranged his dictionary in this way, that the first letter constitutes the کتاب, کتاب and every کتاب is divided into three parts, according to the three vowels fatḥā, kasrā, and dāmāmah. Every کتاب contains several حروف; see, for instance, the beginning of the dictionary itself, on fol. 21b: کتاب الالف باب: المتعلق حرف الالف مع الالف... مع الابها الاله.

The حروف, moreover, are subdivided into حروف and حروف, the former comprising all that is سامی or سامی (analogue and regular), the latter all that is irregular and arbitrary); see, for instance, fol. 21b: حروف الف مع السواد من المشقات, and on fol. 23a: حروف الف مع السوات من الشقات, and on fol. 24a: حروف الف مع السوات من الشقات, and on fol. 25a: حروف الف مع السوات من الشقات, and so on.

The author of this dictionary is identical with the
LEXICOGRAPHY AND GRAMMAR.

1761

Tarjumān (ترجمان).
The Interpreter, a very valuable work on Persian, Turkish, and Moghul grammar and lexicography, by an anonymous author, beginning:

It is divided into three kims, the first, containing the Persian grammar and Persian vocabularies (that is to say, lists of words arranged according to the various objects denoted by them), on fol. 2a; the second, giving an account of Turkish grammar, accompanied by Turkish vocabularies of the same character as the Persian ones, on fol. 3b; the third, treating of the Moghul grammar, together with vocabularies, on fol. 8a. The lists of words are arranged in this way, that the first line always gives the Arabic word, and the second the corresponding Persian, Turkish, or Moghul one.

Not dated.

FF. 95, ll. 17; Naskhī; size, 9½ in. by 6½ in. [Thurston 14.]

1762

Kifāyat-ahmubtādī (كدية المبتدئي).
Sufficient instruction for beginners, a treatise on the grammar of the Afghāni language (در فهمیدن زبان افغانی), as it is styled on fol. 133v, compiled by Muhammad Mir ibn Mir Muhammad Muhktār ibn Hādīrat Sayyid Shāh Inayat-ālāh abrudwān of Mashhad, and divided into three bābs and one khtimah:


Bāb 3. Samā in Amsa Aṣaba, on fol. 169b.

Khalimah, on fol. 174a.

The khtimah treats of phraseology, that is, exhibits a collection of Afghāni sentences with Persian translation. Copied by Daulatsingh at Shāhjāhānbād the 27th of Muharram, A. H. 1188 = A. D. 1773. December 22.

FF. 133b–177, ll. 9–13; large Nastaliq; size, 7½ in. by 5½ in. [Elliott 290.]

1763

Tuhfat-al-ahind (تعفة الهند).
A most interesting Persian work on Indian sciences, containing rich information on the Sanskrit language, prosody, metrical art and tropes, on Indian music, sexual intercourse, and other matters, composed by Mīrā Muhammad bin Fakhr-alīn Muhammad in Aḥmādī’s reign, and dedicated to the emperor’s son Muhammad Muʿizz-al-dīn Jahāndārshāh; comp. Rieu i. p. 62. It is divided into a preface, seven books, and a conclusion:

Magnifikan tārīkh Miftahat Miftahat al-ḥawāṣesh-Hindiyawat, and so forth.

Beginning of the whole work:

Amma aṣāb jōhānta aṣāb tāraż khatākkī hāfiz dalamān; zindān-e māstāk kh自带ā khatam anfāz al-ʾarfā.

̄-

FF. 322, ll. 29; Naskhī; illuminated frontispiece; binding with flowers; size, 13½ in. by 8½ in. [Elliott 341.]
Theology and Law: Exposition of the Truth, Rites and Duties of the Islam according to the Sunniite and Shii'ite Doctrines, Commentaries on the Koran, Traditions, Vindication of the Hindu and Christian Creeds, and Translations of the Bible.

1765

Almu'tamad fi almu'takah (المعمد في المعتقد).

A work on Muhammadan theology, composed by Imam Shihâb-aladîn Fadl-Allâh Thârîqishti (تاریخی), and therefore sometimes styled مختصر ترکیشی, dedicated to the Salgharide Sultan Atâbeg Abâ Bâkîr bin Sa'd bin Zindagi (Zangi probably), the sixth of the Atâbeks, who reigned over Fars from A.H. 623-658 = A.D. 1226-1260, and to whom Sâ'dî's Gulistân is dedicated; see fol. 3b, l. 3 and last line. It contains three bâbs, each subdivided into ten faslîs:

1. Belief and faith in God (در ایمان اخیاد عزت و جل), on fol. 4b.
2. Belief in the angels, the books of revelation and the prophets (در ایمان بشرت و کتابت و موسیق), on fol. 24b.
3. Particular points of the orthodoxy (that is, the Sunniite) faith (در دیگر مسائل اعیانه بر موجب کتابت و ست و اجماع امّت), on fol. 97b.

Beginning: للمهم انا احمد حمایت کرداران... و نممی علی صغری افکاره و حایت نامهالله...


Ff. 125, l. 19; Naskhî; two illuminated frontispieces on ff. 1b and 2b; size, 10 in. by 6 in. [Fraser 220.]
THEOLOGY AND LAW.

Dated the 4th of Dhū-l-lajjah, A. H. 1136 = A. D. 1724, August 24.

Fr. 40b-63, l. 9; large Nasta’lîk; size, 4½ in. by 3½ in. [Fraser 249.]

1768

A fragment of the same.

Nām ḥaqi irlines or مقدمة الصلوة or نام حقي الصلوة comprises baits 1-13, 15-18, 21-24, 27, and 27 of the preceding copy.

Fr. 99a, 99b, l. 16; Nasta’lîk; size, 8½ in. by 4½ in. [Laud Or. 205.]

1769

Majma‘-al-ismat (جمع العصمت).

An exposition of the duties which Islam imposes upon the true believers, being a commentary by Shaikh Muhammad Ma‘āsum, the son of Mullâ Bābâ bin Ya‘kûb bin Khwâjâ Muhammad Kafkâni, on the preceding poem of Sharaf-aldin Buhkârî (see S. 4, 7th, l. 5, and 60a); see another copy of the same commentary in Rieu i. p. 23. When the commentator lived is uncertain; but he is undoubtedly younger than Ikhâyîr bin Ghiyâth-aldin Husaini (who died A. H. 897 = A. D. 1492; see further below under No. 1778), since he frequently quotes the commentary of that Shaikh, styled شرح مقدمة الصلوة (a copy of which is preserved in the India Office Library, No. 1717). He is mentioned by H. Khalfi vi. p. 503.

Beginning of the commentary: سيد شرح نام حقي 陞rif, in which the beginning of the poem itself is missing.

The commentary is lithographed at Lucknow, A. H. 1259. No date.

Colophon: نام حقيق تصب تطب اولو مولى جهان جهان نام جهان جهان

The title occurs in the seventh bait. It closes on fol. 163b, and the following pages are filled with some theological questions, on fol. 164a; a kind of Sānî Namāme.
on fol. 166a; some grammatical remarks about the
verb (فعل), and a parable in verse by Kamal Husaini,
on fol. 169b.

Ff. 153-170, 2 coll., each ll. 11; Nasta'liq; size, 7½ in. by 4½ in. [Fraser 222.]

1771

Aurâd-i-Kâdiriyah (إعرادة القادري). 

An extract from Shaikh Muhammad bin Ibrahim 
al-Kâdirî’s (who may be identical with the author of 
the preceding mathnawi) larger breviary, entitled 
Aurâd, and containing prayers, or prayers for all the set times of 
the day and night, beginning:

 большим لله رَبِّ العالمين حمد 
أَنْذِيرَ وَقَّفْتُمُ اللَّهَ تَعَالَى عَلَى الْمَوَاطِئِ 
الْخَفَّاتِ الآثِمَةِ وَالْإِنْفُسِ بِالْأَوَّلِ.

It is divided into eleven short bâbgs. No date.

Ff. 25½-39, ll. 15; Nasta’liq; size, 6½ in. by 4½ in. [Fraser 217.]

1772

Another breviary or prayers for different festivals,
fasts, etc., headed 
سمٌ أُوْدَ مَعْظُومٌ وَكُمْرُمُ اِنْسَتْ 
and beginning:

مَحْمَدُ رَبُّ الْوَلَادِينَ مُهَدُ أُوْدَ مَعْظُومَت

On ff. 34a-37a there are added invocations by means 
of the forty sublime names of God

ورد جَهْلُ أَسْمُ مَعْظُومٍ (وَكَمْرُمُ اِنْسَتْ).

No date.

Ff. 27, ll. 9½; partly Naschi, partly Nasta’liq; illuminated 
frontispiece; size, 6½ in. by 4½ in. [Fraser 218.]

1773

Khulâsât-ala’awât fi ta’kip-al-âsalawât (خلاصة التشعبات 
في تعقب الصلاوات).

A treatise on the duty of special and extraordinary 
invoivations and prayers besides the ordinary daily 
worship, with set forms for the several hours of 
the day and night, by Ibn Muhammad Ibrahim, beginning:

الْمُحْمَدُ رَبُّ الْوَلَادِينَ مُهَدُ أُوْدَ مَعْظُومَت

Many marginal glosses and additions. Some other 
prescriptions for prayers on the fly-leaves. Dated the 
7th of Rabi‘-alawwal, A.H. 1026 = A.D. 1617, March 15, by Ahmad bin Ali almakki alshirazi. Collated 
A.H. 1070 = A.D. 1659, 1660.

Ff. 47, ll. 12; Nasta’liq; illuminated frontispiece; size, 7½ in. by 4½ in. [Fraser 231.]

1774

Mukhtašar (مختصر).

A compendium of religious observances of Islamism,

beginning: 

الْمُحْمَدُ رَبُّ الْوَلَادِينَ مُهَدُ أُوْدَ مَعْظُومَت

The anonymous author says in the preface:

أَسْتَمْهَلَ النَّمَذِجَ مُرْضَى أَسْتَحْمَلَ مَرْضَى

This treatise comprises an introduction, divided into 
shahrât and mas’alas, and several books (كتاب), for 
instance, 
كتاب الصلاة, on fol. 24th, and 
كتاب الموم, on fol. 25th. Each kitâb contains a great number of 
 chapters (فصل) and also mas’alas, fâ’idas, etc., all 
interspersed with verse.

No date.

Ff. 11-71, ll. 16; Nasta’liq; size, 8½ in. by 4½ in. [Walker 48.]

1775

Kifâyât-al-muslimin (كيفية المسلمين).

Another short anonymous tract on the same religious 
duties and observances, ablution, prayer, etc. Beginning:

فَصِّلْ بِقِيْنِ وَقُصْنِ فِي وُقُوءٍ جَمِيعٍ فْرُضَ أَسْتَمْهَلَ

No date.

Ff. 32-40, ll. 14; Nasta’liq; size, 9½ in. by 6 in. [Fraser 48.]

1776

Some prayers and invocations to God, mostly in 
Arabic, beginning:

بِلِيْسَانِ الْعَلَّامِينِ فَتَابُ أُحْفَقَينَ

No date.

Ff. 147-151, ll. 15; Naschi; size, 7½ in. by 4½ in. [Fraser 222.]

1777

Miftâh-alkhairât (مفتاح الخيرات).

A treatise on some important questions, regarding 
Muhammadan theology and law, by Isma’il bin Lutfi, 
albâkhari, the author of the vocabulary of Arabic 
words used in Persian, styled

لَخَلَاصَةٍ لَغَاتٍ وَتَفْسِيرٍ 
لَخَلَاصَةٍ لَغَاتٍ وَتَفْسِيرٍ 
لَخَلَاصَةٍ لَغَاتٍ وَتَفْسِيرٍ 
لَخَلَاصَةٍ لَغَاتٍ وَتَفْسِيرٍ 
لَخَلَاصَةٍ لَغَاتٍ وَتَفْسِيرٍ

See No. 1671 in this Catalog, and of the 
الْمُحْمَدُ رَبُّ الْوَلَادِينَ مُهَدُ أُوْدَ مَعْظُومَت

Many marginal glosses and additions. Some other 
prescriptions for prayers on the fly-leaves. Dated the 
7th of Rabi‘-alawwal, A.H. 1026 = A.D. 1617, March 15, by Ahmad bin Ali almakki alshirazi. Collated 
A.H. 1070 = A.D. 1659, 1660.

Ff. 47, ll. 12; Nasta’liq; illuminated frontispiece; size, 7½ in. by 4½ in. [Fraser 231.]

Mukhtašar (مختصر).

A compendium of religious observances of Islamism,
1778

Mukhtar-alikhtiyār (مختار الخطيير). Legal decisions, according to the orthodox or Sunnite doctrine (مختار الخطيير), collected in order to explain and illustrate the different points of Muhammadan ecclesiastical and civil law, by Ikhṭiyār-al-'ulūm, that is, Ibn Ghiyāth-al-'ulūm Ikhṭiyār, the author of the ʿUṣūl al-amr, who died A. H. 937 = A. D. 1492 (comp. H. Khalifa i. p. 264, No. 561, and No. 1760 in this Catal.) at Harat (see No. 239, fol. 1b, last line but one, and No. 234, fol. 2b). The whole work (according to No. 239, fol. 3b) is divided into three dissertations (مطلب) and a conclusion (مطلب). The three dissertations are found complete in these three volumes, but the conclusion (مطلب) is missing.

Contents:

مطلب أول: در ظان آداب و روص تفسير و حكماً و آئته آت از تابع آنست
مطلب دوم: در ذکر شرد ارگرد و ناظر و درون و دانه آن، in a dubāca, twenty-two kitābs, and a khitam, on fol. 1b, in No. 234.
مطلب سوم: در بيان محتوى و سگات و ما بعلق بها النحو و النشز (مطلب) and a khitam, on fol. 1b, in No. 235.


Beginning of the preface of the second volume (No. 234): نادر تحقیق کتب کریم حفظ دیوانه منشور دل برسر این حجۃ قاطع سیل حمید در هود حضرت علی را. No date. The first volume collated throughout.

1779

I'tikādnāma ( اعتقادنامه). A treatise on the articles of Muhammadan faith, in form of a mathnawi, ascribed to the poet Jāmi (who died A. H. 937 = A. D. 1492, see Nos. 894-976 and 1291 (3 and 5) in this Catal.) comp. Rieu i. p. 827b.

Beginning:

پیش از ذکر قاسم نامه - دو پیش بیان رقم حاضم No date.

Ff. 1-10, II. 17-18; Nastā'lik; size, 7½ in. by 4½ in. [Walker 43.]

1780

Another treatise on the general principles of Muhammadan faith, specially explaining and defending the prophetical mission of Muhammad in comparison with that of Moses and Christ.

Beginning:

لقد الله رَبّ الْ آمِنَا.،.. بعد بر رأى أرباب: دانش وبنينش هيودا ونبذاملا هو مقصود آرفس.

The author’s name is not mentioned anywhere.

Dated A. H. 1126, the 30th of Rajab = A. D. 1825, March 20; copied by Mendel for one Mr. H. R. M. for the Library of one (Jacob Mitchell).

Ff. 1-32, II. 12; Nastā'lik; size, 8 in. by 4½ in. [Ouseley 28.]

1781

Ma’dan-al-jawahir (معبد الجوهر). A work on the science of imprecactions, omens, and divinations, entitled معدن الجواهر and compiled A. H. 942 = A. D. 1335, 1536, from several Arabic works: جواهر العلوم و شمس المعارف و دعوات الولاء و كتاب دعاء يا ليحي و يا حي و يا قاسى و دعويناهای دیره, by Ahmad bin Yusuf ‘Abbásí, commonly called Miyyán Ahmad Muta‘allim, born, according to his own statement on fol. 1b, l. 7, A. H. 871, the 11th of Rajab (A. D. 1467, February 16). Consequently he was already more than seventy years old when he began this work.

Beginning: 

لقد الله حمدًا كثيرًا طيبًا مبارکًا...

It is incomplete at the end, and breaks off on fol. 235b. On ff. 236b and 237a there is added by another hand a طریق دعوا دبع كبير, 

Ff. 237, II. 17; Nastā’lik; ff. 1-3 supplied by another hand; parts of ff. 9b, 9b, 12, and 157a left blank; size, 9½ in. by 5½ in. [Walker 55.]

1782

Majmū‘i-Khānī (مجمع خانی). A compendium of Muhammadan ecclesiastical law, according to the different orthodox schools, comprising the five principal duties of the Islam, viz., purification, prayer, alms, fasts, and pilgrimage, compiled by Kamāl Karim (see fol. 2b, II. 11), and dedicated to a certain Bahānkhān (therefore styled مجمع خانی في عیسی المفعون).
It contains five kitābs, according to the above-named principal observances of a faithful Muslim:

- كتاب طهارت, on fol. 3a.
- كتاب الصمود, on fol. 31a.
- كتاب الزكاة, on fol. 97b.
- كتاب الصلاة, on fol. 168a.
- كتاب الحج, on fol. 130b.

Beginning, on fol. 2b:

محمد وسباس مر بادشاه را، كه دار الملك دولابان انساى يعر (افر (ا)

The first two pages contain an index of the whole work in a rather confused state, not quite agreeing in its subdivisions with the text itself; for instance, in the index the كتاب the preceding the text the former follows the latter, etc. Another copy of the same work, where the author has the fuller name of Kamāl Karim Nāgūrī, is preserved in the India Office Library, No. 225.

This copy was finished by Muhammad ibn Nūh, the 26th of Rabī‘-alawwal, A. H. 1000 = A. D. 1592, January 11.

Ff. 149, ll. 21; Nasta’līk; size, 9½ in. by 5½ in. [Fraser 226.]

1783

Jawāmī’-aljavāhir (جواهم الباهت).

A work on the philosophy of the Muhammadan faith, treating of God and the duties of the Islām, by Abū’-al-Aswad al-Abbasī, (see the preface, fol. 3a, l. 1; a note on fol. 1b gives al-namak). It is dedicated to Mirzâ Muhammad Ghazâibe Târkhân (see fol. 3b, l. 6), who was killed A.H. 1021 = A.D. 1612, compiled, A.D. 1613, see Rieu iii. p. 1084b, and is divided into five books and an epilogue; comp. the index on fol. 9b:

بادیت یل در نظر خواندن تعلیم, on fol. 3b.

دست نمنا دویش و اسفخار و حفظ وسیع, on fol. 27b.

بادیت سپری در فنیم علم و عظا و ترازه قرن, on fol. 40b.

بادیت فارسی در تفسیر و توهیه و تتبع والی بالتعلیم, on fol. 74b.

بادیت بیلغ و شفقت و حقوق ودل ودال و لحیم و لیزا و العدل, on fol. 84b.

خاطرات المحرمکه, on fol. 123b.

Beginning, on fol. 123b:

محمد بیعید مر بیا ژاشی را که گوناکه لکمه لا اله الا الله دار را حس أمان دار و رسول علیه السلام لکه لا. Not dated.

Ff. 150, ll. 11; Nasta’līk; size, 8½ in. by 5½ in. [Walker 76.]

1784

Jāmi’-i-abbāsī (جامع عماسی).

A complete copy, in two volumes, of the famous collection of Muhammadan ecclesiastic and civil laws, according to the Shi‘ite doctrine. This work, in twenty bābs, was commenced at the request of Shāh ‘Abbās al-mussain al-mussawī al-fawzi by the great Shi‘ah divine, Bahā-aldin Muhammad ‘Amīlī, the author of Mu‘awahīl (see above, Nos. 1085-1088 and 1241, 17, col. 768), of the Xurraj-e Afkāl, the treatise on the astrolabe (see above, No. 1508), and many other works, but he was only able to finish the first five bābs. After having come as far as the end of the fifth bāb, he died, the 12th of Shawwāl, A. H. 1031 (so is stated here, see No. 224, fol. 2a, l. 10, contrary to the usual and well-confirmed date, A. H. 1030 = A. D. 1621). The work was continued, that is to say, the remaining fifteen bābs were completed forthwith by Niẓām bin Husain of Sāwa (see No. 224, fol. 2a, l. 13; comp. also Rieu i. p. 25 sq.; J. Anmer, p. 130; Catal. Cord. Ex Vind. lat. iv. p. 178; Fleischer, Catal. Dred., No. 338; A. F. Mehren, p. 5, etc.). The work has been lithographed at Lucknow, A. H. 1264, and at Tabriz, A. H. 1277.

Contents:

_first volume (No. 223):

بادیت یل در بیان طهارت به توصیف و مراعات و تشکیف, on fol. 3a.

بادیت یل در نماهی واکی و ستی, on fol. 37a.

بادیت یل در زکاة و خمس واکی و ستی, on fol. 111b.

بادیت یل در زیارت و واکی و ستی, on fol. 118b.

بادیت یل در جمع بالاندگان, on fol. 177b.

The copy of the first volume was finished in the month Shawwāl, A. H. 1032 = A. D. 1623, August, by the order of 'Alī Muhammad Khōlijī at Bandar Sūrat.

Second volume (No. 224):

بادیت یل در بیان نظر و عهد ایران و سروک و خرید و تسهیل, on fol. 49b.

بادیت یل در بیان نظر و عهد ایران و سروک و خرید و تسهیل, on fol. 49b.

بادیت یل در بیان نظر و عهد ایران و سروک و خرید و تسهیل, on fol. 56b.

بادیت یل در اجارت دادن و عارت نمودن و اجکام غصب, on fol. 82b.

بادیت یل در نگاه کردن به دوام و مرمت و تبلیغ و ملة, on fol. 110b.

بادیت یل در نگاه کردن به دوام و مرمت و تبلیغ و ملة, on fol. 115b.

بادیت یل در نگاه کردن به دوام و مرمت و تبلیغ و ملة, on fol. 115b.

بادیت یل در ذکر حوادث حلال و حرام حوادث, on fol. 175b.

بادیت یل در ذکر حوادث حلال و حرام حوادث, on fol. 175b.
1785

Risâlah dar šīkh (سراه در فقه).

An anonymous encyclopaedia of Muhammadian ecclesiastical and civil law, according to the Shi'ite doctrine (see fol. 1⁴, last line but two: این رسل اسْت در فقه مذهب حکی این ماده میکسی که فارسی). The author conceals his name, he only tells us that he compiled his work از کتب فقهی دیدن و علمه محققین and then he gives at once an index of its contents.

Beginning: حمدالله علی اعظمی جمیعی مجیدی اصفی صاحبی صاحب‌الاسلام. It comprises eighteen kitâbs, each of which is subdivided into numerous bâbs and fasls; the eighteen kitâbs are as follows:

1. کتاب الملوّه, in thirty-two bâbs, on fol. 6⁴.
2. کتاب الکوثر, in three nau' and ten bâbs, on fol. 5⁴.
3. کتاب الصمغ, in eight bâbs, on fol. 6¹.
4. کتاب حجّ, in twelve bâbs, on fol. 6⁵.
5. کتاب جهاد, in four bâbs, on fol. 8⁴.
6. کتاب تیمور, in a muḥaddimah and nine bâbs, on fol. 8⁶.
7. کتاب هم و سائر اخشنده, in four bâbs, on fol. 9⁷.
8. کتاب دین و تواعع آن, in six bâbs, on fol. 10².
9. کتاب اجات و تواعع آن (or درجات), in twelve bâb, on fol. 12¹.
10. کتاب عنت, in four bâbs, on fol. 14⁸.
11. کتاب نکاح, in a muḥaddimah and many different chapters, as bâbs, kismus, fasl, etc., confusedly mixed together, on fol. 14⁵.
12. کتاب فراق, in five nau' and several bâbs, on fol. 16⁹.
13. کتاب عتیق, in seven bâbs, on fol. 17⁸, last line.
14. کتاب نفر و عهد و بعید و کتابه، in three mak-sads and several bâbs, on fol. 18⁸.

15. کتاب سید و کشتر و طعام و شراب, in three bâbs, on fol. 19⁴.
16. کتاب میراث, in eight bâbs, on fol. 20³.
17. کتاب قضا و شهادت و حدّ, in twelve bâbs.
18. کتاب قماس, in fourteen bâbs.

The last two kitâbs are not marked in the text, as all the headings in the last portion of the MS. are left blank.

This copy was finished by Muhammad Kâzîm bin Ḥusainbeg Sârûkî Farahânl, the 8th of SAFAR, A.H. 1063= A.D. 1653, January 8.

Fr. 244, ll. 18; large Nasta’îk; size, 12 ½ in. by 7 ⅝ in. [FRASER 225.]

1786

Discussions on all the principal points of Muhammadian theology and law in which the Sunnites differ from the Shi'ites, apparently by one of the latter, beginning: بنان اینکه الله کا این رسل است در بینالی مسائل خلافات مسلمین ناجیا امامیه و طاقت فیاضه والعمل و جماعت در فوق و عبادات و معاملات و غیره آلّا. The book is divided into seventeen fasls:

1. در طهارت (مسحله), on fol. 1⁴.
2. در نمای, on fol. 1⁶.
3. در روزه (پنجم), on fol. 4⁶.
4. در دامش روژه, on fol. 5².
5. در هج, on fol. 5³.
6. در نیم, on fol. 6⁵.
7. در روس و خبر, on fol. 7³.
8. در بوده, on fol. 7⁴.
9. در اجات داد و کشتر, in eight questions, on fol. 8⁳.
10. در بیبات, in four questions, on fol. 8⁵.
11. در میراث, in thirteen questions, on fol. 8⁶.
12. در نکاح, in thirteen questions, on fol. 9⁵.
13. در طلاق, in twenty-one questions, on fol. 10².
14. در جنایات, in twenty-two questions, on fol. 11¹.
15. در صید و تواعع آن, in four questions, on fol. 12³.
16. در سوگند و تواعع آن, in seven questions, on fol. 12⁵.
17. در قضا و تواعع آن, in five questions, on fol. 12⁸.

No date. A part of fol. 12⁸ torn away.

Fr. 136, ll. 15; Nashi; size, 9 ½ in. by 4 ½ in. [FRASER 238.]

1787

Râḥat-alkulûb (راهتقلب).

A work on theological, ethical, and paraenetical matters, styled the 'Repose of Hearts,' by Muḥârak Fâdîl-allah Shâmi. It is divided into the following
twenty bâb (in the index the headings are a little con-

1. In der by dârân Qâfatâm and fâhîl Anân; on fol. 3a.
2. On der by fâl hâl Qâfatâm and hâmîd Anân; on fol. 11b.
3. In der by dârân fâvîn导; on fol. 21a.
4. On der by dârân fâvîn导 and hâmîd Anân; on fol. 32a.
5. In der by fâl hâl and hâmîd Anân; on fol. 37a.
6. In der by dârân hârân and kâfûn, on fol. 42a.
7. In der by dârân dâhûn and dâhûn; on fol. 44a.
8. In der by dârân hârân and hâmîd Anân; on fol. 47b.
9. In der by dârân fâvîn dâhûn, on fol. 49b.
10. In der by dârân Qâfatâm; on fol. 52a.
11. In der by fâl hâl Qâfatâm and fâvîn Anân, on fol. 57a.
12. In der by fâl hâl and fâvîn Anân; on fol. 60b.
13. In der by dârân hârân dâhûn, on fol. 64a.
15. In der by dârân hâmîd Anân and hâmîd Anân; on fol. 69a.
16. In der by dârân dâhûn dâhûn, on fol. 73b.
17. In der by dârân hâmîd Anân and fâvîn dâhûn; on fol. 75a.
18. In der by hâmîd Anân and fâvîn dâhûn, on fol. 81b.
19. In der by fâvîn dâhûn and fâvîn dâhûn; on fol. 92b.
20. In der by fâl hâl and hâmîd Anân, on fol. 99b.


Ff. 101, II. 11-12; very large and distinct Nasta'liq; size, 9 in. by 5½ in. [Walker 59.]

1788

A work on Muhammadan theology, with historical remarks, incomplete both at the beginning and end, with many misplaced leaves and lacunae in the text. It opens abruptly in the praise of Muhammad thus:

الشروخ و جمع محاسن الشيم والآفات مع بد

عبد الله بن عبد المطلب الحجة

Then follows on fol. 1b the praise of Abū Bakr, on fol. 2b the praise of Uthmān, and on fol. 3b the praise of 'Āli. On fol. 5b begins at once the fifth bâb (الخاتم للسورة) in the previous al-Qâfis al-Aswāq (الخاتم للسورة) in the previous al-Qâfis al-Aswāq.

Bâb 6 is found on fol. 8b (in [الخاتم للسورة); bâb 7 on fol. 11b (in [الخاتم للسورة); bâb 8 on fol. 17b (in [الخاتم للسورة); bâb 9 on fol. 20b (in [الخاتم للسورة); bâb 10 on fol. 23b (in [الخاتم للسورة); bâb 11 on fol. 25b (in [الخاتم للسورة); bâb 12 on fol. 32a (in [الخاتم للسورة); bâb 13 on fol. 38b (in [الخاتم للسورة); bâb 14 on fol. 46b (in [الخاتم للسورة); bâb 15 on fol. 58a (in [الخاتم للسورة); bâb 16 on fol. 57a (in [الخاتم للسورة).
THEOLOGY AND LAW.

1790

Takrār-i-asrāriyyah (تکرار اسراریه). An anonymous treatise on Muḥāammadan theology, comprising four main parts,

1. 1. 2. 3. 4. La ʾllāh illa ʾllāh. 2. ʿAlī. 3. ʿAbdullāh. 4. La ʾllāh illa ʾllāh.

Beginning: La ʾllāh illa ʾllāh .

No date. Other copies in the India Office, Library, Nos. 677, fol. 69 sq., and 2393.

Ff. 84, ll. 15; Nastaʿlīk; size, 8½ in. by 4½ in. [Fraser 219.]

1793

Mirāt-al-akbrā (میرت الاعظم). Another treatise on the same topics, translated from an Arabic work (در احوال آخرب و امره قومت) by Shaikh ʿAbd-al-rahmān of Gujarāt, into Persian by Muḥāammad Gūnī (see fol. 14v, ll. 3, 4, 9, and 10), and beginning: حید است مر خدادا کا،

1575. 1575. 1575. 9, 15. 15. 9, 15, 9, 15, 9, 15, 9, 15. 9, 15, 9, 15. 9, 15, 9, 15. 9, 15, 9, 15.

No date. This copy was bought at Agra, a.d. 1647 = a.h. 1057.

Ff. 77, ll. 15; Nastaʿlīk; size, 7 in. by 4½ in. [Bodl. Or. 29.]

1794

Manāsik-i-Halīj (مَاناسِک حَلیج). Regulations and ordinances for the pilgrimage to Makkah, a compendium of all the sacred rites and ceremonies to be observed by the Shiʿite pilgrim (مُکتَّب), by Muḥāammad Bākīr Maḥfūz ibn Muḥāammad Taḵī, the author of the treatise, entitled Dabṣtān, and beginning: اَی نام توْسَر دَفْتُ اَطَالْفَ دَابَّسْتَان آَل ۚاَنَّ

The whole text of this work has been printed in Calcutta, a.h. 1224; in ʿṮārān, a.h. 1260; in Bombay, a.h. 1264 and 1277; and translated into English by David Shea and Anthony Trolly, in three volumes, for the Oriental Translation Fund, Paris, 1843. Text and English translation of the first chapter, by Fr. Gladwin, had already appeared before the first in the first two numbers of the New Asiatic Miscellany, Calcutta, 1789; translated into German by F. von Dalberg, Würzburg, 1809. As for the difficult question about the author's name, lifetime, etc., we refer to the almost conclusive remarks in Rieu i. p. 141 sq., according to which the work appears to have been composed by Mūḥāammad Shāh, and completed shortly after a.h. 1063 = a.d. 1653.

This copy is dated in the beginning of the month Safar, a.h. 1186 = a.d. 1772, May, by ʿInāyāt-ʾllāh of Murshidābād. Lacunae seem to be after ff. 164 and 166. Another copy of the same work in J. Aumer, p. 126.

Ff. 168, ll. 22; Nastaʿlīk; size, 9½ in. by 6 in. [Osney Add. 140.]

1792

A treatise on the doctrine of the resurrection and future life (در فَضْلِ عَمَّد وَخَسْرِ عَدَاد), incomplete at the end, by Ibn Kamāl-aldīn Ḥusayn Muḥāammad Muḥkīm al-ḥulūsīnī of Astarābād, who dedicated this little work to his sovereign ʿAbdallāh Kūtbshāh (who reigned from a.h. 1035 to 1083 = a.d. 1626–1672), see fol. 275a, 1. 6, and fol. 277b, l. 2. It consists of a tabshīrah (نَبَتُور), on fol. 277b; a matḥāb (مُحَتَّب), on fol. 277a, which is subdivided into four rukūn (on ff. 278b, 287b, 296b, and 299b) and a great number of faṣls; a takmilah (تاکمیله), on fol. 307b; and a khātīmah (خاتمہ), on fol. 315b. On fol. 320b the treatise breaks off with the words:

نِوَد اعْتِرَاضِ مِیْکنْد

Ff. 273–320, ll. 16; Nastaʿlīk; size, 9 in. by 4½ in. [Fraser 114.]
1795

Another copy of the same. 
Beginning the same as in the preceding copy. 
No date. 
Ff. 73, l. 12; large Nasta'lik; size, 7 in. by 4½ in. 
[FRASER 236.]

1796

Tuhfat-al-akhawain fi manakib-alshaikhain (تِحْفَةُ النَّاجِيِّينِ فِي مَنَاكِبِ الشَّيْخِيْنِ). 
An anonymous treatise on the praiseworthy qualities and the great merits of the Khalifs Abū Bakr (the heading is missing in consequence of a lacuna after fol. 5), 'Umar (fol. 10b), 'Uthmān (fol. 50b), and Mu'āwiyah bin Abī Sufyān (fol. 70b), and of some of the Aṣ-Ṣāhibs (fol. 83b). It is divided into a mukaddimah, four fasās, a khitāmah, and a tafsīrah. Which of the Khalifs are meant by the title of the 'two Shaikhs' is not clear from the contents. 

Beginning: 
"لَهُمَا لَهُمَا صِيدٌ وَحُسَيْنٌ " توْكَذَ عَلَى أَيْضَنِ. 
The title, which runs in full thus: تَحْفَةُ النَّاجِيِّينِ فِي مَنَاكِبِ الشَّيْخِيْنِ ذِي النَّورِ. occurs on fol. 3b, l. 5. 
The last page greatly damaged. 
No date. 
Ff. 92, l. 13; careless Nasta'lik; size, 7½ in. by 4½ in. 
[BADIL. 694.]

1797

Risālah fi iḥtiḥāt-al-awājib (رسالة في احتيارات الواجبات). 
A theological tract by Yūsuf 'Alī (see fol. 3a, l. 10), entitled 'Assertion of God's indispensable and necessary existence,' and treating of the 'projected works,' the world, etc. It is dedicated to Sultān Shāh . . . . . allusainsi Bahādurkhān (see fol. 4a, l. 2; the word between Shāh and allusainsi is unfortunately effaced). 

Beginning: 
"كَانَ مَعْمَوِيٌّ وَكَانَ مَكْتَابُ رَأْيِهِ . . . " وَكُلَّمَةٌ طَيِّبَةٌ لَا إِلَهَ إِلاّ اللَّهُ. 
The title of the book. 
Not dated. 
Ff. 1-24, l. 12; Nasta'lik; size, 6½ in. by 4½ in. 
[SEL. 95.]

1798

Miṣbāh-al-mu'minīn (مصباح المومنين). 
A theological treatise in two maṭlahs: مَطْلَبُ اَلْوَلَّادُ فِي ذَكَرِ اَلْأَمْوَامِ, on fol. 257b. 
"مَطْلَبُ دِمَرِ ذِي بَيْانٍ شَرَاطِ نَمَازٍ, on fol. 259b. 
This second maṭlah is subdivided into a mukaddimah (در بيان فضائل نماز), on fol. 259b, and two bābās: 1. در بيان افعال نماز, on fol. 260a; 2. در بيان طلاَّرِ, on fol. 263b. 
Khātimah on fol. 268b (heading missing). 
Not dated. The treatise ends on fol. 269. The last two pages are filled with the fragment of another religious tract about special prayers, etc., at the birth of children. 
Ff. 256-270, l. 15; very worm-eaten and damaged; Nasta'lik; size, 8½ in. by 5½ in. 
[FRASER 192.]

1799

An anonymous tract on Muḥammadan theology, beginning: للهُمَا نَفْسُهُما وَذُوُّ خَلِيفَةٌ وَعَلَى سَيْدَانَا مَنْصُوبَةٌ . . . 
The text runs in full thus: تَحْفَةُ النَّاجِيِّينِ فِي مَنَاكِبِ الشَّيْخِيْنِ ذِي النَّورِ. occurs on fol. 3b, l. 5. 
The last page greatly damaged. 
No date. 
Ff. 200-220, l. 15; Nasta'lik; size, 7½ in. by 5 in. 
[MARSH 540.]

1800

Another theological tract on various important points of the Muḥammadan faith, beginning, on fol. 64b: للهُمَا نَفْسُهُما وَذُوُّ خَلِيفَةٌ وَعَلَى سَيْدَانَا مَنْصُوبَةٌ . . . 
The title of the book. 
Not dated. 
Ff. 64h-81b, l. 7; small Nasta'lik; size, 4½ in. by 3½ in. 
[FRASER 249.]

1801

Fragment of an anonymous tract, the first bāb of which, beginning on fol. 1b, treats of men's need of religion and belief in God (بابْ أَوْلِيِّ دَارِ بِيَانٍ اِحْتِيَاجٍ). 
The first fasl of this bāb, the only one which is found in this copy, explains man's pre-eminence over all other animals by intellect and the intellect's embellishment by knowledge, especially the knowledge of God, etc. فَحْلُ أَوْلِيِّ دَارِ بِيَانٍ اِحْتِيَاجٍ . . . . 
Shareát Āḏar tā'ā yahawats maqūl 37; braht hāyāt bājul 37; bāhāt hāyāt taqīl. 
"بَعْل ٌ حَلاَمَتُ بَعْلٌ دِينٌ حَدَّى خَدَاهُ تَعَالَيْنَى اللهَ. 
The title of the book. 
No date. 
Ff. 5, l. 15; Nasta'lik; size, 10½ in. by 6½ in. 
[SEL. SUPERIUS 72.]

1802

Khuṭba-i-yamūn-aljumah (خطبة يوم الجمعة). 
Two khūṭbas, in the name of the emperor Anrangīz 'Ālamgīr (A.H. 1168-1169 = A.D. 1658-1659), for the Friday service, in Arabic with Persian interlinear paraphrase. The first begins, on fol. 10: للهُمَا نَفْسُهُما وَذُوُّ خَلِيفَةٌ وَعَلَى سَيْدَانَا مَنْصُوبَةٌ . . . . 
The second, on fol. 5a: للهُمَا نَفْسُهُما وَذُوُّ خَلِيفَةٌ وَعَلَى سَيْدَانَا مَنْصُوبَةٌ . . . . 
The title of the book. 
No date. 
Ff. 1-13, l. 12; Nasta'lik; illuminated frontispiece; size, 6½ in. by 4 in. 
[FRASER 225.]

1803

Khulāsah-alfaqah (خلاصة الفقه). 
Medulla jurisprudentiae, a synopsis of the whole
Theological works on the Koran, by Muhammadan law, both civil and ecclesiastical, according to the Sunnite school of Abû Hanîfah, by an anonymous author. It is divided into fifty-nine (not sixty, as is stated on fol. 2, l. 5) short chapters, beginning with the former, and concludes with the latter, each chapter dealing with a separate subject, and concluding with the corollary of the subject treated of. It was written by the author himself the 12th of Jumâda-al-Thâlih, A.H. 1216 = A.D. 1801, October 20, and presented by him to a former owner of this copy two days after, 1801, October 22, at Lucknow.

Ff. 16, l. 10; careless Nastâ'îk; size, 72 in. by 4 in. [Bo'dl. Or. 774.]

Commentaries and other explanatory works on the Koran.

1806

A large portion of the same commentary.

This portion of the Ma'âbî bî'Aliyyah (Ma'âbî) comprises the first twenty sūras (sūras 1-18 on ff. 1-427 and 452-499; sūras 19 and 20 on ff. 440-451 and 452-439, the leaves from fol. 428 to the end being misplaced). Beginning the same as in the preceding copy, the end of the twentieth sūrah corresponds to fol. 290b, l. 14, in Bodl. Or. 332. Collated throughout.

No date.

Ff. 38, l. 21-23; Nastâ'îk; illuminated frontispiece; size, 11 in. by 81 in. [Bo'dl. Or. 332.]

1807

Another large portion of the same.

This portion of the Ma'âbî bî'Aliyyah comprises in five volumes sūras 19-49; the first volume contains sūras 3 X
19–22, beginning in the same way as the nineteenth surah in Fraser 215, fol. 40²; the second volume goes from surah 23 down to surah 27, ver. 61; the third from surah 27, ver. 62 to surah 33, ver. 31; the fourth from surah 33, ver. 31, to surah 39, ver. 32; the fifth from surah 39 to surah 49, so that two-and-a-half suras are found twice in this copy (viz. 37–39, ver. 32).

No date. The original part collated throughout.

No. 241, ff. 1–102; No. 242, ff. 103–230; No. 243, ff. 231–319; No. 244, ff. 320–425; No. 245, ff. 426–596, ll. 19; inelegant Nasta'lik; fol. 388, a portion of fol. 389, and also fol. 432–425, 464–467, and 585–596 supplied by other hands; size, 6½ in. by 3½–3 in. [Fraser 241–245.]

1808

A fragment of the same.

The first words of this fragment, which has neither beginning nor end, viz. مَلَّمُ غَيْبٍ, correspond to Fraser 215, fol. 1², last line; the first surah begins here on fol. 1; the fifth on fol. 120³. Ff. 1–151 are consecutive and break off in the seventh surah; the last two leaves are incoherent. Collated.

Ff. 153, ll. 23; Nasta'lik; size, 10½ in. by 6½ in. [Fraser 233.]

1809

Manhaj-al-salikin fi ilzám almuhkálimin


Beginning: محمد جوین كلماتتين رابتى بغيضى شايسية: لطيفيشتك ك ار محض لطف ابدى بوضاءة وروح بـ جود أحمد بنکانارن. Al-Abú Tálibi), see Rieu i. p. 18, and the Persian translation of Jamál-aldín Hasan al-Hilli’s تزاعد القائم، see ib. iii. p. 1077b (where also the date of the author’s death is given). The colophon at the end of the first book (No. 264, fol. 195a) runs thus: تُمّه الدَّلَّلُ الأَوْلِ من تفسير منهج المُحَكَّمِين، for ḥāʼis, and sometimesaprès la lettre, para l’année. From the same surah to the end of the twelfth surah, several fragments of the original papyrus are preserved in the Cat. pers. MSS. 1811

Misláh-al-fáshikin (مصاب العالمین).

A Persian commentary on the ninetieth-third surah of the Kurán, the سورة الإسمى, compiled from other commentaries, traditions, and the writings of al-Haj-ahmad al-Magúri (who died A.H. 673 = A.D. 1274), by Bahá (i.e. Bahá-aldín) bin Muḥammad bin Ibráhim,
THEOLOGY AND LAW.

1812

Fragment of a Persian commentary on the seventy-eighth and seventy-ninth sûras of the Qurán, beginning:

The explanation of the seventy-eighth sûrah (سورۃ النبی) begins on fol. 75, that of the seventy-ninth sûrah (سورۃ الباقر) on fol. 81, breaking off already on the following page.

FF. 74-81, ll. 15; careless Nastaltik; size, 6½ in. by 4½ in. [Fraser 176.]

1813

Three fragments of theological and exegetical character.

1. A commentary on the twelfth sûrah, on ff. 1-65, beginning: رَبَّنَا آمَنَّا مِنْ لَدَيْكَ رَحْمَةٌ عَلَى النَّاسِ. There seems to be a lacuna after fol. 1.

2. Fragment of a theological tract, discussing the date of the revelation, etc., on ff. 65-71.

3. Fragment, without beginning or end, of a commentary on the Qurán, on ff. 72-83. First verse, explained here, is sûrah 20, 1: (read مَا آتَتُونَا الْبَيْنَاءَ مِنْ الْعُلُوٍۡكَ لَفَرْضٍ عَلَى الْأَرْضِ.)

FF. 88, ll. 12-19; Nastaltik, by various hands; on the first leaves an additional margin-column; size, 8½ in. by 4½ in. [Fraser 240.]

1814

A short mathnawi, enumerating the properties of each sûrah of the Qurán, beginning:

بعد حمد خدا و تعت رسول
بندو انس نكن را سبم تبول

Not dated.

FF. 123-145, 2 coll., each ll. 13; Nastaltik; size, 7½ in. by 4½ in. [Fraser 222.]

1815

A detailed Persian work on the Qurán, its excellencies and various peculiarities. No title or author's name appears anywhere; it begins at once with an index of the whole MS., but even this index is incomplete and opens with the third báb of the first (so that báb I and II are not registered in it).

This highly interesting work is divided into two bãbs, viz.:

أَلْسَلَّمُ وَدَوَّرَتُ قرآنٍ حمیدٍ وَ حُوَانِدٍ أَسَمِيٍ
قراً وَ حُوَانِدَانِ مَنْ هَذَا سُوْرَتٌ وَ بَعْضُ فَضْيَالٍ
آياتٌ وَ حُوَانِدٍ عَلَى ، on fol. 6, subdivided into six bãbs (on ff. 6, 10, 15, 18, 24, 54), and 9b; the first is a mistake for báb, that is the last ûsâl in the second báb; and on fol. 18, a mistake for báb. 

أَلْسَلَّمُ وَ دَوَّرَتُ قرآنٍ حمیدٍ, on fol. 96, subdivided into twenty-three bãbs.

No date.

FF. 158, ll. 15; large and distinct Nastaltik; size, 11½ in. by 7½ in. [Fraser 245.]

1816

An essay on the truth of the Qurán and Muhammad's divine mission, compiled by 'Abd-al-a'wâs (see fol. 2, l. 7), without any title. It begins:

حمد اسم محمد و عذب انفسن تر از شمار و ثناي بي منتهى حضرت آفریددرکار

No date. Quite modern copy.

FF. 14, ll. 9; Shikasta; size, 8½ in. by 5½ in. [Ouseley Add. 86.]

Traditions.

1817

A large fragment of a book of traditions, beginning with the twelfth chapter (باب) and going down to the fortieth, with which the work ends. The twelfth chapter treats of the miracles, worked by saints and holy men, but all the rest from chapter 13-40 is filled with a detailed history of the life and works of a certain Shaikh Murshid, based upon an endless number of legends and traditions. From the many Arabic verses spread over the whole work it appears to be a translation of an original Arabic book, but we have not been able to find any clue to its author, title, or date of composition.

Copied A.H. 798 and finished the 28th of Safar= A.D. 1395, December 12, by Niżâmi bin Haidar bin Muhammad bin Abi Bakr Shahriyar.

Beginning: باب موازدهم في كرامات اولى و صفحت و معاملات افمنا قال الله تبارك و تعالى لله

FF. 316, ll. 16; Nashkil; size, 10½ in. by 6½ in. [Hunt, Donation 14.]

1818

Alishalat-al'aliyyat fi-ala'dâdith-alnabawiyyat (الرسالة العلمية في الاحاديث النبوية).

Fragment of the famous treatise on the traditions of
the prophet by Husain bin 'Ali al-Waiz al-baihaki al-Kashifi (who died A.H. 910 = A.D. 1504; see above, Nos. 134, 431 sqq., 661, 1357 sq., 1460 sqq., 1553 sq., and 1805-1808), dedicated to Shatkh 'Ubaid-allah and beginning:

نَعَمَ اللَّهُ الَّذِي رَفَضَ شَرِّ السَّيَاءِ بِبَأْنَاء

آتَنَّ سِنِنَ السَّمَّدِ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِيَ السَّمَّدِیَ السَّمَّدِيَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّدِیَ السَّمَّdیَ السَّمَّدِیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّمَّdیَ السَّm ...
Beginning of this treatise: ...لله يبِ الرَّبِّ العالمين... بعد هذا مينوسد حقيق الفقيه عبد الرحمن جمشيد رسالة ما، الملاحظات آل آب
No date.

Ff. 33-58, ll. 12; large Nasta'lik; size, 8½ in. by 5 in. [FRASER 179.]

1824

Kunh-i-Dhât-i-Majma‘-alsifât (كتب ذات جميع الصفات).

The same treatise on the different sects and religious order of the Hindus, which is described under the title of a Persian manuscript Ağir in p. 64. It was compiled by the Pandit Mathuránâth (معتبرانانث), a Brahman of Mâlwall (مرکز مالوی), at Banâras, A. H. 1228 = A. D. 1812, at the request of Mr. John Glyn; comp. also H. H. Wilson's 'Sketch of the Religions Sects of the Hindus.'

Beginning: حمدلله سازوار واجب بر حق دواد از
On the fly-leaves some historical fragments, dealing with the exploits of A. H. 6, and another worthless prose-piece. No date.

Ff. 37, ll. 14-16; Shikasta; size, 5½ in. by 3½ in. [BODL. Or. 696.]

1825

A treatise by an Armenian priest, who had turned Muhammadan, compiled A. H. 1123 = A. D. 1711, and dedicated to Ahi-almuzaflar Shâh Sultân Hâsân ala-sfâwi (see ff. 2a and 2b), who reigned over Persia from A. H. 1105 to 1135 = A. D. 1694-1722, with the purpose of giving a succinct account of the Christian religion as practised by the Roman Catholics of Armenia, 'their forms of worship, their prayers, etc.'

Beginning of the preface, on fol. 1b: للمعلله ربي الواحد
The first treatise itself, on fol. 3a: شوبرج یخوئاذة شوبوان
Beginning of the treatise, on fol. 5a: خوشآ قوئسمو خادمز آل
Many marginal glosses.

Ff. 33, ll. 11; Nasta'lik; illuminated frontispiece; size, 6½ in. by 4 in. [FRASER 236.]

1826

Christian tracts and controversies in Arabic and Persian.

1. A vindication of Muhammadanism, in Arabic, by Muhammad Ibrahim bin al-husaini, beginning, on fol. 1b: للمعلله ربي الواحد والخليمة والمسلم على من اضطالة بالرسالة خضوى على مهتمين حسب أتباع الإنتمي والمسلمين وعلي آدم والاحباب اتمعن آل
2-4. A reply to the foregoing treatise, by the Rev. J. Martyn (died 1812), in Persian, beginning, on fol. 23b:

مثت بذيرت اين كميش نصراني از فلافل وگنهذ آسمان آل

In this second treatise (رسالة ثانية) is included the third, by the same Christian divine, on the evidences of Christianity, which is marked on the fly-leaf as a separate tract, and is counted as such in the collection itself, since the next treatise on fol. 59 is called the fourth, (رسالة قهان) and begins with a reference to the previous two treatises of the same author:

آبُه دُو رسل الله ﷺ لدی پیام بطقان دولت محسن دی کرامت نیگده آل

This fourth and last treatise deals with the testimony to Moses. Comp. Henry Martyn's 'Controversial Tracts on Christianity and Mohammedanism,' Cambridge, 1824.

No date.

Ff. 61, ll. 9; Nasta'lik; size, 6½ in. by 3½ in. [BODL. Or. 765.]

Translations of the Bible.

1827

Psalms (زبور داوود).

A Persian translation of the Psalms, made by a Portuguese friar, Padre Juan (پدر جواد), A. D. 1616 = A. H. 1025 (see fol. 3b, (x)؛ هزار و ششصد (لا) و شانزد؛ but the 11th of April added to the Christian date does not agree with the first of Rabi‘ II, as is stated there; it ought to be the 18th of April); comp. J. Auner, p. 132, where another copy of the same translation is described. The learned priest added to his thoroughly literal rendering of the Psalms:

(a) A فهرست کتابها, that is, an index enumerating all the canonical books of the Roman Catholic canon, on fol. 1b.

(b) A دیوانه, or preface, on fol. 3a, beginning: بر صمیم میتراپن دندان دوغل مستنیث سپه رکاب اشتر
قدسی آن

(c) A شروح فهرست زبوریان, an introduction to the Psalms by St. Augustine, on fol. 5b, beginning: خوشآ قوئسمو خادمز آل
The first Psalm begins, on fol. 10a: خوشآ مروی آبیچه
نفت میترپن دندان دوغل دینو ایستاد آل

Copied in the month Shâban, A. H. 1028 = A. D. 1619, July, August.

Ff. 10b, ll. 15; Nasta'lik; size, 10½ in. by 6½ in. [GREAVES 4.]

1828

The same.

Index. on fol. 1b; preface, on fol. 3b; introduction, on fol. 6b. Beginning of the Psalms, on fol. 12b. The date is given here again by mistake as (x)؛ هزار و ششصد (لا) و شانزد.

This copy was presented to the Oxford University by Thomas Roe, ambassador of King James at the court of the Emperor Jahângîr, after his return to England, January 1, 1619, 1620.

Ff. 106, ll. 15; Nasta'lik; size, 10½ in. by 5½ in. [BODL. Or. 139.]
### 1829

The same.

A third copy of the same translation, but in the greatest disorder throughout, and full of gross mistakes; the scribe was apparently an absolutely ignorant person.

The year 1211 for 1210, and 1212 for 1211 in the preceding copies, viz.:

1211 instead of 1210, and 1212 for 1211 in the preceding copies, viz.:

**Psalm 1-100 = Psalms 1-100 (1-99 Vulgate)** on ff. 114-125, last line.

**Psalm 101** so styled here, on fol. 127, l. 6, to fol. 129b, l. 6.

**Psalm 120-125** so styled here, on fol. 132b, l. 11, to fol. 142a, l. 12.

**Psalm 126 and 127** so styled here, on fol. 144b, l. 6.

**Psalm 144-146** so styled here, on fol. 153a, l. 6, to fol. 156b, l. 11.

The copy begins, on fol. 1b, with some Biblical verses, viz. Psalm 119, ver. 160, and the Gospel according to St. John i. 1-3; see the initial words:

**Psalm 119, ver. 160.**

After these preliminary verses follow the index, the preface, and the introduction, as in the preceding copies. Beginning of the Psalms, on fol. 11b, l. 6, to fol. 160b.

This copy is headed: **Bab al'awal min nasihatat manasik az irhaham ta'sis namahg a'mam al-musulim al-mumineen al-musulim.**

No date.

Ff. 160, ll. 13; large, but very incorrect Nastaliq; a large cut through the last thirty-eight leaves; size, 7½ in., by 5 in. [Bodl. On. 439.]

### 1830

Another translation of the Psalms.

This translation is quite different from that of Padre Juan, and begins, without any preface, at once with the first Psalm:

سادات ند مدرى ك بتدبائر صالحان فزروت

و درته حكفاءي ان تمسك ألم.

It is much more correct and sensible than the preceding translation. Archbishop Laud presented this copy A.D. 1640 = A. H. 1049, 1050.

Ff. 114, ll. 13; large and clear Nastaliq; size, 10 in. by 6 in. [Laud Or. 141.]

### 1831

The same.

An incomplete copy of the same translation, going down to the end of the 138th Psalm. The rest is wanting.

Beginning the same as in the preceding copy.

Ff. 9, ll. 18-25; Samuel Clarke's handwriting; size, 7½ in. by 5 in. [Clerk 10.]

### 1832

Judith.

A complete translation of the book of Judith, made from the Vulgate, and beginning:

پس افاثات پیامبر

مدی بسیار انها روز حکم خود آردی آن.

No date.

Ff. 1-46, ll. 11; Nastaliq; size, 7½ in. by 5 in. [Hyde 19.]

### 1833

The New Testament (Bibl. Ta'awad d'dhak'and, R. H.)

The Persian translation of the entire New Testament, by the Rev. Henry Marty (see above, No. 1826), made in Shiraz from June, 1811, to May, 1812; see Rice i. p. 2. It has been printed in St. Petersburg, 1815, and in Calcutta, 1816. The chapter-division in all the books is the same as in the Greek original.

Contents:

1. Gospel according to St. Matthew, on fol. 1b, headed: **Bab al'awal min nasihatat manasik az irhaham ta'sis namahg a'mam al-musulim al-mumineen al-musulim.**

2. Gospel according to St. Mark, on fol. 28b.


4. Gospel according to St. John, on fol. 66b.


7. St. Paul's first epistle to the Corinthians, on fol. 113b.

8. Second epistle, on fol. 121b.
10. St. Paul's epistle to the Ephesians, on fol. 130.
11. St. Paul's epistle to the Philippians, on fol. 133.
12. St. Paul's epistle to the Colossians, on fol. 135.
14. Second epistle, on fol. 139.
15. St. Paul's first epistle to Timothy, on fol. 140.
16. Second epistle, on fol. 141.
17. St. Paul's epistle to Titus, on fol. 144.
20. Epistle of St. James, on fol. 152.
22. Second epistle, on fol. 156.
23. First epistle of St. John, on fol. 158.
24 and 25. Second and third epistles, on fol. 160.
27. Revelation, on fol. 162.

End:

According to the very small and indistinct date at the end, this copy was made A.D. 1842 (the very year of the completion of the work).

Fol. 171, ll. 171: a luxurious and in the highest degree splendid MS., written in beautiful Nasta'lik; a large and richly illuminated frontispiece at the head of the first Gospel, and smaller ones at those of all the following books, except St. Paul's epistle to the Colossians; each page surrounded by stripes in red, blue, and gold, and also by fine arabesques in gold and various other colours; each line surrounded by small gold arabesques too; magnificent binding, with flowers in gold and other colours; size, 11 1/2 in. by 7 1/2 in. [Elliott 14.]

1834

Another copy of the same translation.

The twenty-seven books of the New Testament are found here: 1. on fol. 1, 2. on fol. 23, 3. on fol. 32, 4. on fol. 48, 5. on fol. 72, 6. on fol. 92, 7. on fol. 101, 8. on fol. 106, 9. on fol. 114, 10. on fol. 116, 11. on fol. 119, 12. on fol. 121 (heading forgotten), 13. on fol. 122, 14. on fol. 124, 15. on fol. 125, 16. on fol. 127, 17. on fol. 128, 18. on fol. 129, 19. on fol. 130, 20. on fol. 136, 21. on fol. 138, 22. on fol. 140, 23. on fol. 141, 24 and 25. on fol. 143, 26. on fol. 144.

Not dated.

Fol. 153, ll. 23; clear Nasta'lik; size, 12 1/2 in. by 7 1/2 in. [Ouseley Add. 66.]

1835

The Gospels (كتاب تأويل).

The oldest and most renowned Persian translation of the Gospels, made from the Syriac version by Yuhanna bin-al-kass (the bishop or presbyter, see fol. 13b, l. 12) Yūsuf al-Ya'kubī, and transcribed at the request of Khwājā Amīr bin Sahm-al-ulwā bin Shīrāz, named bullīsī (نقبی), at Kufa, by Simón bin Yūsuf bin Ibrāhīm al-tabrizī, who finished this copy the 9th of Tanūz (July), A. D. 1341 = A. H. 752, Muharram. It is the same version which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v.; comp. ibid., p. 102, where a good account of this MS. is given.

The copy opens with an introduction to the reading of the Gospels and the study of Christ's life and death, on ff. 10-14, beginning: آن لفظ متقدّم و هو من رأى أن الأناجيل تغ否则 معرفة أن الآيات أولاً جمع خمسة و لاتي بيسام دومويم درو كايمي بكرد: Then follows a detailed index of every chapter of each of the four Gospels, on ff. 14a-20a.

The Gospel according to St. Matthew begins on fol. 20; thus: آنجل من كه در نور فلسطين يناران عورا فقدهم شد و في انطقية بسرياني ديشم: كتبان زواجهم تقام بسمع بسما داود و داود بسما الأشياء. The Gospel according to St. Mark begins on fol. 64; The Gospel according to St. Luke begins on fol. 91; The Gospel according to St. John begins on fol. 138.

Fol. 170, ll. 18; good old Naskhi; size, 8 3/4 in. by 6 in. [Pococke 241.]

1836

A fragment of the same translation. A portion of the same Persian translation of the Gospels, comprising only the Gospel according to St. Matthew (أنجيل متي), together with a Latin paraphrase down to verse 4 of chapter xv. It is divided into single lessons; with chapter xv the eighty-sixth lesson or paragraph commences. The Persian text is written throughout on the front page, the corresponding Latin paraphrase on the back of each respective leaf; the last eight Persian lines are left without a translation.

Beginning the same as in the preceding copy. The last words run thus: پردر را و مادر را حرامت دارد و هرکه پدر و مادر حرام را ....... Honour thy father and thy mother, and he who (curses) father or mother ......' (chapter xv, ver. 4).

No date.

Fol. 184, ll. 12; European handwriting; size, 6 in. by 3 1/2 in. [Bodl. Or. 189.]

1837

Another translation of the Gospels.

The Gospels in the same Persian translation as in J. Anner, p. 133, No. 340, entirely different from that in Walton's Polyglot (see the preceding copies).

The Gospel according to St. Matthew, on fol. 1b, begins thus: آنجل مقيم اين من اسم جناهج نوشته: آنجل من كه در نور فلسطين يناران ....... (chapter xv, ver. 4). The Gospel according to St. Mark, on fol. 62b; accord-
ing to St. Luke, on fol. 100; according to St. John, on fol. 169b.

No date. But this copy was presented by Archbishop Laud, A.D. 1640 = A. H. 1049, 1050.

Ff. 219, ll. 13; clear and distinct Nasta'lik; size, 10 in. by 6\1 in. [Laud Or. 2.]

1838

The same.
The same translation of the Gospels as in the preceding copy.

The Gospel according to St. Matthew begins, on fol. 1b, thus:

"אֵלֶּה מִשְׁמֶשׁ עָמָּה חֹבֵּטָה נָוֹתְדָּה אֲשֶׁר מַיְּשָׁמָּה מִשְׁמֶשׁ אֶפֶּר זֶרֶקָה מַיְּשָׁמָּה בֶּזֶרֶקָה."

A copy of the concluding line (viz. fol. 57b; according to St. Luke, in 86 fol., and St. John, in 46 fol.) of the Gospel of St. John, presented by the author to Fakhr-al-din Isma'il, is preserved in the British Museum, Add. 219. It measures 8\2 in. by 5\1 in. [Elliott 13.]

1839

The same.
The same translation, beginning, on fol. 1b, with the Gospel according to St. Matthew:

"כְּתַנ בֵּרֹס אֶבֶּנָּה מִשְׁמָשׁ מִשְׁמֶשׁ אֶפֶּר זֶרֶקָה אֲשֶׁר מַיְּשָׁמָּה.

The Gospel according to St. Mark, on fol. 80b; according to St. Luke, on fol. 131b; and according to St. John, on fol. 187b.

At the end of the first Gospel appears as date the 3rd of Safar, A.D. 1135 = A. H. 722, November 13.

Ff. 234, ll. 13; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each Gospel; size, 10\1 in. by 6\1 in. [Hyde 12.]

1840

A third translation of the Gospels.

This translation is different from all the preceding ones (viz. Walton's Polyglot, J. Ammer's, and even the translation of the whole New Testament in Elliott 14 and Ouseley Add. 66). Many marginal notes. According to a notice, written by Sir Gore Ouseley in Persian, this copy was presented to him by his friend Mirzá Shafi', the grand vizier of Persia, A.H. 1227 = A.D. 1812, in Taharan.

The Gospel according to St. Matthew, in 101 folis, begins, on fol. 2b, thus:

"אֵלֶּה מִשְׁמֶשׁ עָמָּה חֹבֵּטָה נָוֹתְדָּה אֲשֶׁר מַיְּשָׁמָּה מִשְׁמֶשׁ אֶפֶּר זֶרֶקָה אֲשֶׁר מַיְּשָׁמָּה בֶּזֶרֶקָה."

The Gospel according to St. Mark, in 54 folis, on fol. 53b; according to St. Luke, in 86 folis, on fol. 88b; and according to St. John, in 46 folis, on fol. 143b.

This copy is not dated, but appears to be quite a modern transcript.

Ff. 151, ll. 18; Nasta'lik; a richly-illuminated frontispiece at the beginning of each Gospel; each page surrounded by two stripes, the first blue, green, and brown, sprinkled with gold, the second green; splendid binding; size, 10\1 in. by 6\1 in. [Elliott 13.]

VI. Music.

1841

Bahjat-al-ruh (طَحَّى الْرُّوحَ).

A Persian treatise on music, by 'Abd-al-mu'min bin Safi-al-din bin 'Izz-al-din bin Muhly-al-din bin Nīmat bin Khabās Washnigir Jurjānī. From the genealogy given here, it is evident that the author was a lineal descendant of the famous Amir Shams-al-'alā'i Khabās bin Washnigir of Jurjānī (who died A.H. 403 = A.D. 1012) in the fifth generation; he could not possibly have flourished before under the first Ghaznawite Sultāns, and yet he mentions as the sovereign, in whose reign he compiled this little book, on fol. 2b, the Sultan 'Abd-al-mu'min Ghurī (who died A.H. 552 = A.D. 1157-1202), after whose death he reigned as independent monarch for three years more (assassinated A.H. 602 = A.D. 1206); he might with some justification be called Ghaznavi (if Ghurī were not merely a clerical error for Ghūrī) as he was for many years governor of Ghazna. The Bahjat-al-ruh (see this title on fol. 2b) is mainly compiled from Greek and Arabic sources; the author quotes Plato and Hermes, on fol. 1b; Fakhr-al-din Tā'ūs Marwī, on fol. 17b; Dīya-al-dīn Muhammad Yūsuf (a contemporary, since he adds to his name the title of Tā'ūs), on fol. 20; and—another puzzling point with regard to the time of this book's composition—Khwajā 'Abd-al-kādir of Marāgā, on fol. 26 (bis). If the last-mentioned scholar should really be identical with the author of the immediately following work, Jāme al-'ulūm, the composition of the Bahjat-al-ruh would need to be assigned to as late a period as the middle of the ninth century of the Hijrah, which is virtually excluded by the author's genealogy. We must, therefore, either assume the existence of an earlier 'Abd-al-kādir Marāgī or hold a later reviser of the present treatise, perhaps the copyist himself, responsible for the introduction of that name among its authorities.

Beginning:

"لَمّا أَمَّا بِعَدُ فِي هَذِهِ رِسَالَةِ شِرْفَة..."
It is divided into ten short bābās and a khātīmah (on ff. 3a, 4a, 5b, 7a, 8a, 9b, 13a, 14b, 16a, 16b, and 20b):

1. In other MSS. Ghainis, or even Ghanis; see Cat. Codd. Or. Lugd. Batav. iii. p. 523, note 1, and J. P. N. Lund, Recherches sur l'histoire de la Gammé arabe in "Actes du 6ème congrès international des Orientalistes," 1ère partie, section 1, Liége, 1885, pp. 40 and 46; H. Khalil II. p. 507 reads 'Ainī.

2. To Sūr 169.


5. To Sūr 30.


8. To Sūr 23.


10. To Sūr 41.

Khātīmah:

Arabī, printed in Iṣfahān, in the quarter of Almādābād, end of Duḥ-alhījājah, A. H. 1036 = A. D. 1627, September.

Ff. 23, ll. 12; small, irregular Nastālīq; size, 7 in. by 4½ in. [Ouseley 117.]

1842

Jāmi‘-al’alhān (Gajam al’alhān).

The oldest and original edition of 'Abd-alkadrī bin Ghairī 1 Alīfāzī almarāqī's work on music, in the author's own handwriting, see the note on fol. 1a:

كتاب جامع الالحان في الموسقي كاتب و واعض عبد القادر بن غبير للمستخرج شهر الله ذويهم في شهر محرم المكرم سنة ثمان وثمانمائة الهلالية.

According to this note the author finished his work in the month Muharram, A. H. 808 = A. D. 1405, July; but from the colophon, on fol. 13b, it is evident that the whole work was not completed before the 11th of Safar, A. H. 816 = A. D. 1413, May 13, that is, almost eight years later. To account for this delay, we have only to quote a second note on fol. 1b, which runs thus:

وهمت هذا الكتاب لولد الأثر الأكبر نور الدين عبد الرحمن بن الحسن بن حنیف، وبقى مع دخات أبيه وانا القدر عبد القادر بن غبير للمستخرج سنة ستة عشر وثمانمائي الاهلية; and which informs us that the author had given his first—no doubt incomplete, or at least unrevised—sketch to his eldest son Nūr-al-dīn 'Abd-alrahmān; that on the 9th of Muharram, A. H. 816 = A. D. 1413, April 11, he took

his MS. back and—within the few weeks from that date to the 13th of May—completed or revised and annotated it; in one word, gave the finishing stroke to it. And this conclusion is corroborated by the whole appearance of the copy; it is carelessly written, very often a number of lines struck out, in several places the original text is glued over with a new bit of paper and a new text in the same handwriting; it is collated; glosses and additions are made on the margin, etc.

Beginning:

حمد بن غانم وشكري نهایت قادر: نک اترو اغ蕈 موضعیا بآگمال قدرت و تمام حکمت از عدم بوجواد آور آنگ.

The work is divided into a preface, twelve bābās, and a conclusion, viz.:

١٠٥٨

بارتا اول متشتی موسیقی و کیفیتی حدود مناعة موسيقی و موضوع و مبادی آن و در آنک عللته واقع این فن جیست.

بارتا دوم در تعريف صوت و نغمه و سبيل وصول آنها دناسمه و نیواناساب حدیث و نقل آنها دناسمه و نیواناساب.

بارتا تالی در تقیم دستان بطریقه صاحب ادوار و چریده و پوست کریک که آن مدت مقدر بعد بیفیقت و وندیست حاضیتی آن روش شود.

بارتا اول در اطلاع ایجاد و ذکر نسب آنها و اطلاع ایجاد بیفیقت و فصل ایجاد بیفیقت از بیفیقت و تقیم هر بیفیقت و نسیاناساب که موجب ناسانکاری داشت.

بارتا دوم در ذکر بیفیقت از اطلاع ایجاد و نسب ایجاد بیفیقت و تأیید ملام از اطلاع بعد ذل اثر و نسب ایجاد و تایید ذلک و ترکیب اطلاعات افام سمحة طبقه، تالیب بأسامه طبقه اول، A. D. 1413, September.

بارتا ثالث در حکم و ترتیب و تالیب ایجاد و اطلاعات ایجاد و ترکیب اطلاعات ایجاد، A. D. 1310, on fol. 39b, in four fasls.

بارتا سوم در بیان ادوار مشهور و طبقات ادوار و تعمیق آوازات سه و آهو ولوان قطب الدين شریعتی ساپه ادوار اعراض كرده و جواب آنها که کافته ام و بیان شرکات بست و پیامک ام, on fol. 39b, in four fasls.

The two older musical authorities mentioned here are Kutb-al-dīn Maḥmūd b. Maṣūd al-shirāzī, who composed the دره التاج (died A. H. 710 = A. D. 1310, 1311).
comp. Rieu ii. p. 434; and Safi-aldin 'Abd-al-mumin Albaghdadi, who lived at Baghdad at the time when it was taken by Hulagu, A.H. 656 = A.D. 1258, and wrote a
volume on the arrows; comp. H. Khala'i iii. pp. 201, 363, and 413.
The latter cannot in any way be identical with the author of the preceding treatise, 'Abd-al-mumin bin Safi-
aldinibnIzz-al-din, etc., since his father's name was Fakhr
al-Urmiai; see the Leyden Cat., loc. cit.

Makāsid-al-akhān (مکاسد الاحسان).

A second or abridged edition of the same work,
again in the author's own handwriting; comp. the
colophon on fol. 21a: تکیه و واعظ عناد عباد الله
باعلا و واجر عود العقان د پعیبلي للهارا عفار
الله ذهوهما في بوم للموعي للعاد و العقان دالحمن
بالمجروي والانقلاب ستة أحادي وعشرن وثمانية البلاين.

Accordingly this copy was finished by the author
himself, A.H. 821, the 21st of Shawwal = A.D. 1418,
November 21. A title does not appear anywhere; a
later hand calls it on fol. 1a, رسالة دنيا، and on fol. 1b,
ترغب علم موسى; but the title مناقض الإحسان is
confirmed by the following copy, as well as that of the
302-305), both of which closely agree with this in
substance and frequently in wording too. This
second edition is much more simplified than the first;
its beginning and the seven initial lines agree
completely with the first nine lines in Marsh 282; but
the introduction is much shorter here than in the
preceding copy; the مکاسد и خاتمة are entirely
wanting, and the twelveubas are called قبل من هنا.
On the other hand, this second edition contains
something which is neither found in the preceding
nor in the following copy, viz. after the introductory prayer
a prayer for the king.

The prince is Amir Baisunghar, son of Sultan Shahrour, who died
A.H. 837 = A.D. 1434. The twelve nashefs of this copy as
follows (index on fol. 2b-3b):

1. ترجمة فيديسيوم ونموت وندقف، and جمع
و أسباب حكم، ونله، وذكر موضوع ونمايد ابن ذكر
ف نف، on fol. 3b.

2. 

3. 

4. 

5. 

6. 

7. 

8. 

The second nashef contains specimens of all the
different branches of Persian poetry. Ff. 103
and 128 left blank entirely.

5. 0. 5. 27; Naqsh; size, 10 1 in. by 6; in.

[Marsh 282.]

1543

1543-1544

1543-1544
This copy is very clearly and carefully written; it is collated throughout, and on the margin are notes, probably added by the author himself. In one instance (on ff. 63b and 64a) he has left a blank for a drawing, which he apparently intended to fill up at a later time.

On the last page (77) there is a short note on the margin, signed by 'Abd-alkâdir's (younger) son 'Abd-al'aziz, beginning: كتب وأمضى عبد العزيز بن المرحوم المغفور على الغادر شعبته كأن مركبت إليه.

Ff. 77, ll. 15; Nazš; size, 10i in. by 6i in.

[Ouseley 264.]

1844

The same.

Another copy of the مقدمات الأطلان, but a little enlarged again and brought into closer connection with the original edition of A. H. 808 816, by restoring a part of the mukaddimah and khâtimah of the previous reduction. This edition is in all respects identical with the Leyden copy, noticed above, which is dedicated to the 'Uthmânî Sultan Murâd II (A. H. 824-855 = A. D. 1421-1451). The dedication, however, is wanting here. The beginning is rather different from that in the two preceding copies, and runs here thus:

للدم الله الذي زرع الأصنام بطيء الأطلان واللغامات وصبها دائرة بين الشعب والغامات

The title of مقدمات الأطلان occurs (in the original handwriting) on the first page:

مقدمات الأطلان (Synopsis of the whole)

خواجه عبد القادر مرأه أكثر مسائل أَنَّ مأخوذ اندرة الناحية اسم وبرأ بابه والنازيف استم.

For the translation of the last two pages of the translation, we refer to the remark in Marsh 282 above; comp. also the مقدمات II, Khalfa vi. pp. 45 and 259. The author himself calls his book a مختصر. We quote the full headings of the subdivisions in this copy, to enable a comparison with the previous MSS.:

مختصر مقدمات روایات أحاديث يحيى بن سلمة كأن در صفحت صوت حسن فروده است

فوائد وتعريف صوت ونغمه ودمع وجمع مبادئ لج موسوعي وبمباي مسائل آن وكثيرة حدث صوت ونغمه آن وبيان إباحة حدة ونقل

In conclusion, the section begins, on fol. 3b (only three lines).

In the large second fol of the khâtimah (containing forty ملخصات in Marsh 282) is entirely wanting here.

For the sake of further comparison we also transcribe the beginning of the second bab (or fasl) from Ouseley 264 and Ouseley 385.
Onusley 264, fols. 50b-51a, 84b-85a.

1846

Hazâr Dhrupad-i-Nâyak Bakhshû (1452-1588; 1568-1658).

A collection of one thousand Dhrupads, composed by Bakhshû (Bakhshava), collected by order of the emperor Shâh Jâhân (A. b. 1592-1658 = A. D. 1558-1658). On the first page: "Kitâb Hazâr Dhrupad-i-Nâyak Bakhshû..."

Beginning: "Summa Kods Mâqaddas Aţâr-e Neâd, Râb-e Dâlâl...

The compositions of Bakhshava were superior to those of any other composer, the emperor ordered that every piece of music attributed to him should be examined, and those which were found genuine should be collected and written down. In the course of two years up to two thousand Dhrupads were fixed by writing; the best of these were selected, one thousand in number, in four Râgs and forty-six Râgins; these are preserved in this MS. As several of his contemporaries composed in his style, great care was necessary in the examination of the songs. The preface proceeds to give general remarks on Indian music, on the high perfection of Bakhshava's art and of his life. He was born in Gwâliyâr, and was attached to the court of Râjah Mân Singh (who died about A. H. 924 = A. D. 1518). As in Gwâliyâr music was always much cultivated, and most of the famous musicians came from this country, Mân Singh was also accomplished in this art.

After the death of Râjah Mân Singh, Gwâliyâr was taken by Sikandar Lûdî (A. a. 894-923 = A. D. 1489-1517); the Râjah's son Bakramajût was attached to his suite, and received Shamsâbâd as jagir. After Sikandar's death the prince was attached to Ibrâhîm Lûdî, and both were killed in the battle of Pâinipat against Bâlah (A. H. 932 = A. D. 1526).

Bakhshava went to Kâlimûr and attached himself to the Zamindâr of that place, called Râjah Pirat. After this he was asked to come to Gujûrat by Bahádûr Shâh (A. H. 932-943 = A. D. 1526-1537), where he remained. Comp. with these statements the introduction of the Râg-darpan in the following copy.

Then follows some information about a musician called Tânsûn (Tânseû), who flourished under Akâlar, and died A. H. 966 = A. D. 1558; see Beale, Oriental Biogr. Dict., p. 274) and his pupils.

End of the preface: "Zâhâlâ hâkem dris e sâr nâm-e..."

1 Comp. Garin de Tassy, Histoire de la Littérature hindoue, etc., ii. préface, p. v.
Then follows an index of the tunes, according to which the songs (in Hindustani) are arranged.

Dated A. H. 1078, the 15th of Safar = A. D. 1667, August 6; copied, like the two preceding MSS., for Shāh Kuhbād bin 'Afdal-al-jalāl Alārithi Al-Badakshī Diyānākhān, by Muhammad Amin Akbarābādī, at Shāhjāhābād. This MS. also belonged to Mirzá Muhammad Rustam Mu'tamadkhān, the son of Diyānākhān, according to a note on the first page.

FF. 20-75, ll. 27; small Nastālik; size, 10 in. by 5½ in. [Ouseley 158.]

1847

Rāg-larpan (آک دریت). A treatise on Indian music, the author of which is not mentioned. In the first chapter he says that, A. H. 1073 = A. D. 1662, 1663, he found an old book called مانکوہل, composed at the time of Rājāh Mān Singh of Gwālīyār (see the preceding work). This prince used to converse on the science of music with like میخن پاکن planning, and his son Muncutuhub, an astronomer, was consulted by the king on these subjects. The prince suggested they should unite to compose a work, in which the quantity and quality of the Rāgs were to be described; this task was executed, and the book dedicated to the Rājāh. It is not stated in what language this work was written; the author translated it into Persian, and made additions in order to supersede the books فورتہ سے سامان نہ کہیں; صحتی کر کہاں, and سکھتی دریں, سانکھتی.

Beginning: حمد و سب سے بنگلا مرصو، کے رویہ! را سزاد کا از حد الخ

It is divided into ten ḍāls:

1. باب 1 در سب تاہیل, on fol. 2a.
2. باب 2 در دانست آنها, on fol. 2b.
3. باب 3 در تعیین هر موسم کے کردن موسم کلاؤ, اور کپ چون حرفیاتی معنی کروانی اور اس کے اجازت کے لئے تصوف نیاہات آئے, on fol. 10b.
4. باب 4 در دانست سرحا, on fol. 11b.
5. باب 5 در دانست سازرو, on fol. 17b-18a.
6. باب 6 در دانست عمرو گوئہدی, on fol. 30a.
7. باب 7 در دانست شنایی آرہا آئے, on fol. 31a.
8. باب 8 در دانست استاد کامل, on fol. 32b.
9. باب 9 در دانست برندہ, on fol. 34b.
10. باب 10 در دانستا گوئہدی, on fol. 34b.

2 We learn from Sir W. Jones, Works, i. p. 422, that the original was written in Sanskrit; comp. ibid., his judgment regarding the value of Persian translations of Sanskrit works.
3 For the meaning of the terms, we refer to Sir W. Ouseley, Oriental Collections, i. pp. 76 and 77.

1848

Risālah dar' amal-i-bain u thāth-i-rāghāi hindi (رسالے دار اعمال بین اثاث ارگاہی هندي)

A musical treatise by Twaq Muhammad Kāmilkhānī, beginning after the doxology: اانا بعد چنین کوہی اتلل: the emabod عوض کا کاوجیا کو وہ از اذواق محبوب دوستان آئی.

The author says in the preface that he was led by friends into an inquiry regarding the fact, that according to the Indian system certain Rāgs were assigned to certain times. Comp. Sir W. Jones, Works, i. p. 429. As he could not get information from any musician, nor from the book Sangit, he began to study music and to practise; in this treatise he elucidates the subject, the relations of the science of music to that of astronomy, by combining astronomical and mathematical researches with his philosophical speculations. After an introduction (مقدمہ) he enlarges on the subject in nineteen chapters, called قصل.

Not dated; but as paper and writing seem to be identical with those in the following copy, which is dated A. H. 1079 = A. D. 1668, 1669, we can assign it to the same time. This MS. belonged to Mirzá Muhammad Mu'tamadkhān, according to a note on the first page (see Nos. 1844 and 1846 above).

FF. 123-130, ll. 27; small Nastālik; size, 10 in. by 5½ in. [Ouseley 158.]

1849

1. Risālah-i-Kāmilkhānī (رسالہ کامل خانی)

FF. 133b-136b: A treatise by the same Kāmilkhānī, containing information on the performance of the Rāgs. On the first page it is called: رسالہ کامل خان در بینان تباهہ تعین نواخت سازرو اور کوکن کردن ہا من برہنہ برہنہ نہیں

Beginning: کہ تاہی کہ دی میر مایا دل سر نام دل اورین دا الگ.
1850

Two treatises on music.

1. Fol. 72a: A short account of the twelve مقام, and the twenty-four شعث, beginning: بعد حمد خدا
وولياء بر سول واحباب أو باديد دانست ك عالم موسيقى.

The preface is written in prose, the treatise itself in verse.

2. Another treatise on music, called معرفة النغم, on ff. 72b-74a, composed by one Abû-Îlhasan, with the takhallus (Kiasar), a poet whose divan, containing among others a chronogram for A.H. 1071 (=A.D. 1660, 1661, is preserved in the India Office Library, No. 935); in the preface the author mentions the date A.H. 1087 = A.D. 1676, 1677.

Beginning:

The author states in the preface that, A.H. 1087, he found several books on Persian and Indian music, that he studied them, and composed his treatise from these sources.

The title occurs on fol. 72b, 1. 9.

It is divided into a muakkadimah (of two kism), two makâhâs, and a khâtâmah.

Dated A.H. 1174, beginning of Jumâdâ II (A.D. 1761, January 8). The writing is in many places almost illegible.

Fol. 72-74: for the greater part in diagonal lines; Shi=kâ; size, 10½ in. by 6½ in.

[Ouseley 160.]

1851

A collection of songs, expressed according to the Indian system by letters instead of our notes; see Sir W. Ouseley, Oriental Collections, i. p. 76.

By whom and when this collection was made is not stated anywhere. There is no introduction.

The first volume contains the chapters: دراصل مکاله, on ff. 1-26; دراصل واسطه, on ff. 26-50; دراصل جارمی, on ff. 50-59; دراصل مکاله صغری, on ff. 60-95; دراصل مکاله جمّع, on ff. 95-108; دراصل مکاله و فراغت, on ff. 108-114.

The second volume begins with دراصل نظم گرامی, on ff. 1-9b; compositions in various tunes, on ff. 9b-10b; compositions in different tunes, on ff. 10b-72a; explanation of some musical terms, with some poetry interspersed, on ff. 73-81; دراصل نظم گرامی, on ff. 81-107.

In some parts, between the different chapters, more recent hands have made additions of a similar character.

In order to enable the reader to form an opinion for himself, we give the following two extracts:

Ouseley 127, on fol. 6s, 1. 7:

حکیف در که ای آراز، علی سیامی

آخر مردم دانش نشیمی، به معنی از همه بالا نشیمی.

ته درنا که در تسلیم، تا در دل بدن، دن در دل

ده در تسلیم، در تا در دل بدن، دن در تسلیم.

ده در تسلیم، در تا در دل بدن، دن در تسلیم.

ده در تسلیم، تا در دل بدن، دن در تسلیم.

Ouseley 128, the first piece, on fol. 1b:

ملق قصر در شهزادا ای، علی سیامی

چم تو بنا چویدار، آرمان، چه کنم

...

افغان، ساعد، ست، نئمتو افغان، ساعد، ست

آکونو، پدرک، آرمان، چه کنم.

ناها تنا در تسلیم، لیل لیل در تسلیم، نه ماده کنم

جودل تانا، بینه، میان حاده، لیل افغان، ساعد، نه ماده کنم

تلاست، ننا آ کن کن، در تسلیم لیل، لیل تسلیم، لیل

1 One word illegible.
1852

Risâla-i-'ilm-i-músîki ( رسالة علم موسيقي).

A large treatise on music, according to the Hindu system, beginning: بِبَنَاتِكَ عَلَيْمَا عِلَمَيْمِ عِلَمَيْمِ إِسْتِمِعَ حَتَّى نَحْلَتَ مَعْطَعٍ آنَّا حَمِّبُ وَاَتِهٍ وَمِرْمَدَ آَنَّا مَدَرُّ نَحْوَانَدَ كَشْتُ زَزْاً كَذَّ كُسَبَ عَلَمَ مِوْسِيَ.”

It is very likely that we have got in this work, as Sir Gore Ouseley supposes, the Persian translation of the famous Sanskrit work Sangit Darpan (see above in No. 1847), or the mirror of melody; comp. Oriental Collections, vol. i. p. 75; but unfortunately no preface or introduction gives us the title of the book or the translator's name.

No date.

Ff. 96, ll. 15; Nasta’lik; size, 10 in. by 6¾ in. [Ouseley Add. 60.]

1853

Khulâṣat-āl'a'aish-i-'Alamshâhi (خلاصة العش عالمشahi).

A very modern compendium of Indian music, compiled in the fortieth year of Shâh 'Alam's reign, A. H. 1213, from older sources, for instance, from the Sangit Darpan and many others.

Beginning: بعد حجوم ود KataBien الصفة عليه وعلى أظهار التاج النبوي والدامه بصرف دانشرون دنيس وكمال على نص ألف.

Written (probably by the author himself) in the very year of its composition, A. H. 1213, and finished at Lakhnau the 16th of Rabî‘al-awwal=A. D. 1758, August 28.

A work on sexual intercourse, bearing exactly the same title, has been described above in No. 1628, 1.

Ff. 80, ll. 12-13; Nasta’lik; size, 9¼ in. by 7½ in. [Ouseley Add. 123.]

VII. VARIA: TRAVELS, SPORT, ARTS AND GAMES, PICTURE-BOOKS AND CALLIGRAPHY, AND MISCELLANEOUS MSS.

(a) Travels.

1854

Shigarfnâma-i-Wilâyât (شگرنبامه ولایت).

A very interesting description of a journey to England, made in A. H. 1180-1183=A. D. 1766-1769, by a native of Bangâlah, I'tisâm-aldin, the son of Shaikh Taj-aldin, who was first Munshi to the Nâzim of Bangâlah, Ja'far 'Alîkhân. He went to England in company with the special envoy of the emperor Shâh 'Alam, Captain Archibald Swinton (ėکیتین ارجامال سوتن), to deliver a letter of the Moghul sovereign to the King of England (George III),—no doubt the same letter, a copy of which is found in the Library of the Royal Asiatic Society (No. 134; comp. W. Morley, p. 128),—expressing the emperor's attachment to England, and requesting the assistance of 5,000-6,000 men, to replace him on the throne of Hindûstân. After an account of his own life, the author begins his valuable book with a description of the invasions of the Portuguese and other Europeans in Bangâlah; and proceeds then to the relation of his travelling adventures with an explanation of the 'compass' (Persian حلل), which he paraphrases by قاءا نام (showing the Kiblah), on fol. 24a. The more interesting chapters are: Arrival in England, on fol. 60b; account of London and its principal buildings, etc., on fol. 63a; visit to Oxford University and the Bodleian Library, on fol. 84b; to Scotland, on fol. 92a; on the Christian religion, on fol. 103b; on the English government, etc., on fol. 122a; on William the Conqueror, on fol. 126b; on the English army, etc., on fol. 131a; on English law and justice, on fol. 132b sq.; on English constitutional freedom, on fol. 135a; on the treasury, on fol. 139a; on the Lord Mayor's election, on fol. 150a; on public schools, on fol. 151a; on sport, on fol. 153a; on America, on fol. 162b; on English agriculture, farming, etc., on fol. 168a; hunting, on fol. 171b, etc. etc.

Beginning: ستايش و نیايش مالک را سرود که در وات لانهادت جالصف بیک اندیشه،

The author wrote this account of his journey A. H. 1199=A. D. 1785; comp. another copy of the same work in Rieu i. p. 383. The book was translated into the Hindoustani dialect of Madras, 1825, by the Munshi Shamshir Khân together with Lieutenant James Edward Alexander, who published it with an English translation, London, 1827. Extracts from this Hindoustani version are also given by Garcin de Tassy in his 'Manuel du cours d'hindoustani,' p. 30 sq.; see also Garcin de Tassy, Histoire de la Littérature hindouie, etc., 2ème edition, Paris, 1871, iii. p. 110. This copy was made by the Munshi Muhammad Kâmî, known as Muhammad Akmal.

Ff. 133, ll. 15; Nasta’lik; size, 11½ in. by 6½ in. [Caps. Or. A. 8.]

1855

Masir-i-Ṭâlibi fi bilâd-i-afraji (مسیر طلبه فی بلاد افرسی).\n
Abû Ṭâlib bin Muhammad Begkhân Tabrizî Isfahânî's highly interesting journal of his travels in Europe, especially in England and Ireland, in A. H. 1213-1218=A. D. 1799-1803, with many historical and political discussions, commenced immediately after his return
to Calcutta, the 15th of Rabī‘-al-awwal, A. H. 1218 = A. D. 1803, July 5, and completed A. H. 1219 = A. D. 1804; comp. Rieu i. p. 384, and No. 2955 in the India Office Library. The author is identical with the compiler of the famous tadhkirah Khwajā Muhammad Yūsuf; see No. 391 in this Catal. He started on his voyage to Europe from Calcutta the 1st of Ramadān, A. H. 1213 = A. D. 1799, February 6.

Beginning:

بعد حمد خداوند عالم ك اخشندة هم
بنيع بني آدم عل

An English translation of this narrative was published by C. Stewart, London, 1810; the Persian text was edited by Mirzā Husain ‘Alī, the author’s son, 1812, and an abridgment of the same by Dr. Macfarlane, Calcutta, 1827.

This copy is dated A. H. 1222 = A. D. 1807, 1808.

FF. 256, ll. 17; clear and distinct Nasta‘lik; mounted MS.; size, 10½ in. by 7 in. [OSSELEY ADD. 108.]

1856

Journal of a journey from Isfahan to Taharan, containing topographical and historical information about these two towns and the places lying between. It is composed by Mirzā Muḥammad Sāliḥ Shirāzī, the son of Hājī Bākīr Khān, who accompanied the English embassy under Sir Gore Ouseley; it is dated at the end, A. H. 1227, the 11th of Jumādā I = A. D. 1812, 23rd of May.

Beginning:

در بیان کیشیت مجملی از احوالیت استحیال
صانها الله علی الهدیان باصل احوالت از افلاطین سَمْ الْحَمْل

Mirzā Muḥammad Sāliḥ is better known as the author of an interesting narrative of travels from Tabriz through Erivan, Tiflis, Moscow, and St. Petersburg to England and back via Gibraltar, Malta, and Constantinople to Persia in A. H. 1230-1235 = A. D. 1815-1819; see Rieu i. pp. 387 and 388, and as the editor of the first Persian newspaper, see Journal of the Royal Asiatic Soc. v. p. 335.

FF. 1-40, ll. 12; Nasta‘lik; size, 8½ in. by 5½ in. [OSSELEY 158.]

1857

A collection of Persian dialogues (سَوْالَوْ جُواباتْ), composed by the same Muhammad Sāliḥ Shirāzī for Sir W. Ouseley. It is dated the 8th of Jumādā I, probably in the same year as the preceding Journal, A. D. 1812.

The first conversation is on commercial matters; the following ones have these headings:

در حرف: ژن آتا با نوکر, on fol. 114b.
حرف: ژن با منشی, on fol. 108b.
حرف: ژن حکم با مرض, on fol. 106b.
حرف: زن با باغبان, on fol. 105b.
حرف: زن با زارع, on fol. 98b.

1858

Persian diary of a journey from Atak (عَلَى, Attock in the Panjab) to Bahkārā via Kashmir, Tibet, Yarkand, Kāshghār, Koḵān in Farghāna, and Samarkand, and back by the route of Balkh, Khūlam, Bāmiyān, and Kābul to Peshāwār and Atak, undertaken on behalf of Mr. William Moorcroft (پورشکرعود) by a native friend of his, Mir Izzat-ullāh, in A. H. 1227 and 1228 = A. D. 1812 and 1813. ‘Izzat-ullāh left Dhib the 7th of Rabī‘-al-akhirī, A. H. 1227 = A. D. 1812, April 29; Atak the 27th of Rajab in the same year (A. D. 1812, August 6), and returned thither towards the end of Dhu’l-Ḥijjah, A. H. 1228, A. D. 1813, December 16.

Beginning:

احوال سفر اخزا و تفصیل مطالعات ان المک
تأکمیر من کشمیری توسط من تبت الی یارکند سن
یارکند الی کاشف و مطالعات از کاشف ان

This interesting narrative has been partly translated into English by H. H. Wilson (Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825), and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, vol. ii). A complete English translation was published in Calcutta, 1872, by Captain Henderson: 'Travels in Central Asia by Meer Izzat Oolah;' comp. also 'Travels in the Himalayan Provinces of Hindustan and the Panjab,' etc. by Mr. W. Moorcroft and Mr. G. Trebeck; prepared for the press by H. H. Wilson, London, 1841, vol. i. preface, p. xviii. Other copies of the same diary in the British Museum, Rieu iii. p. 982, and in the India Office Library, Nos. 2884 and 3210.

FF. 236, ll. 11; large and clear Nasta‘lik; size, 11½ in. by 6½ in. [BOLL. OR. 745.]

(1) Sport (falconry, hunting, fishing, farriery, etc.).

1859

Dastūr-i-Sa‘dī (دستور صید).

A handbook of falconry (رَسَالَة بازَنَاخَم), the proper title appears on fol. 5b, l. 3 ab infra), compiled by Khwajā Muḥammad Ūsuf and a descendant of the prophet's master of the chase Khwajā Muḥammad Ḍasīf (see fol. 2a, l. 4 sq.), in the twenty-fifth year of the reign of Abū-almuʿaffar Muḥyī-ādīn Fīrūzshāh (who was probably one of the petty sovereigns of Balkh), A. H. 571, the
15th of Ramadán = A. D. 1176, March 28, and divided into fifty-five chapters (باب); see fol. 5b, ll. 6–10. The author was trained in the art of falconry under Munaawwarkhán Bahádur, the Kausbegí of Firázháh (see fol. 5a, l. 1 sqq.). A full table of contents is given on ff. 6–8.

Beginning: محمد بی حکم و حیال ما عصر من آزاد، نا بی‌درخوئی را آن.

We quote the headings of the first ten books:

1. در معرفت جانوران کل‌اللّه، وسایل جسم، in two fasls, on fol. 8a.
2. در مقدار دادن ادیات جانوران، in two fasls, on fol. 20b.
3. در طريقت طیار نمودن جانوران، in two fasls, on fol. 21b.
4. در طريقت صن فن نمودن جمع جانوران، in two fasls, on fol. 45b.
5. در شناخت بند شدن مان بگلاجلی‌شاه، on fol. 54a.
6. در شناخت رسیدن داغ بسیج جانوران، on fol. 51b.
7. در جوش داشتن جانوران، on fol. 52a.
8. در طريقت بر مهرب داری جانوران، in three fasls, on fol. 55b.
9. در شناخت نگاه داشتن بر مهرب و خیزه جانوران، in two fasls, on fol. 57a.
10. در شناخت بر مهرب حام بی نور کلاجلی‌شاه، on fol. 58a, etc.

An enumeration of the food of various animals at the end. The colophon is defective, but a note on fol. 1a states that this copy was made by a certain Malik Muhammad Fádil; it came into Sir Gore Ouseley's library A. H. 1219 = A. D. 1804, 1805.

Ff. 111, ll. 12; Nasta'ík, mixed with Shikasta; many marginal notes; size, 8 in. by 5½ in. [Elliott 33a.]

1860

Bázmána (بازمانه).

Another shorter handbook of falconry, composed A. H. 859 = A. D. 1455, by 'Ali bin Husain bin 'Ali Mirán alhúsáni of Isfahán (see the name and date on fol. 2a, l. 5, and fol. 27, last line). It is divided into seven chapters (مقدار) and an epilogue (خاتم).

1. مقالة أولى در اوزان انسان و انواع صوره، on fol. 2b.
2. مقالة دوم اوزان بذور، on fol. 3b.
3. مقالة سوم در اوزان شامس و ذکر نشانی جنده و دلایل کند درخوئی وی, on fol. 8b.

1861

A treatise on the chase and all the animals connected with it, as hawks, etc., in seven books, probably compiled by Muhammad bin Muhammad, the author of an انسام (composed A. H. 767 = A. D. 1365, 1366); see below in No. 1563.

Beginning: نبوده از حماده و اصل و علل علی خرب حلقه مکمل و آلم من بعد ای باعث جوین پادشاهان و اکرر واکسی را آن.

No date.

Ff. 91b–133, ll. 11; Nasta'ík; size, 6 in. by 3½ in. [Fraser 173a.]

1862

Another general treatise on sport, hunting, fishing, etc., entitled رسمه صیده و حلال و حرام حویالات از جنبده و برنده وربین انسان و خواص انسان, and beginning: پیمردن نظام با خال مبارک بال کد طریق کند در هوا اگر یکی ار کامل یا حمد خداوندیست کد.

It is dedicated by the anonymous author to Sultan Baddi-almáman Bahádurkhan (see fol. 2b, l. 2), that is probably Sultan Hussain Mirzá's son, usually called Mirza Badi-almáman, who after his father's death in A. H. 911 = A. D. 1506 ruled conjointly with his brother, Mu'azzar Husain Mirzá, over Khurasán, and died A. H. 921 = A. D. 1515; it is divided into twelve fasls and a khatimah. The khatimah, which is the most important part of the whole, deals with the names, peculiarities, ways of living, and ruling tendencies of all animals, in form of a dictionary, arranged alphabetically according to the first letter, on ff. 29b–87a. حیوان در بالام نامها و حکایات و حکایات جانوران و حکایات حکایات کد از انسان نقل کرده اند بهترین جهان فقید, and beginning with حیوان (lion).

This part seems to be taken from the famous Arabic work on Zoology.
by Damiri (died A.H. 828 = A.D. 1425, 1426), a fuller Persian adaptation of which was made by Muhammad Taqi Tabrizi, the son of Khwajah Muhammad, for his patron Mirzâ Muhammad Ibrahim, son of Sadr-aldin Muhammad, in the reign of Shah 'Abbás II (A.H. 1052-1077 = A.D. 1642-1666), and entitled خواص الدوام لميول; see Rieu ii. p. 842 and the copy in the India Office Library, No. 912.

No date.

Ff. 1-87, ll. 11; Nasta’lîk; ff. 1 and 70-87 supplied by other hands; size, 7¾ in. by 4 in. [Hyde 4.]

1863

Aspānāma (اسبانامه). A treatise on farriery, in two kîsmas:

قسم أول در معروف اسبان و سال و رک و نیک و

قسم دوم در علم بیطره و معامله و مداو اسبان.

Composed by Muhammad bin Muhammad, A.H. 767 = A.D. 1365, 1366; see the author’s name and the date of composition on ff. 2b, l. 6, and 3a, first line, and comp. No. 1861 above. It is incomplete at the beginning, opening abruptly thus:

فی سبيل الله باموالهم و افسامهم الع

The first kisma is divided into forty bâbîs and begins on fol. 5a, the second comprises thirty-three fasîls and begins on fol. 74a. The title occurs at the end on fol. 91b, l. 2.

Ff. 1-91b, ll. 11; Nasta’lîk; size, 6½ in. by 5 in. [Fraser 173.]

1864

Farsanāma-i-hindi (فارسنامه هندی). Another larger treatise on farriery, translated by several learned Paudits from an old Sanskrit work, styled Sālihotra (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of all works dealing with it; see Rieu ii. p. 481), under the superintendence of Sayyid ‘Abdallah, known as ‘Abdollâh-khan Bahâdur Firâzjâng, during the reign of the emperor Shâhjahân (A.H. 1037-1068 = A.D. 1628-1658). Sayyid ‘Abdallah died A.H. 1054 = A.D. 1644, 1645, seventy years old. The treatise opens with an introductory part, containing extracts from an older Persian book on farriery (فارسنامه فارسی), compiled in the time of Sultân Mahmúd of Ghazna, in two bâbîs:

باب اول در آموزش اسبان (on the creation of horses), on fol. 4a.

باب دوم (on the finer class of horses), on fol. 8a.

The real Indian horse-book (فارسنامه هندی) begins on fol. 10a, and is divided into two kîsmas; the first of which (otherwise styled the فهرست or preface), on ff. 16a-32a, treats of the knowledge of horses and their good or bad characteristics (علماء نیکوپ و بی‌پایان) and the second, on ff. 33a-154, of the diseases of horses and their cure (مسموعات). The first kisma contains twelve bâbîs, the second, according to the preliminary remarks on ff. 10b and 32b, thirty-eight, but according to the detailed index on ff. 32b-33b, thirty-nine, and in the text itself forty-one; see the fourth bâb on fol. 125b:

باب جهلم در بیان صورت احساس و قوت اغلب و تواعد

خزیدن اسب مشتمل در دو نصل

and on fol. 146b another bâb (which ought to be styled جهلم) in the Maktab al-Mutaffifin, in which three instances of اسب and ادیه مرض متاتفین و آ dheیه ای قرآن جهید مربی مرض آه.

The original Sanskrit work contained thirty-eight chapters only.

Beginning of the treatise:

اسب کتک چوپ و کند داناب دکی کدو نخست جهید حدا

Other copies in the British Museum, see Rieu ii. p. 482; and in Copenhagen, see A. F. Meuren, p. 16, No. XXXIX. English translation by Joseph Earle, Calcutta, 1788.

No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 88, ll. 12; clear Nasta’lîk; size, 8½ in. by 5½ in. [Ms. Pers. e. 6.]

1866

Another copy of the same.

Another modern copy of the فرسنامه هندی, which came originally from Kashmir, where it was acquired by A.S. (Schlagintweit), October 28, 1856. Beginning as in the preceding copy.

Introduction, in two bâbîs, on ff. 4b and 9b. Index, on ff. 10b and 11b. First kisma, in twelve bâbîs, on fol. 11b; second, in thirty-eight bâbîs (in agreement with the Sanskrit original), on fol. 35b. Six pictures of horses, on ff. 6b, 26b, 40a, 47a, 52a, and 66a.

No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 88, ll. 12; clear Nasta’lîk; size, 8½ in. by 5½ in. [Ms. Pers. e. 6.]

1866

A defective copy of the same.

This copy begins a few lines before the second bâb of the Introduction with the words: مارد و زناتان . . . . . . شد رد آلع, corresponding to Bodl. Or. 596, fol. 8a, l. 8, and breaks off in the thirty-fifth bâb of the second kisma with the words: . . . . . . وکر راکشمند من بدنعالام, corresponding to Bodl. Or. 596, fol. 93a, l. 7.

Ff. 177-182, ll. 11; careless Nasta’lîk, mixed with Shikasta; size, 8½ in. by 5½ in. [Walker 30.]
1867

Midmár-i-dánish ( مساء تعظيم دانش ).

A third treatise on fortification, entitled Midmár-i-dánish or the hippodrome of knowledge, on the basis of the best traditions, documents, and works on this subject by Nižám-áldín Ahmad (see the author's name on fol. 3b, l. 8) at the command of Sháh 'Abbáš II of Persia (A. H. 1052-1077 = A. D. 1642-1666), to whom it is dedicated. It was completed four years after the census of the Sháh's horses, taken in Rajab, A. H. 1067, that is, A. H. 1071 = A. D. 1661; comp. another copy in Rieu ii. pp. 482 and 483.

Contents:

Preface, on fol. 1b.

Beginning: سیاس بینیاس خواندن جهان، که ابتدای ایلی و نهایت آن.

Muḥaddimah or introduction (در بيان آغاز آرایشی از معلومات) (بیان و عادت را در کتاب)، on fol. 4b.

The first marja‘ah or stage (در ذکر مفاد و ذناب) (و سخافی آن، تعلیق شناختن اسم دار) of the first marja‘ah (in آئی), subdivided into nine bābūs, on fol. 6b. The second marja‘ah (در آئی آئی) (ترنیب و شرح سابقه و ذکر ساخا‘ین مرکز) (در مطالعات اثر) (subdivided also into nine bābūs, on fol. 26b). The third marja‘ah (در بيان مجدد از اسیاب) (بیان و درک تعمیمات) (and the author's epilogue), on fol. 61b.

Khátimah or conclusion (در بيان مجدد از اسیاب) (بیان و ذکر تعمیمات) and the author's epilogue, on fol. 61b.

This copy was finished at Taharan in the beginning of Sa‘far, A. H. 1227 = A. D. 1812, 15th of February, and presented soon afterwards to Sir Gore Ouseley by Faraj-állákhán, the transcriber of the Persian king Fath‘-áli Sháh; comp. Sir Gore Ouseley's account of this work, written in English on the fly-leaf. On fol. 64b there is found the donor's letter and at the bottom of it his seal.

Fl. 64, ll. 16; Nasta‘līk; size, 6½ in. by 4½ in. [Elliott 132.]

1868

Another copy of the same.

Another, older, but slightly defective copy of the same work; the first seven-and-a-half lines of Elliott 132 are missing here, and this copy opens thus: آر سخن حمد به نیاز حمیت میداند دیوان. (سخن حمد به نیاز حمیت میداند دیوان) corresponding to Elliott 132, fol. 1b, last line but one.

Muḥaddimah, on fol. 4b. Author's name and title, on ff. 3b, last line, and 4b, l. 8. First marja‘ah, on fol. 7b, in nine bābūs; second, on fol. 35b, in nine bābūs; third, on fol. 58b, in nine bābūs; and khátimah, on fol. 81b.

This work concludes on fol. 82a. Fl. 83b–85a are filled with talismans, which, if hung round a horse's neck, are said to be able to protect it against diseases, etc.

Fl. 85, ll. 13; Nasta‘līk; illuminated frontispieces on ff. 1b, 35b, and 58b; size, 7½ in. by 4½ in. [Fraser 172.]

(c) Arts and Games (polytechnics, alchemy, agriculture, precious stones, physiognomy, archery, chess, and manners and customs of the East).

1869

Majmū‘át-alqanā‘ī (مجموعة المناعح).

The collection of arts, a polytechnical work by an anonymous author, in 42 bābūs and 140 falsūs, treating of all the various branches of art, especially alchemical, work and handicraft; for instance, the first bābūs teach the art of imitating pearls, rubies, sapphires, and other precious stones, of the solution of gold, of dyeing ivory, etc.

Beginning: حمد و سیاس بیدع الاساس حضرت صاعی از حضرت سلیمان. (و مجموعه نجوم و جمعیت مناهج.

In the colophon of one of the India Office copies, No. 1753 (fol. 333b), the name of the author is given as Mir Yáhýa; in another of the same collection, No. 2363, as Ḵākim Fá‘lásūf-ú-Maghrib; that the work must have been written before A. H. 1033 = A. D. 1624 is evident from the following copy; comp. also Rieu ii. pp. 489 and 490.

A literal Turkish translation of this work was made at the request of Abdalḵhán, who was beheaded at Constantinople, A. D. 1668; comp. G. Flügel ii. p. 525, where a more detailed description of its contents is given. This copy is dated the 12th of Muḥarram, A. H. 1100, thirty-second year of 'Alamgir's reign = A. D. 1688, November 6, by Bahāʾīdās.

Fl. 74, ll. 15; Nasta‘līk; size, 8 in. by 4½ in. [Fraser 184.]

1870

Another copy of the same.

Another, much older, but very disorderly and not quite complete copy of the same work, copied in Rajab, 1303 (A. D. 1624, April, May), at Haidarābād. Beginning the same as in the preceding copy. It contains forty-two bābūs; in the index there are only mentioned forty-one, but the comparison with Fraser 184 shows that between the thirty-eighth and thirty-ninth one bābūs is missing. The headings throughout the text are in hopeless confusion.

Fl. 59b–155, ll. 14–15; very careless Nasta‘līk, mixed with Shikasta; size, 8½ in. by 4½ in. [Marsh 56.]

1871

The same.

This copy is collated and annotated, but not dated. It agrees entirely with Fraser 184. It ends on fol. 77a, first line, and there is annexed to it on fol. 77b, second line, to fol. 79b, another short treatise on prayers and invocations.

No date.

Fl. 1–79, ll. 15; Nasta‘līk; size, 8½ in. by 4½ in. [Boodle. Or. 451.]

3 Z 2
1872

Badā'ī'-al'amal fi sānā'-albiyal (پذیرش عمل فی مبانی الɒیا). A work on certain artifices and contrivances in the realm of natural science, by 'Abd-al-jānī 'Alā' Alkirmānī (fol. 3r). The author relates in the preface (on fol. 6v, l. 1 sq.) that during one of his travels he met with a man who had composed some books; under his guidance 'Abd-al-jānī studied the subject and composed this same treatise, dedicating it to Abū-al-almānāz Sharīf Muhammad Khān (fol. 5v, ll. 8 and 9), who may perhaps be identical with the emperor 'Alamgir's eldest son, who died A.H. 1087 = A.D. 1676.

Beginning: حمدى فوزى از حکت عسکر احسام و تنایی: برون از حکتgive name, and another has been added by a later hand. It is divided into four bābs and a khatimah:

باب یازد در عمل و ساختمان آن آزمایش گردید کدند, containing five farsās, on fol. 7r.

باب دوم در واردالدال: باب سوم در برآمد آب از سایر معونت دلیل, in two farsās, on fol. 95v. باب چهارم در دو نظرات دهند پنج نظرات است, on fol. 99v.

فائدةً اول در ساختمان آنی کد بدان استخراج تقوم آن کتاب نوزده, on fol. 103v.

فائدةً دوم در ساختمان شیوه ساخته کی از یک طرف و یک در ساخته کی از دیگری در نظم ساخته. فائدةً سوم در استراحه به آنی که قبلاً نکوید. فائدةً چهارم در خدمات عالی در این کردن جزی فائدةً پنجم در جهاد که مامی در تابع جوید ماهی یک کدند, on fol. 107r.

In many places drawings are added; these as well as the whole MS. are very carefully executed.

Not dated. It seems to have belonged to an imperial library, as there are ṭughrās on the first and last pages. On the first page, استمدادهٔ الفیض مطمئن, طالب سرستین شهربانی حائطهٔ جامع.

Ff. 113, ll. 15; Nasta'liq; size, 7½ in. by 4½ in. [Ouseley 111.]

1873

A treatise on the liquefaction of such metals as gold, silver, mercury, copper, iron, tin, lead, etc., in twenty-four bābs (پذیرش فی مبانی الɒیا). A short tract on alchemy, copied A.H. 1151 = A.D. 1738, 1739, and beginning: دریس هسلگا فی هسلگا, of 11 bābs and a khatimah, six-and-a-half under sanā'i-alhiyal khatimah, size, the Nasta'lik.

The first bāb begins immediately after the short preface of six-and-a-half lines, without any author's name, with the liquefaction of steel (در کسی پیلات). No date.

Ff. 1-40, ll. 25; Nasta'liq; size, 11 in. by 6½ in. [Fraser 205.]

1874

A short tract on alchemy, copied A.H. 1151 = A.D. 1738, 1739, and beginning: دریس هسلگا فی هسلگا, of 11 bābs and a khatimah, beginning: دریس هسلگا فی هسلگا, of 11 bābs and a khatimah, beginning: In Fraser's hand-list this tract is styled (l).

Ff. 26, ll. 9; Nasta'liq, written on gold-ground; small illuminated frontispiece; size, 5½ in. by 3½ in. [Fraser 207.]

1875

Risālah dar 'ilm-i-falāḥah (سال الاعل فی الفلاح). A tract on agriculture by an anonymous author, divided into twelve bābs and a khatimah, beginning: تعلیم لله خلقان لبیک و نزدیک و چالش القدر والدی, and the whole on paper and fine al-Se, slightly injured and worm-eaten throughout.

No date.

Ff. 50, ll. 13; Nasta'liq; size, 9½ in. by 5½ in. [Fraser 188.]

1876

Various treatises, chiefly dealing with alchemy, the elixir of life, and similar matters.

1. Ff. 1-58, ll. 11, two columns: Makhzan-al-bikmat (مختصر للمفت), a scientific mathematic, treating of the science of geometry, that is, on chemistry, metallurgy, and alchemy (see the title on fol. 68, l. 8), and beginning: بود نزد حکمتان خرمند کلیم کوه دل نام هدوی در آن آز کردن عامی که پیدا کرد سیبام از حجی.

It is divided into the following seven bābs:

(a) در بیان انسجام و نام هرگونه, on fol. 8v., کلیم کوه دل نام هدوی, (b) در بیانات که درن صنعت کار ایبد, on fol. 13v., (c) اندک از اواح (this bāb, the third according to the general index, is erroneously styled here کامیت جهان)، on fol. 24v., (d) در تخلیص ارجاع و اخبار, on fol. 24v., (e) در بیان تیمبلوس انسجام و اخبار, on fol. 36v., (f) در حکت و تبیه آن, on fol. 52v., (g) در حکت و حکت, on fol. 57v.,
Dated the 8th of Jumádá-al-walá, A. H. 1017 = A. D. 1608, August 20, by 'Abd-al-akh hálik ibn Muhammad.

2. Ff. 59a–59b, ll. 21:
An anonymous prose-treatise on the same subject, divided into twenty bábs, and beginning, without any preface, at once with the first báb, on fol. 59b:

باب أول: در تذكرة ما هي في أن أن أخذ والحمم
كرام إذا أخذ مثل تذكرة ما استند بلغة آله ملائم.

An index on fol. 59a.

Dated by the same scribe the 20th of Jumádá-al-thámáh, A. H. 1017 = A. D. 1608, October 1.

3. Ff. 90b–94a, ll. 20–22:
A short glossary of all those Arabic terms which are used in chemistry and alchemy, with an interlinear Persian paraphrase, headed من اللغات، and beginning:

الطنطس الكبيرت التغلية الالعفشه

وًكرم أabetic نفر

4. Ff. 94a–95b, ll. 19:
Short fragment of a treatise, (on the elixir or the philosopher's stone), in a mu'kaddimah and two makálas, beginning:

للسلام الله... أما بعد عبد الله... ركمع في... وقد قاله
أما مقدمته فدو فصل است فصل أول في ابن علم
وًكرم أabetic علم الله.

This treatise is very incomplete; it breaks off already in the beginning of the second third of the mu’kaddimah.

5. Ff. 96a–109b, ll. 19:
Fragment of an Inshá or forms of letters, without beginning or end. There occurs on a heading on fol. 106b:

ما هو كتاب جال الدين واسع أكبر بعثت به عبد الله خان
عند看完 نامه يبادله: الأوزن
هندستان بعثت به عبد الله خان الأوروك.

The right order of the leaves is: 96, 108, 109, 97 (lacuna), 100–107, 98 (lacuna), 99 (lacuna).

6. Ff. 110 and 111, ll. 17:
Fragment of an astronomical tract, defective both at the beginning and end.

Ff. 111; careless and unequal Nastaliq; ff. 96–109 written by another hand; size, 10½ in. by 6½ in. [Masbey 675.]

1877

Jawahirnáma (جوہر نامہ).

The book of jewels, compiled by Muhammed bin Menguir, who wrote about A. H. 700–A. D. 1300. 1301; see fol. 9v, ll. 11 and 12. He mentions as his sovereign Sultan Abughá naš Bahádurkhan (see fol. 5v, l. 5), at the desire of whose son, Abughá našh Khalíl Bahádurkhan (see fol. 68, ll. 14 and 15), he wrote this book. For a detailed table of contents we refer to G. Flügel ii. p. 516; see also Rieu ii. pp. 464 and 465.

Beginning:

ستايش و سبیص بن أياده و قباس
صاحب را كه جوهر صنعت بازکارانش را آلم

Contents:

The author's preface, on fol. 1b.

Index, on ff. 6v–7a.

Mu'kaddimah (در مواه بجسم وعده وکفیلات حكوک)

First makálah, 'On precious stones,' in twenty bábs, on ff. 10b, 20b, 27b, 30b, 77b, 31b, 34b, 35b, 40b, 41b, 48b, 50b, 52b, 53b, 56b, 58b, 60b, 63b, 64b, and 66b, and a khatimah.

Second makálah, 'On metals,' in seven bábs, on ff. 76b, 79b, 81b, 82b, 84b, 85b, and 87b, and a khatimah.


Ff. 91, ll. 15; Nastaliq; binding with flowers; size, 6 in. by 3½ in. [Elliott 178.]

1878

A portion of the same Jawahirnáma.

This portion of the Jawahirnáma (here styled جوہر نامہ) contains the mu'kaddimah (on fol. 4b) and the first makálah (on fol. 6b); the rest is missing.

Beginning: سبیص بیقباس صانی را كه جوهر:

Not dated.

Ff. 1–32 and 62–65, ll. 16; Nastaliq; size, 8¼ in. by 5 in. [Fraser 179.]

1879

Another treatise on precious stones, describing their peculiarities, their different species, the places where they are found, their supposed influences, their value, etc. Composed by Ahmad bin 'Abd-ul-aziz Jauhari, on the basis of the 'original' جوہر نامہ.

Beginning: للسلام الله... أما بعد بعثت أحمد بن
العذوز جوهره كه ابن رساله أست منتخب از
جوهر نامہ اصل.

It is divided into twelve chapters:

باب ١ در بيان معرفت الماس (diamond), on fol. 2va.
باب ٢ در بيان معرفت الماس (hyacinth and sapphire), on fol. 6va.
باب ٣ در بيان معرفت الماس (ruby), on fol. 9va.
CATALOGUE

1883

Risālā-i-manāẓīm fi ʿilm-i-kiyāfāt (رسالة منظم في علم كيافات).
A metrical treatise on the same subject.

The book is represented as containing a tradition coming down from Plato, fol. 76a, 1. 4:

هست رويت زلزالون خمر
علم قياده بر اهل هنر

Beginning:
محمد وصايشه أحد كرما
آلف روان داد وبيان حاك را

It gives descriptions of different parts of the body, adding the inferences which are to be drawn from their peculiarities.

Not dated.

Ff. 75-86, ll. 13; Nastaʿlīk; size, 9½ in. by 5½ in.

[Ouseley 225.]

1884

Dar tir-andāzī (در تیراندازی).
Two treatises on archery; the first, an anonymous one, begins on fol. 1b:

للهمد... بلذکا این ذکرت: دریان تیر اندازی و قسم فکر رفت و حکم و هنر

The second is composed by Mirzâ Falih-Allah (مرزا فلیح الله) and begins on fol. 10b:

سجحان زک... و سلام على المرسلین و للهمد رت

This second treatise is dated by Sayyid Rājū (سید رجع) in Ahmadābād, the 22nd of Shawwāl, in the fourth year of Alamgir's reign (A. H. 1072 = A. D. 1662, June 10).

Ff. 49, ll. 12-15; Nastaʿlīk, by two different hands; size, 8½ in. by 4½ in.

[Fraser 177.]

1885

Another tract on archery and sword-fighting (رساله در تیر اندازی و خنجر داری) made at the request of Muhammad Šādik bin Khwājā ʿAbd-älrahmān Nakhshbandi, beginning:

محمد شیخ و تاین بیعہ...
The disclosure of the secrets of shooting, a third tract on archery, composed A.H. 1112 = A.D. 1700, 1701 (the title is a chronogram), by Khwajah Muhammad Fadil bin Khwajah Muhammad Kasim (see fl. 51 and 55). This treatise is divided into twenty-five babs, the last of which, consisting of thirty-one faslis, contains a detailed treatise on falibre (on fol. 94a).

Beginning: حمد النجاح و سبب بعد مر صعال

Comp. Rieu iii. p. 1047; another copy of the same in the India Office Library, No. 1744, ff. 37b–118b.

This copy is dated the 23rd of Rabii'-al-alawwal, A.H. 1143 = A.D. 1730, October 6.

FF. 49-126, ll. 17; Nasta’lik; size, 8½ in. by 5½ in.

[Walker 39.]

A fourth, very short tract on the same subject, anonymous.

Beginning: للاله رَحْمَتُ الْعَالَمِينَ . . . . . . . . . . . . . . . . . .

Other copies of the same in the British Museum (Rieu ii. p. 797) and in the India Office Library, No. 1627, ff. 113-119, where Mir Muhammad of Nishapûr is mentioned as author.

Not dated.

FF. 84-89, ll. 16; Nasta’lik; size, 7½ in. by 4½ in.

[Ouseley Add. 115.]

Bashashat-alkalâm (بشاشت الأكلام).

The liveliness of discourse, an amusing little game, a full description of which on the basis of which this copy is given in Ouseley, Biographical Notices, pp. 244–246. As the author, Malik-aldin (see fol. 1b, l. 4), informs the reader in the preface, this game is an imitation of another one by his brother, called the 'play of sweethearts,' and whilst adopting the same method, he has introduced a considerable number of original and highly interesting features. He goes through the following twenty letters of the Persian alphabet:

1. l, on fol. 2a, l. 13; 2. b, on fol. 3b, l. 15; 3. p, on fol. 6b, l. 10; 4. t, on fol. 8b, l. 7; 5. j (or ch), on fol. 10b, l. 2; 6. h, on fol. 12a, l. 5; 7. d, on fol. 13b, l. 2; 8. r, on fol. 15a, l. 13; 9. s, on fol. 16b, l. 10; 10. 6, on fol. 18b, l. 6; 11. q, on fol. 19b, l. 14; 12. l, on fol. 21b, l. 4; 13. 9, on fol. 22b, l. 14; 14. n, on fol. 23b, l. 16; 15. m, on fol. 25b, l. 3; 16. w, on fol. 26b, last line; 17. y, on fol. 27b, l. 8; 18. i, on fol. 29b, l. 3; 19. y, on fol. 30b, l. 7; 20. 9, on fol. 32b, l. 7.

Each of these twenty becomes in turn the initial letter of the sweetheart's name and description. A long series of questions follows, and all the answers to these commence with the same letter. To each set of questions and answers there are added: a fard, a rubâ’i, a mukhammas, a ghazal, and a 6tâ’ in Persian—

Beginning: بعد از حمد سکّن افرین که باشارا آم.

This copy is dated A.H. 1144 = A.D. 1731, 1732.

FF. 34, ll. 16-18; Shikasta; size, 8½ in. by 4 in.

[Elliot 21.]

A modern Persian treatise on the game of chess (شطرنج), by Shir Muhammadkhân, with the takhallus Iman (ایمان), see fol. 6a, last two lines, and fol. 6b, l. 4, who began to compile it A.H. 1211 = A.D. 1796, 1797; see fol. 5a, lin. penult. (در سنة هزار ودو و یازدهم) for a great lover of chess-playing, Husain-aldin Khâhid Bahâdur, who was in the service of the ruler of the Dakhân, Aṣâfîj b. Nizâm-almulûk Rustam-i-daurân, see fol. 5b, l. 1 sq., that is, Nizâm ‘Alî Khâhid Bahâdur Nizâm-almulûk Aṣâfîj II, who reigned from A.H. 1175-1217 = A.D. 1762–1802.

Beginning: حمد متوافر و ثناء متكافر نسليم باراکا:

This treatise is divided into six mîrakât (میرکات), i.e. arenas or places of combat, which almost exclusively consist of diagrams with explanations; each deals with a special move, i.e. position or chess-problem.

Mîrakat I, on fol. 7b, last line, in which:

1. در مکرون (باین) در باین خرید نرخ مکرون

II, on fol. 58b, in which:

1. در مکرون (باین) در باین خرید نرخ مکرون

III, on fol. 88b, in which:

1. در مکرون (باین) در باین خرید

IV, on fol. 92b, in which:

1. در مکرون (باین) در باین خرید

V, on fol. 94b, in which:

1. در مکرون (باین) در باین خرید

VI, on fol. 102b, in which:

1. در مکرون (باین) در باین خرید

The work ends on fol. 106b. Blank spaces for further diagrams on ff. 107–112. The
chronogram for the completion of this treatise is
A.H. 1212 = A.D. 1797, 1798. For older Arabic and Persian works on chess and all the
technical words used in this game, see Bland's interesting
treatise, 'On the Persian game of chess,' in the
Journal of the Royal Asiatic Society, vol. xiii. (1852),
pp. 1-70, and also Rieu ii. p. 490.
Bought at Sotheby's sales, 15th of August, 1884.
Former owner: Rev. George Keene, 1810.

Fol. 112, number of lines in a page differing greatly; Shikasta; size, 74 in. by 54 in.

[Ms. Pers. e. 10.]

1890
'Akāāzd-alniswān (عکاذد النسود).
A treatise on the customs and manners of eastern
women, similar to (but not identical with) that treatise,
which is translated into English by J. Atkinson,
'Customs and manners of the Persians,'
Oriental Translation Fund, 1832.

Beginning:

The lady authorities referred to are five in number:

The treatise is divided into fifteen chapters:

1. The Wise Dialogue of the Wise. In this chapter

2. The Dialogue of the Wise and the Foolish. In this chapter

3. The Dialogue of the Wise and the Foolish Woman. In this chapter

4. The Dialogue of the Wise and the Foolish Man. In this chapter

5. The Dialogue of the Wise and the Foolish Woman. In this chapter

6. The Dialogue of the Wise and the Foolish Man. In this chapter

7. The Dialogue of the Wise and the Foolish Woman. In this chapter

8. The Dialogue of the Wise and the Foolish Man. In this chapter

9. The Dialogue of the Wise and the Foolish Woman. In this chapter

10. The Dialogue of the Wise and the Foolish Man. In this chapter

11. The Dialogue of the Wise and the Foolish Woman. In this chapter

12. The Dialogue of the Wise and the Foolish Man. In this chapter

13. The Dialogue of the Wise and the Foolish Woman. In this chapter

14. The Dialogue of the Wise and the Foolish Man. In this chapter

15. The Dialogue of the Wise and the Foolish Woman. In this chapter

Not dated; a modern copy.

Fol. 33-57, ii. 13; Nasta'il; size, 74 in. by 5 in.

[Ouseley 15.]

(d) Persian and Indian Picture-books and
Specimens of Calligraphy.

1891

Twelve pictures, collected by Sir W. Ouseley, A.D.
1811, at Isfāhān, Shīrāz, Kīshān; containing portraits of
Jāhāngīr, Shāh Ismā'īl, Sultān Sanjar, and fancy
drawings.
Size, 12 in. by 9 in.

[Ouseley 297.]

1892

Thirty-six pictures, representing garden and harem
scenes, sports, and games.
Size, 12 in. by 8 in.

[Ouseley Add. 169.]

1893

Forty-four very fine pictures, mostly representing
court, harem, and hunting scenes, intermixed with well-
executed likenesses of Jāhāngīr, Nūr Jāhān Begam,
'Alamgīr, Shāh Jāhān, Mahārājāh Sūjān Singh, etc.,
and a few portraits of women. Most wonderful binding,
exquisitely enamelled both inside and outside, with
two miniatures.
Size, 17 in. by 12 in.

[Ouseley Add. 166.]

1894

Twenty-five gorgeous representations of harem scenes,
battles, fights on elephants, birds, etc., and a few
portraits, among them fine pictures of the Holy Virgin,
of a European queen (probably Queen Elizabeth), of a
charming Moorish or Spanish woman with cows and
goats, of two Spanish ladies, etc. Numerous specimens
of calligraphy, of which however only three are signed,
and dated, (i.e. Mir 'Abbāsīhul-Tīrīnīh, with the takhallus
Wasfī; who died A.H. 1025 = A.D. 1616; see Rieu i. p. 154),
and two by Muḥammad Ibrāhīm, on ff. 68 and 22.
Size, 13 in. by 105 in.

[Ouseley Add. 171.]

1895

Twenty-one pictures in the same style as those in the
preceding collection, representing Shāh 'Abbās Safi;
Nūr Jāhān Begam; Bānū Begam; Muḥammadshah; the
Holy Family (very fine drawing); Rājah Jaisingh
(probably the ruler of Amber, who died A.H. 1156 =
A.D. 1743; see Rieu iii. p. 1088); the interior of a
harem at Agra; another one at Haidarābād, drawn by
Fakir-Allāh; a Hindū lady after bathing; the emperor
Jāhāngīr after hunting; female pilgrims at the shrine
of Shāh Madār (one of the popular saints of India, who
died A.H. 840 = A.D. 1436; see Rieu i. p. 361); a
Hindū woman of rank, visiting a Jōgin or female
deveotee; an old woman, giving a love message; the
emperor 'Alamgīr; the interior of a harem in Dīhlī;
Zīl-alnisāh, the daughter of 'Alamgīr; Mahārājāh Tikāt
or Tikāt ( Lucknow) Rāj Bahādūr (the minister of Oude,
who died A.H. 1215 = A.D. 1800, 1801; see Rieu i. p. 376 [foot-note]; and several fancy drawings, one of them with the subscription Malikâ Râghin, another with that of Dîpak Râg (two musical modes, the former sung during the rains, the latter at noon or dusk in the hot season). Of the specimens of calligraphy some are signed by the following penmen: Fakhr-âldin 'Ali, A.H. 998 = A.D. 1590, on fol. 1a (this piece was written for Mir Sayyid Hussain); Muhammad Husain (perhaps the well-known calligrapher in Shâh Tahmâsp's time, called al-Tabrizi; see Rieu ii. p. 783 [2]); on fol. 2b; Muhammad Shafi, on fol. 6b; Khvâyâr (خدايا), A.H. 1163 = A.D. 1750, on fol. 8b; Sikandar Kalandar, on fol. 12b; Shâh Muhammad (perhaps the same who translated the Râjatarrângini from Sanskrit into Persian for Akbar, A.H. 998 = A.D. 1590; see Rieu i. p. 296 [2]), on fol. 19 [2]; and Ghulâm Fakir-âllâh, on fol. 20b.


1896

Thirty-seven pictures, both portraits and fancy drawings, in the same style as the foregoing collections. The first three of them, which were originally lying loose in the book, but are now bound together with the rest, represent a Muhammadan lady of importance with her female attendant; trading Fâkirs (very naturally executed); and a harem and garden scene. Among the others are a portrait of Timur, pictures of Rustam and his son, Çingizkhan entering Khwârizm, of Rustam in battle (two pictures), of beasts and birds, particularly of a fine wild camel bird (شتر مندیل), of a penitent female Bahramin, and a likeness of the emperor Shâhjâhân. In the calligraphical portion the following penmen appear, with their signatures: Muhammad Husein altabrizi (who can scarcely be identical with the calligrapher mentioned on fol. 2b in the preceding collection, since his specimen is dated A.H. 1049 = A.D. 1639, 1640, at Akbarâbdâ); on fol. 10b; Muhammad Bîkir bin Zain-âl-âbidin alhusaini, with two ta'rikhs, giving as dates A.H. 1085 and 1089 = A.D. 1674 and 1678, on fol. 17b; Mir 'Ali al-Kâtib (who had the takhallus Majmûn and died about A.H. 950 = A.D. 1543, see Rieu ii. p. 531 and iii. p. 1089), on ff. 18b and 26; Muhammad Afdal, with the date A.H. 1081 = A.D. 1670, 1671, on fol. 25b; Muhammad Husain alkashmiri Zarrinkalam, on fol. 29b; Shâh Muhammad almasahadi (who died in Harât, A.H. 919 = A.D. 1513, the teacher of Mir 'Ali al-Kâtib; see Rieu ii. p. 573 [2] and iii. p. 1089), on fol. 32a.

Size, 15 in. by 10 in. [Ouseley Add. 167.]

1897

Thirty-four portraits of the Moghal emperors and their sons, from Timur to Muhammadshâh, in the following order (according to European custom):

1 and 2. Timur; the first a real Tatar drawing, and no doubt a genuine likeness; the second a more softened one, by the adulation of an Indian artist.

4. Shah Sultan Muhammad, son of Miranshâh.
5. Sultan Abu Bakr, son of Sultan Muhammad.
6 and 7. Sultan 'Umar Shâikh, sixth (according to others fourth) son of Sultan Abu Bakr, two different pictures.
8. Sultan Bâbar, son of 'Umar Shâikh.
10 and 11. Akbar, two very similar and equally striking pictures by different artists.
13. Jahângir and his court (an excellent picture; all faces considered to be genuine likenesses).
15. A son of Jahângir (شامزاده پسر جهانگیر).
17. Shâhjâhân.
18. Shâhjâhân and his court (all likenesses as in No. 13).
19 and 20. Shâhjâhân again, two other portraits.
24. 'Aliangir Aurnagzib.
25 and 26. The same, two other portraits.
27-30. Muhammadshâh, four different portraits.
31. Sultan 'Azîm-âldin.
32. A'zamshâh.
33. Bahâdurshâh.
34. Jahândârschâh.

Signatures, found in the specimens of penmanship: Bahâdur Singh; Muhammad Ibrâhim (see above in No. 1894), once with the date A.H. 1216 = A.D. 1801, 1802; Muhammad Ja'far ibu Muhammad 'Ali, grandson of Zarrinrângîm (i.e. Hidâyât-âllâh, who died A.H. 1118 = A.D. 1706, 1707; see Rieu i. p. 45 and iii. p. 1078 [2]); Muhammad Dârâ Shukhâh, with the date A.H. 1046 = A.D. 1636, 1637; Muhammad Hâshim Shirinkalam; 'Ali Ridâ 'abbâsi, with the date A.H. 1011 = A.D. 1602, 1603 (see Rieu ii. p. 782 [2]); Fadl-âllah, with the dates A.H. 1130 = A.D. 1718 and A.H. 1134 = A.D. 1721, 1722; 'Iwâd alhusaini, with the date A.H. 1015 = A.D. 1606, 1607; Muhammad Husein Tabrizi (comp. above in Nos. 1895 and 1896); 'Abd-âralashid (perhaps identical with 'Abd-âralashid Dailâmî, a famous calligrapher, who died A.H. 1085 = A.D. 1674, 1675; see Rieu ii. p. 786 [2] and iii. p. 1094 [2]); Muhammad Şâdik (about A.H. 1102 = A.D. 1690, 1691; see Rieu ii. p. 784 [2]); 'Alim-âllâh Hussain; Muhammad Kâsim; Muhammad Kamar-âldin; 'Ali Husain Bhabhâdûr, etc.

An English description, both personal and historical, of the first twenty-seven portraits in this collection, is added by Sir Gore Ouseley.


1898

Twenty-two pictures and drawings, representing, among others, the capturing of wild elephants with
tame ones; portraits of Zib-inalisah, 'Alamgr's daughter (see No. 1895), and of Muhammadsahab (see the preceding collection); a parrot; nosegay of flowers; Frankish women; various Avataras (or incarnations of Vishnû), viz.: Räma Avatâr; Nîśingha Avatâr; the expected Avatâr; Kâchâpa Avatâr (twice); Krishna Avatâr; Matsya Avatâr and Varâha Avatâr; Asâwari Râgini (a musical mode, see above in No. 1895); another Râgini; Mahâdeva and Pârvati; Sri Krishna and Lakshman; portrait of 'Alamgr (see the preceding collection); portrait of Mullâ Mu'min; assembly of Jógis and Jogins (male and female devotees, see above in No. 1895), etc. As penna in the calligraphical part appear: Muhammad Husain Tabrizi, on ff. 1b and 14b (see above in Nos. 1895-1897); Amân-âllah Kâdîrî, with the dates A.H. 1146=Â.D. 1733, 1734, and 1144=Â.D. 1731, 1732, on ff. 5a and 19b; Muhammad 'Arif alluusini aïtirâmîthi, on fol. 13b; 'Abd-alghafûr, on fol. 16b; Yâr Muhammad (probably the same Munshi who compiled the collection) or collection of letters relating to transactions in Bangalâh, A.H. 1151-1170; see Rieu iii. p. 1531a), on fol. 20b; 'Abd-alrahîm 'Anbarînkalam (see Rieu ii. p. 783a), on fol. 21a. An anonymous piece, on fol. 18b, is dated 13th of Rabi'-al-thânî, 1202 of the Bangâli era.

Size, 11½ in. by 9 in. [Ouseley Add. 171.]

1899

Seventeen pictures, mostly of beautiful women, with a few representations of men and paintings of flowers, etc.; splendidly illuminated throughout. Portraits of Tulukklân Kûdi (تولك خان قوجي) and Shâh Abûalma'âli, and of the emperor Jahângîr (see above, No. 1897), on fol. 19b. Among the penna in the calligraphical specimens only two appear with their signatures, viz. Muhammad Sharif, on ff. 6a, 6b (with the date A.H. 1239=Â.D. 1629, 1630), 7b, 9b, 15b, 18b, 18b, etc., and 'Abd-alrahîm 'Anbarînkalam (see the preceding collection), on fol. 17b.

Size, 13½ in. by 10½ in. [Ouseley Add. 172.]

1900

Thirty pictures, illustrating Indian life, manners and customs, harems and love-scenes, battle-scenes, birds, etc. The following signatures with a few dates appear in the pieces of calligraphy: Iqbalî alluusini, A.H. 992=Â.D. 1587, on fol. 5b; Malik Dailami, on fol. 5b; 'Ali Muhammad Kashimirî, on ff. 10a and 12b; 'Abd-alghafûr (see No. 1898), on fol. 16b and 42b; Mahdî (about A.H. 1114=Â.D. 1702, 1703; see Rieu ii. p. 783b), on fol. 17b; Husain, on fol. 20b; Muhammad Rafî, son of Khwâjah 'Abd-al-âsmani, on fol. 24b; Mulhrkan (the seal-engraver), on ff. 27b and 37a; Sâlihân Anlîyâ, on fol. 28b; 'Abd-alâkâfi alluusini, on fol. 24b; Mustâd bin Nûr-i-Muhammad, on fol. 36b; Nûr-i-Muhammad Khudâdâd (the father of the preceding calligrapher), on fol. 40b; Sultan Muhammad (perhaps identical with the calligrapher Sultan Muhammad Khudâdâd, a pupil of Sultan 'Ali almasbhad), see above in No. 1896 and Rieu ii. p. 629a), on fol. 43b; Mahmûd, A.H. 1101=Â.D. 1602, 1603, on fol. 45b; 'Alîlâl Tabîb, on fol. 48b; Almân Muhammad, on fol. 49b, etc.

Size, 15½ in. by 10 in. [Laed Or. 149.]

1901

Fifty-four pieces.
A collection of scraps, filled with Arabic, Persian, Hindustânî, and Bangâli writing; many leaves contain mere trials of the pen. On a few leaves written by a European hand, a collection of Persian words, explained in English. [Ouseley 154.]

1902

Four leaves, being detached pieces of neatly copied Persian and Arabic manuscripts. [Ouseley 389.]

(e) Miscellaneous.

1903

Fath-almujâhidîn (فتح المجاهدين).
Rules and regulations for Tipû Sultân’s army, or the duties of men engaged in holy war, compiled under the superintendence of Tipû himself by Zain-al-‘Abîdin (or with his full name, which we learn from No. 447 in the Indian Office Library: Zain-al-‘Abîdin ibn Sayyid Radi of Shûstâr, the author of the Mösâb al-‘Abîdiyn, a collection of poetical khusbas), A.H. 1197=Â.D. 1783; see fol. 8b, ii. 9–10. It is divided into the following eight books:

1. در بیان مسائل عفاف و نماز و مسائل منتخب و نبیکو
2. در بیان فلسفت و عرفان و اسامی نو مقرئ برچون
3. در بیان تفاسیر خبر و داستان
4. در بیان احکام بنام مرتضی و متعذبیان تعلق
5. در بیان تخییر و نمایندگان
6. در بیان جدایی و محدود
7. در بیان عزت و ثابتی
8. در بیان مقدمات و مبادی

Beginning of the work, on fol. 3b. 2. فتییه مکه علیه و
3. و تخییر اصلی معنی درآیی به‌صورت نایب سلطانی مسیح
4. و یکی نوزده فریدختی از دیوان قدیم آت آیه

Fol. 1b is a repetition of the same beginning, corresponding to ff. 3b–4b, l. 2, and fol. 2 is a repetition of fol. 36b, II. 2–11. Moreover, fol. 36â, l. 1, down to the
middle of the last line, must be inserted immediately after fol. 1b. Tipu Sultan’s autograph on fol. 3b. From fol. 36a down to the end the copy is written by the same hand which wrote fol. 1b. There are about twenty-one more or less complete copies of this work in the India Office Library, the best of which are Nos. 517, 731, 2211-2217, 3073, 3077, and 3093.

Ff. 96, ll. 13; Nasta’Iik; size, 8 1/2 in. by 6 1/2 in.  

[FOOK. OR. 618.]

1904

A large collection of miscellaneous pieces in prose and verse, both in Persian and Arabic.

Four (and even five) different texts run side by side on the same page through the greater part of this curious MS. The first text fills the top of the page, ll. 5-8 (on ff. 39b-77b, 11-12 diagonal lines); the second the bottom of the page, ll. 4-7 (on ff. 39b-77b, 11-12 diagonal lines); the third and fourth the two halves of the centre, ll. 4-10.

Contents:

1. Ff. 1b-29b, top-lines:
   Kitâb-i-manahi (كتاب مناهي), that is: Traditions of the prophet on all that is forbidden to Muslims, collected by Kadi Imâm Abû-alkhasan Muhammad bin Ahmad bin Abû-alkâsim almahâmili (المحميدي), and accompanied by a Persian paraphrase, beginning: أحميدي: أجمع الله ﷺ العالمين ﷺ ابن كتاب مناهيم خيرٍ رسول سلام الله عليه ﷺ غفّر اردت إليه.

2. Ff. 29b-35b, top-lines:
   بدنانية طيبة: copied by Beni al-Husayn; A mystical treatise, beginning: بدنانية طيبة: بقول بعض الناس.

3. Ff. 36b-77b, top-lines, and Ff. 43b-77b, bottom-lines:
   A mystical mathnawi, incomplete at the end, treating of all the principal topics of Sufism in the form of questions, put by a murid, and answers given by the Pir. Beginning: جون غزّي صبيّ كتب بدأ شهد طرفة آسماء مطرًا.

4. Ff. 78b-91b, top-lines:
   Fragment of a mystical-theological tract, interspersed with numerous Qur'an-verses and traditions of the prophet.

5. Ff. 91b-103b, top-lines:
   Forty traditions of the prophet, in Arabic (كتاب الألفاظ من أحاديث رسول ﷺ, see Jami’s Persian paraphrase above in No. 894, 20.

6. Ff. 103b-129b, top-lines:
   Bayân-allaâyâd wa-umul-mara'ah (بيان الالباب والمرأة), a Persian treatise on alchemy, ascribed to Abû ‘Ali ibn Sinâ (Avicenna), who is said to have written it for Khwâjah Abû-alkhasan (i.e. Kharâkânî, who died A.H. 425 = A.D. 1034, three years before Ibn Sinâ), and beginning: معلومنا نخواننن بنصبر باشد كأي كتب

7. Ff. 129b-146b, top-lines:
   A short fragment of the same Persian treatise of Avicenna on Muhammad’s ascension (في المعراج على ﷺ, مذهب أكبر من صنود الشيخ الرئيسي حجة لقيا على النبي ﷺ علی ﷺ لرسول ﷺ عبد الله ﷺ ابن سينا البخاري ...), as in No. 1422, iv. This copy breaks off already in the first fâsl.

8. Ff. 1b-44b, bottom-lines:
   A treatise on Sufism, beginning: ﷺ لحمد الله ﷺ كافش: اهل الاصول ﷺ عتنائنا آل="أ". Injured on the first pages.

Copied A.H. 933 = A.D. 1526, 1527.

9. Ff. 78a-90b, bottom-lines:
   A short didactical mathnawi in Persian, with a prose-preface, beginning: ﷺ لحمد الله ﷺ لبيسم لغزّات السّرارات، the simplest of the tanzimât-al-sara'în.

10. Ff. 93b-99b, bottom-lines:
   Arabic prayers and invocations.

11. Ff. 100b-130b, bottom-lines:
   A mystical treatise on love (الخصر درمحّعت وعشق), beginning: ﷺ لحمد لله ﷺ إبراهيم ﷺ أبو سعود أبو لؤلؤة مولى حكما من مقالات شيخ (الفرزاني), and beginning: ﷺ إبراهيم ﷺ أبو سعود أبو لؤلؤة وردن كأي خواجة طريفة شيخ (الفرزاني) ﷺ لثسر غزّة ﷺ رواح نوعى الزعّزعين ﷺ.

12. Ff. 1b-30b, centre-column (left side on the front-page of each leaf, right side on the back-page):
   A treatise on the forty stations of the mystical road and other Sufic topics, based on words and sayings of the great Shaikh Abû Sa’îd bin Abû-alkhair, who died A.H. 440 = A.D. 1049 (see the end: ﷺ إبراهيم ﷺ أبو سعود أبو لؤلؤة وردن كأي خواجة طريفة شيخ (الفرزاني) ﷺ لثسر غزّة ﷺ رواح نوعى الزعّزعين ﷺ.

13. Ff. 30b-36b, centre-column (left side on the front-pages, right on the back-pages):
   Arabic sentences in form of ki’as (two baits each), ascribed to Imam Shâﬁ’î almuhtâlî (died A.H. 204 = A.D. 820).

14. Ff. 36b-63b, centre-column (left side on front-pages, right on back-pages):
   A tract on the Sûras of the Qur’an, the reward granted to Muslims for reading them, and similar matters, in Persian.

15. Ff. 78a-82a, middle-column of the center:
   A short fragment of the same Persian treatise of Avicenna on Muhammad’s ascension (في المعراج على ﷺ, مذهب أكبر من صنود الشيخ الرئيسي حجة لقيا على النبي ﷺ علی ﷺ ﷺ عبد الله ﷺ ابن سينا البخاري ...), as in No. 1422, iv. This copy breaks off already in the first fâsl.

16. Ff. 30b-36b, centre-column (left side on the front-pages, right on the back-pages):
   A tract on the Sûras of the Qur’an, the reward granted to Muslims for reading them, and similar matters, in Persian.

17. Ff. 78a-82a, middle-column of the centre:
   A short fragment of the same Persian treatise of Avicenna on Muhammad’s ascension (في المعراج على ﷺ, مذهب أكبر من صنود الشيخ الرئيسي حجة لقيا على النبي ﷺ علی ﷺ ﷺ عبد الله ﷺ ابن سينا البخاري ...), as in No. 1422, iv. This copy breaks off already in the first fâsl.
16. Ff. 10b-37a, centre-column (right side on front-pages, left on back-pages):

A mystical tract on God and superlunar matters, beginning: فَجَعَلَ نَفْسَهُ بِكُلِّ لِيْلٍ حَرُوفًا فَتَجَّلَّى

1140, A centre-column mukaddimah, beginning.

11. Each front-page, containing a centre-column.

17. Ff. 43b-62b, centre-column (right side on front-pages, left on back-pages):

Fragment of a mystical mathnawi on the soul, the chapters of which, as far as we can make them out, are as follows:

18. Ff. 75b-92b, centre-column (right side on front-pages, left on back-pages):

Fragment of a tract on talismans.

19. Ff. 78b-92b, centre-column (left side on front-pages, right on back-pages):

The breviary of Sayyid Aḥad-al-dīn, etc. (words Sultan, rest illegible...).

20. Ff. 93a-96b, centre-column (right side on front-pages, left on back-pages):

A treatise, beginning: جَعَلَ الْمَسْتَانِبَ سَيْدَيْنَا أَوَّلَ الْمَسْتَانِبَاتِ.

21. Ff. 93b-95b, centre-column (left side on front-pages, right on back-pages):

Short fragment of a mathnawi in Persian, beginning:

22. Ff. 123b-129a, centre-column (right side on front-pages, left on back-pages):

An Arabic treatise by Kushairi (died a.H. 465 = A.D. 1072, 1073), entitled: كَبْرٌ مَنْطَفٌ لِلْطَّارِدِ مِنْهُ<br>

The last three pages of the same column (ff. 129b-130a) contain a verse and the beginning of a

23. Ff. 96b-103b, centre-column (left side on front-pages, right on back-pages):

An Arabic tract: الطبيعة الإنسانية (Hippocrates' decisions).

24. Ff. 104b-130b, centre-column (left side on front-pages, right on back-pages):

A tract on alchemy, the elixir of life, and similar occult sciences, beginning: Bāb اندیشاد علم کیمیا

1905

Miscellanies.

This MS. contains various fragments and two complete treatises, viz.:

1. A few Turkish lines, on fol. 10, headed: أَکْرِمْ کَمَا حِكْمَةٌ تُؤْلَى مَوْجِبَةٌ مِنْ اَلْسَلامِ هَلْقَتٌ بِبِنَانِدْهُ:

2. The first three pages of an Arabic treatise, the title and beginning, by Maulānā Husām-al-dīn ʻAlī of Badaghi (Badaghis), on ff. 1b-3b, l.l. 17.

3. A few historical reports in Persian, on ff. 3a and 3b, each headed: خِرَم

4. The Persian treatise on oaths, entitled: الْعَمَنَمَة،

5. A few lines from another treatise by ʻAlī alghazālī, styled: الْمُسَلَّمَة،

6. Khalīl bīn ʻIbrāhīm's treatise on peculiar arithmetical calculations, dedicated to Sultan Muhammad II bin Murād bīn Muḥammad-khwān (reigned a.H. 855-886 = A.D. 1451-1481), and beginning: شَكَرُ وَسِبْعَاءٌ

The author's name appears on fol. 18a, l. 10. It is divided into a maḥkāmah, ten fasās, and a khātimah.

The title of the work is, according to Rieu ii. p. 449 (comp. also H. Khalfā vi. p. 29):

The maḥkāmah deals with preliminary questions and begins on fol. 19b; the ten fasās are:

1. در مسح، on fol. 27b.

2. در مسح، on fol. 32b.

3. در مسح امداد و اقسام آن، on fol. 34b.

4. در مسح اقسام موزونات، on fol. 36a.

5. در مسح، on fol. 39b.
VARIA.

1906

Miscellaneous.

A kind of Persian almanack, containing different pieces in prose and verse, without any value; it begins with a sort of a frontispiece, on fol. 1b; then follows a piece (prepared, as the preface pretends, by the wazir Buzurjmihr for Hārūn-al-Rashīd), on fol. 7b; a series of short tales, anecdotes, and bits of poetry, on fol. 11b sq.; and a series of poems, on fol. 30b, partly in prose, partly in verse.

A second part, introduced by a new frontispiece, contains 100 advices (bād), given by the wise Lukmān to his son, on fol. 37b; see No. 1241, 44 in this Catalogue; a description of Hindūstān by Mirzā Ashraf of Kāshgār in form of a letter to his friends, on fol. 43b; the same piece by Mirzā Tahir Naṣrābādī, on fol. 48b, which is found in Fraser 206, fol. 172a; see No. 1623, 6 in this Cat.; two other tracts on similar subjects, viz. 

1. Li ta'awūs, a tract by Bāghtābī, on fol. 56b, and a piece from the same author, on fol. 58b. At the end some ru'ka'āt.

A third part, also introduced by a new frontispiece, begins on fol. 65b, and contains short historical accounts of Ṭāhir and his successors in the Moghul empire, some miscellaneous in prose and verse on various matters, on fol. 90b, and some extracts from the 

jāmī'a al-matkins (perhaps identical with the 

jumma al-matkins); see above, Nos. 1869-1871), on fol. 112b.

Ff. 126, ll. 11; Nastālīk; small illuminated frontispieces, on ff. 1b, 37b, and 65b, every page surrounded with a gilt stripe; size, 6½ in. by 4½ in. [Fraser 188 A.]

1907

Varia.

The first portion on ff. 74-174 contains a tract on marriage (ḥiṣba), on fol. 74b; admonitions for Khwājah Nizám-almulk Tāsī, by Khwājah Aḥmad Ansārī (who died A.H. 481 = A.D. 1088), on fol. 76b; letters and documents, on ff. 79b and 91b; and fragments of ethical, historical, and biographical works, on ff. 118a and 170a, etc. The second portion on ff. 176-

304 is quite a worthless scribbling, containing bits of an Arabic-Persian dictionary, short fragments and scattered pieces in prose and verse, etc. The only part of interest is ff. 200b-208b, containing two mathnawīs (not found anywhere else), viz.: 1. Kātan fawā'īd, on fol. 200b; 2. Jelūs afroz, on fol. 205b. Beginning of the first:

Bay azar-rā mukh bud ke makan
Bud akhlaq karan ma organisations

The second is defective at the end.

The author of this poetry is simply styled: Ḥusnāt al-bayān. Perhaps 'Urfī is the author, since there follows immediately a poetical piece by him on fol. 409b. This portion has also a date, viz. A.H. 1030 = A.D. 1620, 1621.

Ff. 74-304; written by many different hands; size, 7½ in. by 4½ in. [Seld. Superius 9.]

1908

Catalogue (قهرکیا چند قهرکیا چند صاحب).

A catalogue or rather a longer list of MSS., preserved in the library of Aḩdāt Sāḥib, that is, according to Beale's Oriental Biographical Dictionary, p. 22: Prince Tālib-ud-Din Akhtar, the brother of the emperor Muḥammad-shah and author of a poem: Naḥmā, written completed A.H. 1139 = A.D. 1726, 1727), written by Shaikh Sharaf-ud-Dīn and dated the 27th of Shawwal, A.H. 1211 = A.D. 1797, April 25. This catalogue comprises 1113 numbers and is divided into the following parts:

1. Kurān, with commentaries and collections of traditions (Nos. 1-127), on fol. 1b.

2. History, biography, ethics, tales, etc. (Nos. 128-366), on fol. 10a.

3. Breviaries, books of prayers and invocations, and other works on similar matters (Nos. 367-484), on fol. 25a.

4. Geomancy, astronomy, astrology, arithmetic, etc. (Nos. 485-518), on fol. 34b.

5. Sāhām (Nos. 519-749), on fol. 38a.


7. Arabic, Persian, and Turkish lexicography (Nos. 984-1005), on fol. 79a.

8. Medicine and veterinary art (Nos. 1006-1134), on fol. 80a.


10. Riddles, enigmatical, etc. (Nos. 1315-1321), on fol. 99a.

11. Epistolography and refined prose-composition (Nos. 1322-1357), on fol. 100a.

12. Hindūstānī works in prose and verse (Nos. 1358-1381), on fol. 102a.


Ff. 166, ll. 11; large and distinct Nastālīk; worm-eaten throughout; size, 8½ in. by 5½ in. [Ouseley Add. 16.]
1909
A paper roll, written in Persian (Shikasta). Size, 20 feet by 6 inches. It contains the accredited copy of a judicial decree, passed in one of the law-courts of Calcutta, in the case of one Mirzá Muḥammad Šādik Khan of Mureshidābād v. Ḥāji Muḥammad Mahdī. It is dated the 26th of August, A. D. 1785. The reverse page contains two documents relating to the same case.

In several places occurs a seal with the name Sayyid Ḥasan Khan 'Ali Khādīm-ālsāhar:

سید حسن خان علي
خادم الشرع
15

[Ouseley 412.]

1910
A paper roll, written in Persian (Shikasta). Size, 32 feet, 9 inches by 8 inches. It contains the minutes of a lawsuit, dated the 24th of September, A. D. 1785.

Title: دَر جُواپ دعَوَی نامَهَ نْوَّاصِاح مَوْطَنْ المَلِک

Mubarak the dolll سِد مِبارک علیخان بهادر خیام جِنَگ نوشته بمحر و عضیفی مرز یز بمل دارع، تازی مل

A certain copy of documents, written in Persian, shows its figure in connection with other letters. Several leaves seem to be wanting.

On the reverse side are found several documents in Persian and Bangāli, relating to the same case.

In several places occurs a seal with this inscription:

بانک حسین 1199

[Ouseley 411.]

1911
A double copy of 'Orders of Council respecting the native (Indian) Courts of Judicature' (احکام کَونسل) در باب عدلیت, in Persian, containing thirty-seven orders or ordinances. The first begins:

آزال آباد در باب عدلیت حکومت در خیام مقر اثر کردی بهکی از ابتدای عدلیت مفتی برای انگلیف مالکی که

Both copies seem to have been written by the same hand in Nastaʿlīk; the first comprises ff. 7, ll. 17–18; size, 13 in. by 8½ in.; the second, ff. 7, ll. 16–17; size, 12 in. by 7½ in.

[Ms. Pers. c. 3.]

1912
Collection of letters and documents, mostly in Persian, one in Bangāli (?), and one in Arabic.

Fol. 16 is the copy of a letter of the emperor Shāh ʿAlam. On fol. 24b, kasbād by Cākānātha (چکاناثها) with the takhallus Ḥakir, beginning:

كلم بکرد از زمان - گ‌ن مدر آن عالی مکان

It is entitled تصدیق؛ در مدریت, and composed for Colonel William Franklin.

Another kasbād by the same poet, on fol. 18a, beginning:

دوش ازکسل و ماندگانی سفر
چون فنادیم در سر بستر

Ff. 25.

[Ouseley 408.]

1913
Twenty-eight pieces. Letters, written by different persons, in Persian, with the exception of piece 27, which is composed in Hindūstānī. On the first page six seals.

[Ouseley 407.]

1914
Ff. 12, with ornamented margins.
 Models for writing the Arabic characters. Each leaf is devoted to one letter according to the order of the alphabet, showing its figure in connection with other letters. Several leaves seem to be wanting.

They are written by Muhammad 'Ali, A. H. 1180 = A. D. 1775, 1776, according to a note on the first leaf:

محمّد علي

[Ouseley 405.]

VIII. Compositions of Europeans.

1915
An English-Persian vocabulary, written by Robert Hughes, English merchant in the kingdom of India in the city of Ajmīr, A. H. 1206 = A. D. 1617. Fol. 1a shows a coat of arms, ff. 2–4 are blank; on fol. 5a two miniatures, one representing a lady, and between both, in Persian language and Persian characters, a statement about the origin of this vocabulary and the date of the copy. On fol. 5b a certain Tūmānān of Armenia (تومانیان ارمنی) tells us that he compiled and gathered the materials of this work for Mr. R. Hughes, in Ajmīr, in the same year of the Hijrah, 1206, in the reign of Jahāngīr, Akbar's son; on fol. 6a the same Persian statement by R. Hughes follows in Roman characters; at the bottom of the page the sketch of a female figure; on fol. 7a the same statement by R. Hughes in English; ff. 8–11 blank; on fol. 12a the Lord's Prayer in English, in Persian with Roman characters, and in Persian with Persian characters; on fol. 13a the name of R. Hughes again, and the coloured sketch of a horse; ff. 14–18 blank; on ff. 19–21b a short outline of Persian grammar, beginning with the alphabet; fol. 22 left blank; on fol. 23a the vocabulary begins at last, arranged in the following manner: each page is divided into three columns; the first, on the left side, shows the form of an English dictionary in the order of the English alphabet; the second column gives the corresponding Persian words in Roman characters, and the third the
same in Persian characters. The first word is 'abase or cast down,' Persian خیز از ورد; the middle column gives wrongly 'fernandezadun' instead of 'fernandezarvan.'

Ff. 80, 3 coll., with a great variety in the number of lines; size, 9½ in. by 7 in. [BODL. Or. 492.]

1916

First sketch or 'brouillon' of a Persian-English dictionary, compiled by G. Bedwell, and given to Archbishop Laud, A. D. 1633. It fills 520 leaves (size, 13½ in. by 8½ in.), each page containing two columns and each column comprising 5-10 words. It is arranged alphabetically, according to the first and second letters of the words. The greater part of the Persian words being left without an English explanation. Only a limited number filled in. [LAUD OR. 151.]

1917

The autograph of J. Golius Persian-Latin dictionary, afterwards transfused into Edm. Castell's famous lexicon. Golius finished it the 11th of July, 1643. The first thirty pages are interleaved, and many small additions are affixed to the leaves now and then. The original pagination shows 374 leaves, but by a mere mistake in numbering, as no lacuna is to be found anywhere; see the following two notes on the last page:


Ff. 372, 2 coll.; size, 12½ in. by 8½ in. [MARSH 213.]

1918

A rich collection of letters, chiefly relating to Castell's (or rather Golius') Persian lexicon.

Contents:

1. Letter of Edm. Castell to J. Golius (Prof. in Leyden), dated the last of January, 1662, London, in Latin.

2. The same to the same, London, 14th of February, 1662, in Latin.


4. The same to the same, 6 Id. September, 1662, Charterhouse Yard, London, in Latin.

5. The same to the same, November 28, 1662, in Latin.


7. The same to the same, Dordrecht, March 5, st. nov. (new style), 1662, in Latin.

8. The same to the same, Dordrecht, July 6, 1662, in Latin.

9. The same to the same, Dordrecht, August 10, 1662, in Latin.

10. The same to the same, Dordrecht, October 11, 1662, in Latin.

11. The same to the same, Dordrecht, December 4 or 14, 1662, in Latin.

12. The same to the same, Dordrecht, January 19 or 29, 1663, in Latin.

13. The same to the same, Dordrecht, February 2 or 12, 1663, in Latin.

14. The same to the same, Dordrecht, July 3 or 13, 1663, in Latin.

15. The same to the same, Dordrecht, August 27, 1663, in Latin.


17. The same to the same, Dordrecht, April 5, 1662, in Dutch.

18. The same to the same, Dordrecht, June 1, 1662, in Dutch.


20. The same to the same, Dordrecht, October 21, 1662, in Dutch.

21. The same to the same, Dordrecht, November 30, 1662, in Dutch.


25. Letter to Golius in Latin. Signature and date illegible.

26. Another anonymous letter to Golius, in Latin.

27. Another in Dutch.


The remaining leaves are filled with bits of Oriental writing, the fragment of a Latin translation of Jami's Yûsuf and Zalikha, etc., and twenty-two pages of contributions to Persian lexicography, written by different hands (mostly by Marshall).

[MARSH 714.]

1919

A nearly complete Italian-Oriental dictionary, compiled in European manner by a European hand. It comprises 185 leaves (size about 12 in. by 8 in.), every page of which has about thirty to thirty-two lines in
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four columns. The first column on the left side contains the Italian words in alphabetical order, the three other columns the equivalents in Arabic (column 2), Turkish (column 3), and Persian (column 4). Here and there a leaf is missing, and very unfortunately many pages are severely injured at the bottom, pieces of paper being torn away, etc.

[FRASER 23.]

1920

English-Persian dialogues.

Two series of Persian-English or English-Persian dialogues, on ff. 1r–13b and 15a–46b. Both are apparently identical, but the older and larger one is the second, beginning on fol. 13a; from that the first appears to have been copied, but in an incomplete manner; namely, ff. 15–20 are identical with ff. 1–6; ff. 21 and 22 with ff. 12 and 13; ff. 23 and 24 with ff. 9 and 8; ff. 28 and 29 with ff. 10 and 11; and fol. 30 with fol. 7. Ff. 25–27 and 31–40 have no equivalent in the first series. Both are arranged in three columns, the first of which, on the right side, contains the Persian phrase in Persian characters, the second or middle one the same in Roman characters, and the third or last one (on the left) the corresponding English sentence.

Beginning of both series:

1. میسکوئت این سخن

The Persian text—in the larger, second series at least—seems to have been written by an eastern hand.

Ff. 40, 3 coll. in each page; two different European hands; size, 9½ in. by 6½ in.

[GREAVES 41 (olim 44).]

1921

The first (entirely worthless) sketch of a Persian-Latin dictionary, made in pencil by T. Hunt. There are altogether thirty-six leaves more or less filled; the whole of the rest of many hundred leaves being left blank. Two columns in each page.

Size, 13½ in. by 7½ in.

[BOUL. OR. 314.]

1922

A short Persian-Latin grammar, beginning with the nine exclusively Arabic and the four exclusively Persian letters of the alphabet, together with an appendix, on ff. 20b–23a, containing small bits of Ethiopic grammar and Ethiopic reading-lessons, with an interlinear Latin and—on the first page—also an interlinear Persian paraphrase. Copied probably by Bodley himself.

Ff. 23; European handwriting; size, 7½ in. by 4½ in.

[BOUL. OR. 219.]

1923

One of Mr. Fraser’s commonplace books, in which he collected various documents, containing a great number of leaves, only twenty-five of which are covered with writing (Shikasta, size, 8½ in. by 5½ in.), the rest being left blank. It comprises a series of notes and letters, especially about Indian trade, the

emperor ‘Alamgir’s last will (توبة نامه عجمی الالیدین), on fol. 13a (‘Alamgir died, according to the inscription of this will, the 27th of Dhul-qi‘dah, a.h. 1118 = A.D. 1707, March 2); a firmán given by the emperor Muhammad Farrukhsiyar to English merchants, in which they are exempted from all taxes in Indian ports, on fol. 23a; and Persian translations of the ‘oratio dominica,’ the ‘Symbolum Apostolicum,’ and the ‘Decalogue,’ on fol. 25.

[FRASER 118.]

1924

Adversaria.

Paralipomena Historiae Saracenicae, etc., a hand-book or diary, containing various extracts from Persian authors with Latin paraphrases and notes, in European handwriting, compiled, no doubt, by Bodley himself.

[BOUL. OR. 377.]

1925

Adversaria.

Another diary of the same kind by the same, beginning on fol. 1a with ‘Excerpta historica, ad nuptias, partim aliorum spectantia.’ There are altogether fifteen leaves (with many blanks between them) more or less filled with notes, relating to Arabic and Persian matters.

[BOUL. OR. 378.]

1926

Sixty-four pieces.

A collection of letters, being the private correspondence of Mr. Andrews, an English gentleman, during a long residence in India; so according to a note on the first page. On piece 9 occurs the seal of Shah ‘Alam.

[OUSELEY 409.]

1927


2. Ff. 22–49. A collection of scraps, being mostly Persian letters and pieces of Persian poetry, but also compositions in Arabic, Hindustani, Telugu (?), Bangali. On fol. 38, a list of the names of Rajahs who were passed in Province of Terperah.


[OUSELEY 406.]

1928

Letters, pasted on thirty-seven leaves, collected into one volume. The first leaf contains a small collection of seals; the greater part is occupied by private letters in Persia; on fol. 5 copy of a letter of the emperor Shah ‘Alam; towards the end a great number of small scraps filled with Persian writing; two Turkish letters on fol. 28; several small pieces in the handwriting of Sir W. Ouseley.

[OUSELEY 408.]
1929

A similar collection of sixty-six pieces, containing short letters in Persian, other leaves filled with poetical quotations in Persian (among them several odes of Hāfīz); some pieces seem to have formed part of larger manuscripts. Piece 60 contains the Lord's Prayer in Hindustāni and transliteration into Latin characters; other leaves with incantations and charms.

[Ouseley 157.]

1930

Ff. 1–19. A small collection of letters in Persian, in different handwriting. The first leaf contains several seals.

[Ouseley 239.]

1931

1. Ff. 1–7. The Persian alphabet, explanation of the orthographic signs (Maddah, Jazm, the vowels, etc.), exercise in writing Persian (a ghazal by Hāfīz), a few Persian words explained in English.

2. Ff. 9–20. Paradigms of Hindustāni and Persian verbs, specimens of Hindustāni writing (three gits or hymns), a few lines of Hindustāni transcribed into English.


5. Ff. 52–66. Extracts from the Mahābhārata in Sanskrit and Hindustāni.

6. Ff. 64–71. Copy of a few pages of Arabic text, transcribed and translated into English.

[Ouseley 399.]

1932

1. Ff. 1–15. Collection of sixty fantastic alphabets. On fol. 1b we read: 'Copied by me from an original MS. in the collection of Lord Teignmouth, in all sixty alphabets. W. O.' On fol. 16 a cuneiform alphabet.

2. Ff. 16–34. Persian and Hindustāni exercises, probably from the pen of Sir William Ouseley.

[Ouseley 160.]

1933


2. Ff. 26–43. Phrases and, towards the end, a few letters and documents in Persian, with an English translation.

[Ouseley 398.]

1934

1. Ff. 1–6. Paradigms of auxiliary verbs in Hindustāni, Bangāli, Persian, and English.

2. Ff. 7–16. Alphabetical 'list of Hindustāni words that have some resemblance in sound, but differ in orthography.'

3. Table of the Devanāgari alphabet, with its equivalents in the Mugh, Tibetan, Bangāli, Māhājena, and Persian characters. Ff. 1–7.

List of compound letters in Devanāgari and Bangāli. Ff. 8–29.

Copied by a European hand on European paper.

[D. ZOROASTRIAN LITERATURE IN OLD BACTRIAN (OTHERWISE STYLED ZAND), PAHLAVI, PĀRŚI OR PĀZAND, AND PERSIAN.]

1935

Vandīdād-sāda (ونداد ساده)

A copy of the Vandīdād-sāda (being an arrangement of the chapters of Vandīdād, Yaṣa, and Vipers for liturgical use), in old Bactrian, or, as they are commonly called, Zand characters; see the edition of E. Burnouf, Paris, 1829–1843, and of H. Brockhaus, Leipzig, 1850.

This copy was made in the year 1550 of the Yazdajird era (A.D. 1681), see the colophon quoted in Spiegel, Die traditionelle Literatur der Parsen, Wien, 1860, p. 10; Westergaard, Zendavesta, vol. i, preface, p. 7, note 2. It belongs to the second class of Vandīdād MSS., Anquetil, tom. i, part ii, page iii. The title given to this book on the back of the MS. is: 'Leges sacrae ritus et liturgia Zoroasiri;' the original title, as appearing in the colophon: 'Jat-div dād;' see also Rieu i. p. 537.

It was presented to the Bodleian Library in 1718, by Mr. George Bowcher, a merchant in Sūrat, and brought from India by Richard Cobbe, 1723.

Ff. 355, ii. 15; size, 10½ in. by 8½ in. [Bodl. Or. 321.]

1936

Another copy of the Vandīdād-sāda.

According to the colophons on ff. 200 and 201, this MS. is copied by Mūbad Bhikhā bin Dastūr Rustam bin Dastūr Bahrām, the son of Dastūr Khurshid bin Dastūran Dastūr Hōshang Āsū Sānjānān, for Mūbad Mānakī, in the year 1585 of the Yazdajird era, i.e. A.D. 1737, in Nausāri, district of Sūrat in Gujarāt. There are two colophons, the first of which, on fol. 200v, runs thus:

نامش کهار من نظام شد کتاب درنیست، برزیروش راست

همه آدبههست امضاشن دان اور بک هزار صد و همن از شامه میذگرد شهیار ساسان خامه کتاب، کل، لفون، من

ببندد، دین به مادیدیان موبد به یکا بن دستور نست

بن دستور نیلس بن دستور دستور خورشید دستور نیلس،

عموم آنت ورهم صاحب ساکن قصبة نوساری سردار سوری

4 B
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1940

Ram Yasht.
The Bactrian text of the Ram Yasht, transliterated into Arabic characters. It is divided into eleven Kardas. See Westergaard, Zendavesta, pp. 259-266. This copy is imperfect at the end; it ends with ver. 57.

Not dated.

Ff. 34-42; Nasta’lik; seems to be written by the same hand as the preceding MS. [Ouseley 283.]

1941

1. Khurūdī Yasht, transcribed into Arabic characters, introduced by a prayer in Farsi, which is peculiar to copies of the Khurūdī Yasht, written in Irān.

Beginning: مس ووه فيزوكر باد مينيو خرداد وتشتر باد فرشورة خشنورد مردا اشم وي، من

On ff. 176a-179b. See Westergaard, Zendavesta, p. 155 sq.

2. The beginning of a prayer in Farsi, called ‘the Lord’s name,’ on fol. 179b. Another fragment of the same (likewise the beginning), on ff. 157a-158b. Comp. Ed. Sachau, Neue Beiträge zur Kenntniss der Zoroastrischen Litteratur, p. 11, and p. 27, note 1.

3. A Patet (formula of confession), similar to, and in places identical with that one published by Spiegel in his ‘Grammatik der Fārsisprache,’ Leipzig, 1851, pp. 156-160. At the beginning imperfect: هرود هرود


On fol. 197a follows a fragment (end) of another prayer in Farsi, called ‘Oramaz’s prayer.’


On fol. 213b we read: ننام بیله کسی کردن میربدن دستور هشتی, ‘written by Mihribān, the son of Dastūr Ardashīr.’

On the first page (fol. 176a), ‘Wm. Ouseley—Shīrīz—1811, May 9.’ There are leaves missing after ff. 179, 184, 190, 196, 197, 198, 204, 205, 206, and 211.

Ff. 176-213, ll. 10; Nasta’lik, size, 7½ in. by 4 in. [Ouseley 110.]

1942

1. Ff. 1-3a. Persian paraphrase and commentary to the prayer Ashem vohū, see the same in Rieu i. p. 52b, and iii. p. 1067a.

2. Ff. 2a-5b, l. 3. Persian paraphrase to Khuršēd-Nyāyish, vv. 1-5. See Westergaard, Zendavesta, p. 313.
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1943

1. Collection of prayers:

(a) Fol. 1b. 7. Collection of prayers Yathâ ahû vairýô; see the same in Sasan, pp. 52b and 53a.

(b) Fol. 6 (bound in the wrong place). Yathâ ahû vairýô; the introductory and concluding prayers are in Parsi, the chief prayer in Bactrian, viz. Yaça 13, 25-29; the whole in Arabic characters.

The following pieces are all in Bactrian and Bactrian characters:

(c) Fol. 2a. Ashem vohû (see the preceding copy, No. 1).

(d) Fol. 2b. Yathâ ahû vairýô (see the preceding copy, No. 4).

(e) Fol. 3a. Yaça 5.

(f) Fol. 3b. Yaça 35, vv. 4-6, 13-16, and a third piece, which in this form we cannot identify with any passage in the Bactrian texts.

(g) Prayers to the five day-times: Hávan, on fol. 4a. See Westergaard, Zendavesta, p. 325, ver. 1.

Rapithwin, on fol. 5a, ib., p. 326, ver. 1.

Auzrun, on fol. 5b, ib., p. 327, ver. 1.

Awtisârthâm, on fol. 7a, ib., p. 328, ver. 1.

Ushâlin, on fol. 7b, ib., p. 330, ver. 1.

2. Ff. 8-10. Persian treatise, called 'Ismân (Agam) for Yâya.-Just as is the Persian original, so, on certain customs connected with the festival Navroz in old Sásonian times, and their signification. Beginning: Môluk bâbâ kálâ Shâr âghâ; this is not found in the edition, where it would have to be inserted between the words and


Ashem vohû, on fol. 11; Yathâ ahû vairýô, on fol. 12, see above, on fol. 2); prayers for the five Gâhs, on fol. 13; and some minor extracts of the Bactrian texts, on fol. 14b; astu astu astu vâ mokhâm hâmâm. The prayer against the evil influence of sneezing; prayer in Pâzûnd with a Persian paraphrase, on fol. 17 and 18; expositions about the birds Amôsh and Camôsh. See F. Spiegel, Grammatik der Parsisprache, p. 172. Imperfect at the end.

On the first page is prefixed a diagram, showing the influence of the planets on the different days of the week.

Not dated, but the handwriting is identical with that of No. 1953 below, which was copied A. H. 1225 = A. D. 1810.

Ff. 1-17, ll. 12; cursive Nastâlik; size, 7 in. by 4½ in.

Ouseley 120.

Bundehesh.

Pahlavi text of the Bundehesh. This Zoroastrian cosmogony has been edited and translated into German.
1947

Zartusht-nāma (ترجمت نامه).
A mythical history of Zoroaster in Persian verse (metre mutakārīb). It was composed by Zartusht-i-Bahrām bin Pazhutī, in the year of the Yazdājerd era 647=A.D. 1277-1278, according to his own statement in the colophon of that MS., from which E. B. Eastwick translated it. This translation is published in 'The Parsi Religion unfolded,' by J. Wilson, Bombay, 1843, pp. 477-522; comp. also Anquetil’s Vie de Zoroastre, Zend-Avesta, part ii. pp. 1-70, and the 'Mu‘jizāt-i-Zartushtī' in Gujarātī, Bombay, 1849.

Beginning:

خسرو پسر هزار خاندان جهان - بازخوانی از آتشک آتش

An account of this work is given by J. Wilson, i.e., p. 417 sq.; by F. Spiegel, 'Die traditionelle Literatur der Parsen,' Wien, 1866, p. 181; and in lieu i. p. 46 sq.

The last verse

که با دانش دیس مرا کرد گفت

corresponds to 'The Parsi Religion,' p. 521, l. 25, in Eastwick’s translation.

Not dated. This MS., however, is due to the same hand as No. 1951 below, which was copied for Sir W. Ouseley, probably in 1811.

Ff. 33, ll. 13; Shikasta; size, 8½ in. by 7 in. [Ouseley 40.]

1948

A defective copy of the same.

Bully copied by a European hand; a date—Nov. 30, 1800—appears at the top of fol. 1. Imperfect at the end. The last verse

خویج روزورآن دانش آناه کشت

که کاری سخن را هوا خواهد کشت

corresponds to the preceding copy, fol. 20a, l. 8.

Ff. 55, ll. 14-18; only the reverse of each folio filled with text; size, 11 in. by 8½ in. [Ouseley 397.]

1949

Zartusht-nāma in prose.

The same Zartusht-nāma in a Persian prose-paraphrase. The first fifty-eight baits of the original are given both in the poetical form and in prose; but from there down to the end only the prose-version is found.

Beginning the same as in No. 1947. The two initial baits are thus paraphrased: این سخن را پنجم جهان شروع می‌کند در ظاهر و باطین بغير از نام او

همچنین نام و کمال نی نشود و کیست را استواری نکرده آن

Not dated. The colophon runs simply thus:

تا مام شکاف زیتون نامه

Ff. 66, ll. 13; Nasta’lik; size, 8½ in. by 4½ in. [Fraser 259.]

1950

Ardaī Virāfnāma in prose (ترجمت نامه اردوان ویراف).
An anonymous prose-version of the Ardaī Virāf-nāmak

Another copy of the same.

According to the colophon on fol. 173b this copy was made by Heribad Mihrmāh, son of Dastūr Bahrām (همرهد مهرم دستور بهرام), in Nausāri in Gujarātī, in the year of the Yazdājerd era 1091=A.D. 1722.

Ff. 116-175, ll. 16; cursive Nasta’lik; size, 7½ in. by 4½ in. [Ouseley 110.]

1945

Sad dar (صد در).

The same poetical version of the 'book of hundred chapters' (کتاب در نظم) which is described in Rieu i. pp. 48 and 49, made by Īrānshāh bin Malikshāh at the request of Dastūr Shahrīyār bin Dastūr Ardashir bin Bahrmshāh, see ff. 4b, 1. 13 sq., and 5b, last line sq., in the year of the Yazdājerd era 864 (A. D. 1449) = A. H. 900; see the last verse of the book:

که با دانش دیس مرا کرد گفت

It was the 14th of Muharram when this book was in the word of Muharram when this book was.

Beginning:

بنام خداوند ذات وسائط - خداوند بهمن - خداوند حضرت


No date.

Ff. 1-75, ll. 13; Nasta’lik; size, 9½ in. by 5½. [Ouseley 56.]

1946

Another copy of the same.

According to the colophon on fol. 173b this copy was made by Heribad Mihrmāh, son of Dastūr Bahrām (همرهد مهرم دستور بهرام), in Nausāri in Gujarātī, in the year of the Yazdājerd era 1091=A.D. 1722.

Ff. 116-175, ll. 16; cursive Nasta’lik; size, 7½ in. by 4½ in. [Ouseley 110.]

by F. Justi, Leipzig, 1868; he gives a description of this MS. in the preface, p. xiii sq. It is preceded by the preface, and five introductory verses, both in Persian. An older edition of the Bundehesh by Westergaard, Copenhagen, 1851. The first chapter in text and German translation by Spiegel, Zeitschrift der D. M. Ges. xi. p. 98 sq.

The arrangement of the single chapters is entirely different from that of the oldest copy (in Copenhagen), which has been followed by both editors, Westergaard and Justi. Compared with the editions, the arrangement is this: chh. xvi-xxiii, i-vii, xii-xiv, xxiv-xxvii, xxxi, vii (latter part) -ix, xii (only the title).

In this copy there are missing the last portion of chh. xxvii, xxviii, xxix, xxx, and the latter half of chh. xxxi-xxxiv.

On fol. 65 we find the Pārsi translations of (1) a portion of ch. 5 = fol. 37b, l. 13 sq. (ed. of Justi, pp. 17, l. 5-18, l. 4), on fol. 65a; (2) and of ch. 25 = fol. 48b, l. 16 sq. (ed. of Justi, pp. 17, l. 6-7, l. 2), on fol. 65a.

A small fragment of the Bundehosh is noticed in Rieu i. p. 51b.

On ff. 52b-56b there are twelve Riwāyat (short rules and sentences) in Pahlavi.

The MS. is not dated. Handwriting clear and distinct.

Ff. 12-56 and fol. 65, ll. 19; size, 7½ in. by 6 in. [Ouseley 121.]
in Persian, quite identical with that of MS. 28 in Dr. Haug's collection; see Martin Haug, 'The Book of Arda Viraf,' Pahlavi text prepared by Dastur Hosangji Jamasiji, Asa, Bombay and London, 1872, Introductory Essays, pp. xvi-xx. This version is probably the same, which Dastûr Zartushšt-i-Bahrâm bin Pazhdû closely followed in his paraphrase in Persian verse, made immediately after the completion of the Zartushšt-nâma in the year 647 of the Yazdajird era = A.D. 1277-1278; see Nos. 1947 and 1948 above; comp. also J. A. Pope, 'The Ardai Viraf Name,' or the revelation of Ardai Viraf,' translated from the Persian and Guzerate versions, London, 1816; F. Spiegel, 'Die traditionelle Literatur der Parsen,' pp. 120-128; Rien i. p. 47 sq.; Ed. Sachau, 'Contributions,' p. 279, etc.

Beginning:

سپاس دارم از پدره که مارا بیادرده

بادشان نیستند دو پادشاه بگذشت و بعنی کنند نود وش باشاد بگذشت و جهنده از دشمنان خالی گرد و آریمی گردیدند و دستور و موندن که در زمانه

بوئند مه مه ری بخش جهنمچیان خواند و آن

This preface corresponds literally to that in Haug's MS. 28. The copy is dated the 2nd of the old month Mordad (مرداد ماه قدیم), in the year of the Yazdajird era 896 = A.D. 1526. Another copy of the same prose-version is found in No. 850 of the India Office Library, fol. 1 sq.

Ff. 29, II. 13; Nastâ'lik; size, 8½ in. by 4½ in. [Ouseley 719]

1951

Cangranghâ'â-nâma (چنگراخواه‌نامه)


Beginning:

سپر دخت بیان یاک بردن... نگهدار زمین و جنگرد کردن

This work is likewise due to Zartushšt-i-Bahrâm bin Pazhdû, who composed the Zartushšt-nâma and the Ardai Virâf-nâma (see the preceding copies); his name appears on ff. 52a, I. 10, and 47b, I. 8.

According to the colophon on fol. 53a it was copied in the year of the Yazdajird era 1295 = A.D. 1660, by کیکه بن مهری بن لامان بن چنگرد.

But this colophon must have been transferred from an older MS., as we learn from a note of the same hand, on fol. 54b, stating that it was copied for Sir William Ouseley (سرلیم اوسیلی) in a great hurry from a bad and orderless MS. We add the principal text both of colophon and note:

فرجد بدر و نصایی

ویانشى تدرو میتوان بعده مبارک امراد سال از هزار بیست ونده از عشایرت تبرک و نعمت کتاب کتابت لر مت معدود بن حمید بن مازیستن کیکه بن مهری بن لامان دیان جانان این نه ود در دین مازیستن نوشته معدود هر که خواند دعا و آردینا آخ

LITERATURE.

1952

Shâyist-un-nâshâyist (شایست ناشایست).

An exposition of the chief doctrines and duties of the Parsi, in Persian prose.

Beginning:

این دفتر شایست و ناشایست که بر مردمان:

فرمایش باشد تا بر خواهد نبیک از بید بیدان آلی که در دین به مازیستان ازد تعالی فرموده شرط خوشی نجات می آورد نه بر نشیما نشیما نشایست.

It is identical with that work which in the Paris MS. is called Saddur Buntedeh. From this F. Spiegel (Die tradit. Lit. d. Parsen, p. 168 sq.) has given several extracts, of which that one on pp. 176-179 is found in this MS. on fol. 14b, I. 9, to fol. 147a, I. 5. See besides Spiegel, i. e., p. 182, No. 4; J. Wilson, 'The Parsi Religion,' p. 444, 445; and Rieu iii. p. 1067. A copy of the same work in the India Office Library, No. 2506, ff. 1-46, bears, like the Paris MS., the title کتاب شایست و ناشایست in account of its being subdivided into 100 chapters; but it is of course not to be confounded with the real work (see above, Nos. 1945 and 1946).

No date. Clearly written and well preserved.

Ff. 76-147, II. 13; Nastâ'lik; size, 9 in. by 5 in. [Ouseley 56]

1953

Another copy of the same.

Title: کتاب شایست و ناشایست دین کر

This MS. offers many and important variations from the preceding copy and the Paris MS., from which Spiegel took his extracts.

According to the colophon on fol. 76b, this copy was finished A.H. 1225 = A.D. 1810, on the day Dafkardin (the 23rd) of Isfandarmaz-Mah, by one جوامرد ولد خریدن چاندر (sic).

Ff. 76, II. 13; cursive Nastâ'lik; in several places both in Bactrian and Arabic characters. [Ouseley 116]

1954

Riwayâ-i-buzurg (ریواي بزرگ).

The great riwayâh, containing ordinances relating to the legal obligations and religious observances of the Zoroastrian creed, in Pârîd and Persian, with numerous quotations from the Zandavastâ and Fâzand explanations. The treatises, all of liturgical and casuistical character, begin with a discussion on creation. A complete, but not always quite correct, index of all the contents in Persian, on fol. 565 sq.

Ff. 571, written partly in Bactrian, partly in Arabic characters; size, 9½ in. by 6½ in. [Bodl. Or. 670]
1955

Riwayāt.

Various treatises in Persian on Zoroastrian doctrines, laws, and usages, in general composed of sentences or decisions of wise Daštûrs for the purpose of settling questions of practical life, for which the pure text of the Avastā is not sufficient. See Spiegel, 'Die traditionelle Literatur der Parsen,' p. 151 sq.

1. Fol. 44*; Introduction, in which the author, whose name is not given, states that he wrote this in Iran for the Behdins and their clergy in Hindūstān, of whom he mentions several.

2. Ff. 47*-47+. Minor pieces about the duration of the world, the Alburz, the Hóm-tree, Popadshâh (sic), the first men, the kishwars of the earth, etc.

3. Ff. 47b-49b. A short prayer (Patet) in Fārsi, along with a Persian paraphrase.

Beginning: 

أَرْنَشْتَى مُن كَه تَكَبُّر كَرَمُ تَرَنَشْتَى

4. Ff. 50-63. Akhḵān-i-Jāmāsp (decisions of Jāmāsp), being a conversation between him and Šāh Gushtâsp, during whose reign he is said to have been the wisest of the time. In answer to Gushṭâsp's questions, such as these: 'Who ruled in Iran before me? Who will follow me? What is the duration of the Din? etc., Jâmâsp gives that information which is current in modern Fārsi tradition. It is likewise called Jâmâsp-nâma. See J. Wilson, 'The Parsi Religion unfolded,' pp. 445, 446. An extract of this MS. is published by F. Spiegel in 'Grammatik der Parsische, Leipzig, 1851, pp. 192 and 193; comp. Avesta, die heiligen Schriften der Parsen,' Leipzig, 1852, l. p. 32 sq. See besides the same in 'Die tradit. Literatur der Parsen,' p. 132.

5. Ff. 64-75. A poem (muctakârî) about the Amshâsfards, composed by Rustam bin Sîyâwaksh, a.h. 921 = A.D. 1515. The name occurs on fol. 64b, l. 10, and fol. 75b, l. 13.

Beginning:

خَسَفَ لَكَمْ أَوْلُ بَنَاَمِ خَداً - دِرَآَزَتْ جَرَّعُ وَأَرِضَ وَسَمَا

End:

چَنَّتَ نَزَمَ كَانَرَنِ جَهَانَ كَمِ بَوَد

زَرُورُ سَیَلَائِحَ رَسْمِ بَوَد

هدَرُ جَوَّ شَدِّ نَسَمَ وَرِسْمَة

بَكَتَمْ مِنْ اِمْنِ نَزَمَ أَزْ دُلْ تُوْشَك

بَرُوْنَ كَنِّ بَدْنَ بَيْنَيْ بَارَ شَر١

زَامِساَفَرَدَانَ خَمَرَارَ شَو


On fol. 77b the following colophon:

Copied by Shaikh Muhammad Bakir, the son of Shaikh Kamâl Muhammad bin Hâjî Dâ'îd, inhabitant of Sûrat, the 27th Safar, a.h. 1153 = A.D. 1740, May 24.'

7. Ff. 79-136. A collection of riwayāt, treating of a great variety of subjects, in four parts:

(a) Ff. 79. Teaching when to say the prayer 'Yathâ abû vairiy.'

(b) Ff. 80-98.

(c) Ff. 100-125b.

(d) Ff. 125b-136.

The contents seem to be very much the same as those in Cod. xii suppl. d'Anquetil, whence Spiegel, in 'Die tradit. Literatur der Parsen.' p. 151 sq., has given extracts. One of them (l. c., p. 153, the second one) is found in this MS. on fol. 104b, l. 6 sq. This copy does not give the authorities for the single traditions.

All seven parts are written in the same handwriting and on the same paper. But who the compiler of the whole was,—whether Rustam bin Sîyâwaksh, the composer of No. 5, and whether he is identical with the writer of the introduction, No. 1,—we have no means of ascertaining.

Ff. 44-136, ll. 13; Nasta'liq; size, 9 in. by 5½ in.

[1956]

Pahlavi glossary.

The Pahlavi words are transcribed into Arabic characters, and from fol. 49b also into Bactrian letters. It is that glossary which was edited by Ouseley, Zend-Avesta, tom. iii. p. 476 sq., and added by Dr. Justi to his dictionary of Pahlavi (Leipzig, 1868), preface, pp. xxxi, xxxii; also edited by Destur Hoshammad Jamaspji Asa and M. Haug, 'An old Pahlavi-Pâzand Glossary,' London, 1870.

Not dated; modern copy.

Ff. 47-84, ll. 12; modern paper; size, 8½ in. by 7 in.

[1957]

A defective copy of the same.

The same glossary, but here the transcription is given only in Bactrian characters. By some mistake the first page is written on fol. 80b.

Imperfect at the end; the last line corresponds to the preceding copy, ff. 67a, third and fourth line, and to p. 14, l. 12 (text) in the edition of Destur Ho-hangji.

Paper and handwriting are quite modern.

Ff. 17-37, ll. 10; size, 6¾ in. by 4½ in.

[1958]

Part of a collection of Fâzand or Pârsi words, transcribed by Sir William Ouseley, along with his trans-literations and explanations in Persian and Latin characters.

Arranged alphabetically according to the first letter; it breaks off in

Ff. 124-148, II differing in number very much; size, 12½ in. by 6 in.

[1959]


This copy breaks off after p. 12, l. 4 (edit.), and before this there is wanting p. 11, l. 11, till p. 12, l. 14.

2. Ormazd Yasht, vv. 1-33, Zand text with the Pahlavi translation. Right order of the leaves: ff. 150-171, 178-182b; the same in Rieu i. p. 52b.
Not dated.
Ff. 150-184, ll. 13; size, 8½ in. by 5½ in. [Ouseley 106.]

1980
Farhang-i-riwāyat-i-dini (فرهنگ روانی دینی).
Glossary specially of Pazand or Parsi words. It would prove very useful for explaining Persian compositions of Parsi authors, who make use of many words not to be found in any of the Persian dictionaries. It was edited by Ed. Sichau, Neue Beiträge zur Kenntniss der Zoroastrischen Litteratur, in 'Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien,' März, 1871, p. 35 sq.
According to the colophon on fol. 140b it was copied by Herbad Minââdhir bin Dastâr Barzâ bin Kiwâm-aldin (پژوهشکدی روانی دینی) bin Kaïkâbâd bin Hormuzyâr, with the epithet of Sunjâna, in the year of the Yazjadîr era 1023=A.D. 1655. Another son of Kaïkâbâd bin Hormuzyâr, with the name of Bahman, is mentioned in Rieu i. p. 50 as author of the قشم تاج or history of the settlement of the Parsis in India.
Ff. 120-140, ll. 11; Nasta‘lik; size, 6½ in. by 4½ in. [Ouseley 125.]

1961
Pahlavi glossary.
The Pahlavi words are transcribed into Arabic characters and explained in Persian. The arrangement is alphabetical, according to the second and first letters; first come those words which have an 'a' as the second letter, a, b, d, etc., and within those chapters, which the author calls در, they follow according to the first letters, for instance, A'furkan, Asam, A'fard, A'fand, A'mata, etc.; then again, ba, p, ya, ya, jin, and so forth. The last word is همپ.
Beginning: در پچارم مشتمل است بر لغات زند و وISTRIBUTION.
It is the fourth chapter (در) in the خاتمه of the Farhang-i-Jahangiri, the contents of which are extracted by Vullers in his Lexicon Persico-Latinum ii, appendix, pp. 1535-1556; see the preface of the first volume, p. x. Comp. Nos. 1734-1746 in this Catalogue.
Zartusht-i-Bahrâm, the author of the Zartusht-nâma, the Ardash Virâf-nâma, and the Cangranghâca-nâma (see Nos. 1947-1951 above), is frequently quoted.
No date.
Ff. 232-251, ll. 15; Nasta‘lik; size, 9½ in. by 5½ in. [Ouseley 225.]

1962
The same glossary, but incomplete.
The last word is اردرفینا, corresponding to fol. 239b, l. 11, in the preceding copy.
It was copied, according to the note in Sanskrit on fol. 50b, in Samvat, 1833-1877.
Ff. 59-64, ll. 16; Nasta‘lik; size, 7½ in. by 6 in. [Ouseley 121.]
ADDITIONAL PERSIAN MSS.

History of Muhammad, the Khalifs, and Imams.

1963

Mu‘arrij-alhabuwvah (pertaining to Muhammad).
A very defective copy of the Mu‘arrij-alhabuwvah, see above, Nos. 128–132. Beginning: (النواح الدهرية)
Contents:
1. Part of the introduction, in the following order of leaves: ff. 1–5, lacuna (corresponding to Ouseley 363, fol. 9), ff. 12, to fol. 15, l. 25; 17–20, lacuna (corresponding to Ouseley 363, fol. 18, l. 21, to fol. 19, l. 8). 6–16, 27 sq.
2. Book I (first ruku), in eight bâb, on ff. 78a, 83a, 113b, 122b, 124b, 135b, 149a, and 186a.
3. Book II (second ruku), in seven bâb, on ff. 197b, 221a, 225b, 216b, 251b, 258a, and 266b.
4. Book III (third ruku), in five bâb, of which only the first three appear in this copy, viz. on ff. 275b, 293b, and 307b. The copy breaks off on fol. 320b, and the last words correspond to Ouseley 364, fol. 236b, l. 10. But a continuation is found on ff. 23–26 and 22 (comprising the following portion of Ouseley 364: fol. 237a, l. 16, to fol. 240b, l. 8). Fol. 21 belongs to the fourth bâb of this ruku, of which no other part is extant in this copy.

There are besides the following mistakes and omissions: On fol. 27a, l. 7, the nāmahat al-nâmi second part left blank instead of read instead of فصل السادات; on fol. 29b, فصل السادات instead of فصل جهاد; on fol. 35b, the nāmahat al-nâmi instead of the nāmahat al-nâmi; on fol. 42b, فصل السادات instead of فصل جهاد; on fol. 172b, فصل جهاد instead of فصل جهاد; On fol. 209b, between ll. 17 and 18, must be inserted fol. 214b, first line, to fol. 217b, l. 11 (comprising the third, fourth, and fifth bâb), and therefore the last must be read on fol. 209b, l. 18, instead of فصل السادات; on fol. 215b, فصل السادات instead of فصل جهاد; and on fol. 217b, l. 3, فصل السادات instead of فصل جهاد; and on fol. 209b, l. 17, کتاب الف مقاطع to Ouseley 364, fol. 168b, first line, and fol. 214b, l. 1, to Ouseley 364, fol. 168b, l. 5, so that there are missing only four lines, containing the heading and beginning of the third bâb.

1964

Raudat-alshuhada (Mausoleum of the Martyrs).
Another modern copy of the Raudat-alshuhada, see above, Nos. 134 and 135. Beginning: (إحراط)
Bâb I, on fol. 8a; II, on fol. 6b; III, on fol. 8b; IV, on fol. 11b; V, on fol. 14b; VI, on fol. 17b; VII, on fol. 188b; VIII, on fol. 207b; IX, on fol. 245b; X, first fast, on fol. 348b; second fast, on fol. 358b. Khârimah, on fol. 391b, first line (heading omitted).

Indian History: Emperors of Dihlî.

1965

Fragment of a detailed history of the early Râjahs of India, with full genealogies and statistics, defective both at the beginning and end. The first Râjah that can be deciphered in this extremely damaged and worm-eaten little MS. is on fol. 2n, مهاراجه جرمو برات, the last
1966

Fragment of a collection of official letters, chiefly from the time of the emperors Jahangir and Shahjahan. The first letter is addressed to Jahangir by Shah 'Abbas I of Persia after the capture of Kandahar, A.D. 1621, beginning: نسائم دوستی که از نفحات اجابت آن غنی‌الغ نح. The second is the emperor’s answer; see another copy of both above in No. 255, ff. 64 b and 66 b, etc. This collection is not only incomplete at the end, but also defective in the middle; after fol. 23 there are three leaves missing.

Ff. 15-42, ll. 15; clear and neat Nasta’lik; size, 8 1/4 in. by 6 1/2 in. [Bodl. Or. 781.]

1967

Padishihahnama (بابشاهنامه).

Another complete copy of the history of the emperor Shahjahan’s reign, by ‘Abd-’al-hamid and Muhammad Warith; see above, Nos. 232-235, in three volumes. It is styled incorrectly on the original slip pasted on the inside of the binding, ‘Shah Jehan Namne.’

The first volume (Caps. Or. D. 1) begins, on fol. 43 b, in the usual way: تکراش کالین که کلاش آن دام سامعاء الل. It is preceded, on fol. 1 b sq., by a sketch of Shahjahan’s life before his accession to the throne, taken from Mu’tamadkhân’s (see above, Nos. 224-230), and styled, on fol. 1 a, احوال شاهمدکی که داده تصنف معتمد خان ذکر سطوع نیر جام وجلال وطلوع كرک: دزلت واتبعل باعند ویلات سعدت لواب اسلام. The second volume (Caps. Or. D. 2), beginning, on fol. 1 b:

سیاس وناسم دامکدار کارسی ای انام راک کر.

Third volume (Caps. Or. D. 3), beginning, on fol. 1 b:

در دوره نامه دیر للملک الل.

This volume is styled, on fol. 1 a:

دفتر سیم: شاهمدکارنامه از مجموعات شیخ حسن شاکر رخ دیم: غلام عبد الظیم لاموی.

This volume ends on fol. 165 a, dated the 19th of Jumādah-al-thānī, A.H. 1197=A.D. 1783, May 22. Ff. 166 a-196 a contain an extract from Sallih Kurb’s ساله کربه که طالب که سالم حبر میکنی که شاهمدکانی، which was completed A.H. 1270=A.D. 1660; see Rien i. p. 263 sq., and India Office Catal., Nos. 332-336. This volume begins:

اکثر سالا ویلم جلوسول الاس.

The first volume of the Padishihahnama is dated the 20th of Rabī’-al-thānī (without a year, probably A.H. 1197, like the third volume, =A.D. 1783, March 25); the larger part of fol. 48 b in the same volume is left blank.

Vol. I, ff. 297; vol. II, ff. 175; vol. III, ff. 196; ll. 25; clear and distinct Nasta’lik, written by the same hand throughout; size, 14 1/2 to 14 3/4 in. by 8 3/4 to 8 3/4 in. [Caps. Or. D. 1-3.]

1968

Another copy of the second and third volumes of the same.

Second volume, on fol. 1 b; third volume, on fol. 239 b. Beginning as usual. No date.

Ff. 462, ll. 17; Shikasta; size, 13 1/2 in. by 8 1/2 in. [Fraser 138.]

1969

Ahkār or news-letters from various places; the first is headed: اخبار در بار نوز ووزیر الممالک بهادر سومی رحمت أقی الولو حسن الكل سومی مجموع سیج الف شیخ. The twenty-seventh year is no doubt that of Shāh 'Alam’s reign = A.H. 1200 (A.D. 1786, Jan. 4). On fol. 2 a, l. 10, appears as date the last of Rabī’-alawal, A.H. 1200 = A.D. 1786, Jan. 31; on fol. 5 a, l. 13, the 7th of Rabī’-al-thānī, in the same year, A.D. 1786, February 7. The last heading is:

放射 حضرت خان.

Ff. 7, ll. 19-20; Shikasta; size, 10 in. by 6 1/2 in. [Ms. Pers. d. 15.]

MINOR DYNASTIES OF INDIA.

1970

Wakā’ī-Holkar (وکیه هولکار).

A history of the last years of Marattah rule, with special reference to the great family of Holkar, founded by Malhār Rāo Holkar I (died A.D. 1768), whose short biography begins on fol. 5 a. The main portion of the book deals with the history of A.H. 1213-1223 = A.D. 1798-1808, see the beginning of Jaszaw Rāo Holkar’s history (died A.D. 1811), on fol. 29 b, and the date A.H. 1213, on fol. 35 a.

The book was completed A.H. 1223. No author’s name appears anywhere. The first owner of this copy was Mr. Watkins (Feb. 24, 1813).

Beginning:

خداوندا ادای مراتب ثنا که الهیا و افینجا: کوئ س من علیا حکی معرفتی الل.

Ff. 183, ll. 11; clear and distinct Nasta’lik; size, 10 3/4 in. by 6 1/2 in. [Bodl. Or. 779.]

HISTORY OF PERSIA.

1971

Ta’rikh-i-Nādirī (تاریخی نادیری).

Another copy of Mirzā Muhammad Mahdikhân’s history of Nādirshāh, see above, Nos. 302-306. Beginning as usual. This copy is almost complete, only a few lines at the end are wanting; the last words agree with Elliott 365 (No. 304 above), last page, l. 5 ab infra. Worm-eaten towards the end.

No date.

Ff. 192, ll. 18-19; large and distinct Nasta’lik; size, 14 1/2 in. by 8 3/4 in. [Ms. Pers. e. 2.]

4 C
CATALOGUE OF PERSIAN MSS.

1124

1972

History of the Rohilla Afghans.

An anonymous history of the Afghan chiefs of Kather or Rohilkund, from their first establishment to their final defeat in A.H. 1188 = A.D. 1774 (see fol. 19 b, 114), identical, as a comparison proves, with the work of Mr. Ch. Hamilton, who published it in London, 1774. (See Rieu i. p. 297, and India Office Library, No. 943; the Persian text by Hassan bin Ali, A.H. 1024 = A.D. 1615, see above, No. 315; the Hindi by Nafr al-Adhr Ahmad, with the title Khafs Allah, A.H. 1136 = A.D. 1723, see Rieu i. p. 299; the Arabic by Abdu-al-Karim Muhammad Asham Muhammi, about A.H. 1188 = A.D. 1774, see above, No. 320; Rieu iii. p. 956; and the English by 'Abd-al-Karim Khan, A.H. 1245 = A.D. 1830, see Rieu iii. p. 1016, find any distinct mention here. The author only remarks that the Rajatarangini extended to A.H. 725 = Samvat 1367 (I clearly a mistake, see Rieu i. p. 296), and that two or three others continued the work to the conquest of Kashmir by Akbar, A.H. 995 = A.D. 1587. On the earliest attempts at giving accounts of Kashmirian history in Persian, see above, No. 320; on the most modern Persian work on the same subject, the A.H. 1262 = A.D. 1846, Rieu iii. p. 957.

Beginning:

มองเห็นในเรื่องที่จะมา ณ รัฐบาล

The leaves of this MS. are in the utmost disorder; they must be re-arranged in the following order: ff. 1, 2, 62-66, 61, 20-58, 3-16, 59, 60, 17-19, and 67. A lacuna after fol. 66.

Arguments in English of the events narrated are written on the margin of the respective pages. No date. Another copy of the same history, and with the same beginning, identified by an English note on the fly-leaf with the original of Mr. Ch. Hamilton's work, is preserved in the India Office Library, No. 2585.

Ff. 67, ii. 14-20; Shikasta, by several hands; size, 8 in. by 4¹/₂ in. [C. A. Pers. c. 2.]

1973

History of Kashmir.

One of the most modern of the histories of Kashmir, composed A.H. 1251 = Samvat 1890, A.D. 1835, by Pandit Birbal, known as Kabir, see fol. 4 b, ii. 6-8, mainly on the same basis as all the other known histories of this country (comp. above, Nos. 315-320), viz. the Rajatarangini, but continued to the writer's own time; see, for instance, the beginning of the reign of Maharajah Ranjit Singh, A.H. 1320-1355 = A.D. 1850-1885, on fol. 277 b. The author mentions on fol. 44 sq. three older prominent adaptations and amplifications of the original Sanskrit work by Kalhana (here spelt Kalsi, fol. 4 b, 13, 3), viz. 1. That by Haidar Malik of Cawwara (so here Jafurtar, instead of the correct form of Cawwara), about A.H. 1027-1030 = A.D. 1618-1621; see above, Nos. 316 and 317; Rieu i. p. 297. 2. That by Narayana Kuli, A.H. 1122 = A.D. 1710; see above, No. 318; Rieu i. p. 298. 3. That by Khwaja A'zam, A.H. 1160 = A.D. 1747, styled Rasa-yuktin (see above, No. 319; Rieu i. p. 300). Neither the oldest Persian paraphrase by Mullad Shadh Mahamad of Shahabad, A.H. 998 = A.D. 1590, re-written by 'Abd-al-Karim Badail, A.H. 999 = A.D. 1591, under Akbar (see Rieu i. p. 296), nor some of the later ones, viz. the Arabic by Nasir al-Din Shahr, A.H. 1023 = A.D. 1614, see Rieu i. p. 297, and India Office Library, No. 943; the Persian by Hassan bin 'Ali, A.H. 1024 = A.D. 1615, see above, No. 315; the Hindi by Nafr al-Adhr Ahmad, with the title Khafs Allah, A.H. 1136 = A.D. 1723, see Rieu i. p. 299; the Arabic by Abdu-al-Karim Muhammad Asham Muhammi, about A.H. 1188 = A.D. 1774, see above, No. 320; Rieu iii. p. 956; and the English by 'Abd-al-Karim Khan, A.H. 1245 = A.D. 1830, see Rieu iii. p. 1016, find any distinct mention here. The author only remarks that the Rajatarangini extended to A.H. 725 = Samvat 1367 (I clearly a mistake, see Rieu i. p. 296), and that two or three others continued the work to the conquest of Kashmir by Akbar, A.H. 995 = A.D. 1587. On the earliest attempts at giving accounts of Kashmirian history in Persian, see above, No. 320; on the most modern Persian work on the same subject, the A.H. 1262 = A.D. 1846, Rieu iii. p. 957.

Beginning:

มองเห็นในเรื่องที่จะมา ณ รัฐบาล

Bought with the Schlagenthweit Tibetan Collection in March, 1885.

Ff. 399, ii. 13; large and distinct Nastaltik; size, 10 in. by 5 in. [Ms. Pers. d. 5.]

1974

Biography.


Ff. 3, ii. 19-20; large and clear Nastaltik; size, 12 in. by 7½ in. [Ms. Pers. c. 6.]

Tales.

1975

Tutti-nama (جامع).

A small portion of the shorter reduction of Dwayne Nahshab's Tuti-nama (see above, Nos. 444-448), by
1976

Bahār-i-dānish (بہارِ دانش).

Another splendid copy of 'Ināyat-llāḥ's collection of tales, the framework of which is formed by the romances of prince Jahāndār Sultan and Bahrawar Bānā, see above, Nos. 406–412. The author of the introduction, which begins here in the usual way, Muhammad Sāliḥ Kanbā, 'Ināyat-llāḥ's pupil and younger brother, is identical with that of the 'Ejarāt, or history of Shāh-jāhan, and of the Bahārān-dāvān, or collection of letters and refined prose-writings, see above, No. 1967, and Rieu i. pp. 263 and 398. The author's own preface begins here on fol. 5v thus: "شرح بعض خطيب علیّ بن مسعود..."; the story itself on fol. 10r.

Other editions of the work are those of Calcutta, 1836; Dihili, 1849; Bombay, 1877; and also of Lucknow. An earlier translation than that by Jonathan Scott was published by Alexander Dow, London, 1768; German translation by A. T. Hartman, Leipzig, 1802.

No date; eleventh and twelfth century of the Hijrah. This MS. was bought with the Schlagenhaut Tiletan Collection in March, 1885.

Ff. 357, ll. 17; splendid Nasta'īlk; illuminated frontispiece; all the pages surrounded by variegated stripes; size, 10½ in. by 6½ in.

[Ms. Pers. d. 3.]

**Epic, Lyric, and Didactic Poetry.**

1977

Shāhnāma (شاهنامه).

An exquisite copy of the Shāhnāma (see above, Nos. 493–503), dated 4th of Shabān, a. h. 852 = A. D. 1448, October 3, by 'Abdallāh bin Shābān bin Hā'īdār ash-Shajjāni, with the same rare preface, containing a legendary life of Firdawsi, his satire on Sultan Mahmūd, and an account of the deposition of Hasan Maimani, which is noticed in Rieu ii. p. 536 (Add. 27,502), and is also found, with some alterations in the beginning, in Hyde 49 of the Bodleian Library, see above, No. 497. Beginning of the preface, on fol. 3r: "شاپس و طاشش مرخداون عُر و جل که حداپ حمداپ چست و آردگَر زمین و زمان است آل.

Beginning of the poem, on fol. 7b: بنام خداوند جان: و خرُد آلگ.

Blanks are left throughout for pictures, only one of which is filled in, viz. on fol. 27v. Bought by the Bodleian from Quaritch for £36, in April, 1886.

Ff. 539, 4 coll., each ll. 25; splendid Nasta'īlk; the first two pages beautifully embellished in ultramarine, red, gold, and other colours; an equally gorgeous frontispiece on fol. 7v; all the headings (with the exception of a few which are left blank) illuminated in the most charming way; excellent eastern binding, probably the finest the library possesses; size, 13½ in. by 10½ in.

[Ms. Pers. c. 4.]

1978

Farāmūrnāma (فرامرز نامه).

One of the imitations of the Shāhnāma (see above, Nos. 507–511, and Mohi's preface to the 'Livre des Rois') relating the adventures of Farāmūrz, the son of Rustam, and beginning:

بنام خداوند روزی دهان..."

The heading is: "بنام داگز: آفرین داستان فرامرز نامه:"

Bought of Mr. Sidney Churchill, Taharan, through Dr. Ch. Rieu, Jan. 4, 1886.

Ff. 56, 2 coll., each ll. 15; clear Nasta'īlk; size, 7½ in. by 5½ in.

[Ms. Pers. e. 13.]

1979

Bizznamāna (بیزنامه).

This is no imitation, but part of the Shāhnāma itself. Beginning:

بنام خداوند گردن سبهر آل:..."

From the fifth bait, جه که خسرو آرام رکم خوستن آل..." down to fol. 57a, l. 9, it agrees (with certain omissions and numerous additions) with Turner Macan's edition, vol. ii. p. 755, l. 13, to p. 802, l. 20. The rest is different. The last bait is an obvious counterpart to Turner Macan, vol. ii. p. 805, l. 5 ab infra:

"چو از گز که برانت گردن..." The heading is: "بنام سه خوشبخته خجالتکار: مهربان: آفرین داستان بیزن نامه:"

Written by the same hand as the Farāmūrznāma, and bought of Mr. Churchill through Dr. Rieu, Jan. 4, 1886.

Ff. 59, 2 coll., each ll. 16; clear Nasta'īlk; size, 8½ in. by 5½ in.

[Ms. Pers. e. 14.]

1980

Diwan-i-Anwar (دیوان انصور).

A short fragment of the diwan of Anwarī (see above, Nos. 543–558), beginning, on fol. 11v: مقری ن بالبت...". It contains kashidas on ff. 1–7, with a large lacuna after fol. 6, and another one after fol. 7; a portion of the kit'as on ff. 8–14, again with lacunas
1981
Khamsa-i-Nizâmi (خمسة نظامی).
Nizâmi’s five mathnawis (see above, Nos. 585–617), viz.:
1. حملت کلید در یک همکلام - اسم الله الرحمن الرحيم
As date appears here on fol. 29b, l. 4, A.H. 579 (probably a mistake for 573, as having been written instead of 579).
2. از که و تاریخ شد ای زمان - بانام و هفتاد نا افزون بر
3. خسرو و ژیره.
4. لیل و ژیره.
5. همت یک پکر.
6. اسدکند نامه, first part, on fol. 195b. Beginning as usual.
No date. Probably tenth to eleventh century of the Hijrah. Bought with the Schlagintweit Tibetan Collection in March, 1885.
Ff. 264, 4 coll., each li. 24; Nasta’lik; large illuminated frontispiece at the beginning of each poem; the first seven leaves greatly effaced; waterdrops throughout; part of the margin torn away; size, 13½ in. by 8¼ in. [Ms. Pers. c. 1.]

1982
Kalid-i-Sikandarnama (کلید سکندر نامه).
Key to Nizâmi’s Iskandarnâma (see above, Nos. 607–617), being a glossary of difficult Arabic and Persian words, with interlinear Persian explanation. No author’s name. The first words are:
ام اسم ذات = خدا
عینالی = احمد
and underneath
نام محمد = احمد, etc.
No date.
Ff. 1-12; careless Nasta’lik, mostly Skikasta; size, 8½ in. by 5½ in. [Ms. Pers. e. 11.]

1983
Bûstân (بستان).
Another excellent copy of Sa’di’s Bûstân (see above, Nos. 727–742), beginning:
بنام حدادند جان آفرین - حکم سخن در زبان آفرین
Ff. 62, 4 coll., each li. 17; small, but clear Nasta’lik; the first two pages luxuriously adorned; the chapter-headings on gold ground; two full-size pictures on ff. 9 and 34, and a slightly smaller one on fol. 59; size, 9½ in. by 6½ in. [Marsh 517.]

1984
Gulistân (گلستان).
Another copy of Sa’di’s Gulistân (see above, Nos. 698–717).

1985
Fragment of the same Gulistân.
This fragment begins in the seventh bab: نام نکوئی... and goes down to the end of that bab; the eighth bab begins on fol. 113. A lacuna between ff. 14 and 15, corresponding to Eastwick’s edition, p. 165, l. 14, and the end of the bab.
Ff. 143, 2 ll.; Nasta’lik; size, 8½ in. by 5½ in. [Ms. Pers. e. 2.]

1986
This Hindûstânî translation, beginning شکرناک... and underneath
جذب حدا در تقیه دیزی کا بنگزی و سپس نزدیکی کا هی... is quite different from that of Mir Shir ‘Ali Afsâs, made under the direction of Dr. Gilchrist, and noticed above in No. 718 (its correct title isارد او... see Garcin de Tassy, Histoire de la littérature hindoue, etc., i. p. 123). A translator’s name does not appear. End of dibsâ and beginning of bab I (which is not especially marked), on fol. 79; bab II, on fol. 39; III, on fol. 63; IV, on fol. 83; V, on fol. 87; VI, on fol. 90; VII, on fol. 103; VIII, on fol. 115.
No date.
Ff. 1-131, 2 ll.; Nasta’lik; size, 8½ in. by 5½ in. [Ouseley 164.]

1987
Ghazaliyyât-i-Hâfiţ (غزاليات حافظ).
A rather neat and greatly damaged copy of the ghazals of Hâfiţ (see above, Nos. 815–859), in alphabetical order, beginning with the usual initial poem, يلا و آیهها السالمات یلا... It is written by a number of different hands, the oldest of which is found on ff. 640 and 42–46. No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.
Ff. 116, 2 coll., each li. 15; unequal Nasta’lik; size, 7½ in. by 4½ in. [Ms. Pers. e. 7.]

After ff. 12 and 14; and some parts of the rubâ’îs on ff. 15–17, where it breaks off.
Ff. 17, 2 coll., each li. 14–15; Nasta’lik; size, 9½ in. by 5½ in. [Ms. Pers. d. 8.]
1988
Fragment of an Arabic commentary on Ḥāfīz.
Four short incoherent pieces of an Arabic commentary on the ghazals of Ḥāfīz, beginning without a preface at once with the explanation of the usual initial bait, in these words:

The date is torn away; eleventh century of the Hijrah in the older part; ff. 1-10 and 16 supplied by a more modern hand. Bought with the Schlagintweit Tibetan Collection, March, 1885.
Ff. 139, 2 coll., each ll. 15 (the last few leaves ll. 15-17); Nasta’līk; size, 7½ in. by 4½ in. [Ms. Pers. e. 5.]

1989
Cihil ḫadīth-i-nabī (چهل حديث نبی).
Another copy of Jāmi’s metrical Persian paraphrase of forty Arabic traditions, which has been noticed above, in No. 894, 20. Beginning of the Persian preface:

The first Arabic sentence runs thus:

Persian paraphrase:

Dated the 24th of Dhū-al-ḥadīth, A.H. 1038 = A.D. 1629, July 15.
Ff. 39°-46, ll. 16; Nasta’līk; size, 8½ in. by 4½ in. [Laud Or. 205.]

1990
A defective copy of the same.
This copy of the forty traditions, with Jāmi’s poetical paraphrase, styled here اربعین حدیث (اربعین حدیث), is considerably older than the preceding one, having been finished by ‘Abd-al-ḥādīr al-luhusāni, A.H. 976 = A.D. 1568, 1569, but unfortunately defective in consequence of a lacuna of two leaves after fol. 3. There are consequently only twenty-eight traditions found here. Beginning as usual.
Ff. 1-74, ll. 9 in the preface, three sentences in each page, written in letters of gold in ḫapsī; the Persian paraphrase in Nasta’līk, in common ink; splendidly illuminated frontispiece; luxurious ornaments on the first two pages, smaller illuminations throughout; size, 9½ in. by 6 in. [Ouseley Add. 15.]

1991
Dīwān-i-Urfī (دیوان عرفی).
A collection of ḵaṣāṣās by ‘Urfī (see above, Nos. 1051-1053), without any order, beginning:

The beginning of the last ḵaṣāṣā here, of which only two leaves are found, corresponds to Ouseley 112 (No. 1051 above), fol. 56°, l. 3 ab infra.
Ff. 52-138, 2 coll., each ll. 15; clear Nasta’līk; size, 9½ in. by 6 in. [Ms. Pers. d. 11.]

1992
Nal u Daman (نال و دانم).
Another copy of Faidī’s mathnawī, Nal u Daman (see above, Nos. 1057 and 1060-1062), beginning:

The date is torn away; eleventh century of the Hijrah in the older part; ff. 1-10 and 16 supplied by a more modern hand. Bought with the Schlagintweit Tibetan Collection, March, 1885.
Ff. 139, 2 coll., each ll. 15 (the last few leaves ll. 15-17); Nasta’līk; size, 7½ in. by 4½ in. [Ms. Pers. e. 5.]

1993
Dīwān-i-Fīrat (دیوان فیرات).
Part of the diwan of Mir Mu‘izz Fīrat, who died A.H. 1106 = A.D. 1694, 1695; see above, No. 1214 (p. 741, l. 26), and A. Sprenger, Catal., p. 408. It contains ghazals and rubā’iyyāt in alphabetical order, beginning with a poem rhyming in ma:

It is incomplete at the beginning and partly worn away. Dated end of Shahr, in the fifth year of Ahmadshāh’s reign, A.H. 1166 = A.D. 1753, beginning of January.
Ff. 1-51, 2 coll., each ll. 15; Nasta’līk; size, 9½ in. by 6 in. [Ms. Pers. d. 11.]

1994
Dīwān-i-Tālib (دیوان طالب).
A defective copy of the poems of Mirzā Abū Tālib ibn Maḥfūz Hājī Begkhan Tabrizī alīsahānī, the author of the Khulāṣat-al-afkār (see above, No. 391), and of the famous book of travels in Europe, styled مصرف طالبی در بیابان افریقی (see above, No. 1855), which he commenced immediately after his return to Calcutta, A.H. 1218 = A.D. 1803. These poems have been edited, with an English translation, by George Swinton, in ‘Poems of Mirza Abul Talib Khan,’ London, 1867. A poem on Lady Elgin’s beauty, by the same Abū Tālib, has been translated by Hammar-Purgstall.
This diwan contains:

1. Ghazals, on fol. 71°, beginning:

2. A mathnawī on the peculiarities of London and England (مثنوی موسوم در جهان مخصوًس لندن و انگلند), describing wonderful places, buildings, customs, and the beauty of English women, on fol. 90°, beginning:

3. A ๆ تثنیه و میهمانی میهمانی تثنیه بیابانی - حم آب و هوای اعتمالات

4. A munaẓẓarah, or strope-poem, between reason and madness (مناظر عقل و جنون), on fol. 121°.

5. An elegy on Husain Khān (همیشه تغییر حسین), on fol. 121°, followed by some kīṭās and
rubā'ís; in the beginning of the first rubā’, on fol. 123b, last line, the copy breaks off.

Ff. 71-123, 2 coll., each ll. 13; Nasta’lik; worm-eaten throughout; size, 8½ in. by 5½ in. [Ms. Pers. c. 9.]

1995

Portion of a modern heroic poem, describing the history of Balti or Balti (also Baltistan, see Thornton’s Gazetteer of India, London, 1857, p. 152), a small state in the north of Kashmir, also called Little Tibet, and, after the name of its capital, Iskardoh (see also J. J. Stocqueleur, Oriental Interpreter, pp. 104-106, where the country is called Badestan). It was annexed by Guláh Singh, the ruler of Kashmir, about A.D. 1845 or 1846. This fragment is without beginning or end; the second part, appearing here on fol. 18 (the first is too much injured to be deciphered), runs thus:

1131

Bu Amad Jūlārī zuhīrī Kūr - zuhīrī Gāhān fī 'uqāmat Zor

The first heading that appears, on fol. 4a, is to this effect:

Makātib Nūmis wa baṣīrī shirāzī 'arākshīn waṣārāmān waṣārāmān wa 'lwaṣārāmān wa 'lqulāmān wa 'llaqlāmān. Anmad ādawn

Bought with the Schlagentweit Tibetan Collection in March, 1885. Schlagentweit received this Ms. from the late Royal Shah (probably Thornton’s Shulghar, Gazetteer, p. 879, a petty native state in the province of Sangan and Nerbbu, Haidarkhan ibn Assam (A’zam?) Khān, October 12, 1856, at Kashmir.

Ff. 67, 2 coll., each ll. 10; Nasta’lik; several pages injured by worms; size, 9½ in. by 5 in. [Ms. Pers. d. 6.]

1996

Fragmentary hymns and lamentations in Persian verse, for all possible emergencies in life; there appear, on fol. 3a, a dīnamār dīna dīnamār dīnamār dīnamār (prayers for travellers), and on fol. 3b, a dīnamār dīnamār dīnamār dīnamār dīnamār dīnamār dīnamār dīnamār. Lacunae after ff. 2 and 3.

Ff. 4, diagonal lines; Nasta’lik; size, 8¾ in. by 6 in. [Ms. Pers. c. 16.]

SÜFISM.

1997

Ta’rīkh-i-Mažhār-i-Bāzurgān (تاریخ معجزه بازورگان)

A very curious book, of the wildest mystic contents, purporting to give a detailed account of the system and doctrines of the Kandali order of dervishes, by an anonymous author. As first Shaikh of the sect appears here Sayyid Khidir-ābrūm al-Masāf (see fol. 118 sq.), who went from Šūm to Dihli in the time of Khwājah Kust-ābūn Bakhtiyār Kākī (who died at Dihli A. H. 633 = A.D. 1233), and later on to Bājāpur; Sayyid Najm-ābād became his pupil. He is said to have founded the Šīrāz and Čisht order (see fol. 14b, ll. 2 and 3; Wāls in Ḫudūd). His spiritual successor was Sayyid Najm-ābād; later on followed Shaikh Kust-ābūn, in the reign of Husain Shaikh Khān bin Mahmūd-ābād bin Ibrahim-šāh Sharki (the last independent ruler of Jaunpur, who ascended the throne after his brother Muhammad, A. H. 859 = A.D. 1452, and died, deprived of his realm, A. H. 925 = A.D. 1519); then Shaikh Muhammad, Shaikh ‘Abd-al-šālan, Shaikh ‘Abd-al-šālan (who died, like some of the preceding Shaikhs, in Al-a‘lapar, 12th of Shawwal, A. H. 1052 = A.D. 1643, January 4), and so on to the last Khalifah mentioned here, Shaikh Shukr-ālā, who became head of the order, 26th of Rajab, A. H. 1104 = A.D. 1793, April 2.

On ff. 1b-1h there is a detailed index (in the heading the work is styled کتاب تواریخ معجزه بازورگان), which gives the contents up to fol. 390, but the text in this copy only goes to fol. 275 of the Arabic pagination, so that almost a third of the work seems to be missing. Beginning, on fol. 5b:

The mukaddimah, on the origin of the order (مقدمه), on fol. 9a; the beginning of the doctrinal work, on fol. 14b (فاریق طریقه سلسله تکندریی), Many additions on the margin.

Bought for the Bodleian, May 22, 1885, from Mawe & Co., London, for £7. 18.

Ff. 280, ll. 18-19; Nasta’lik and Shīkasta, by different hands; size, 10½ in. by 6½ in. [Ms. Pers. d. 1.]

1998

Kashf al-asrār (كشف الأسرار)

A mystical treatise, compiled for prince Husain ‘All Mirzā (see fol. 5a), the son of Fath ‘Ali Shāh, who was born A. H. 1203, and died A. H. 1251 = A.D. 1835-1836, by Ahmad ibn ‘Abd-al-šālan al-masāf ‘al-bākhirāz (see fol. 2b, last line sq.), who may be identical with the translator himself, called in the colophon Ahmad ibn Muhammad ‘Ali al-bākhirāz. At any rate the date of the copy on fol. 93b, viz. the 17th of Rabi‘-al-awwād, A. H. 1227 = A.D. 1812, March 31, cannot be much later than the date of the actual composition.

Beginning:

بهترین مقاله که در اسلام سخن وید که در جهان در جهان

Mukaddimah, on fol. 5b. Explanation of the following Sufi terms: مصوب و مصبر و مصبر، مصمی مصمی مصمی. Makālah I, on fol. 10b, in several fasils: در بین جمیر و تغییر و امر و امر.

Makālah II, on fol. 44b, also in several fasils: در انسان و در انسان

On fol. 94b a few verses from Jalāl-al-din Rūmī’smathnawī.

Bought for the Bodleian, Dec. 5, 1886, from H. A. Stern, B. A.

Ff. 1-94, ll. 9; clear and distinct Nasta’lik; illuminated frontispiece; size, 6 in. by 3½ in. [Ms. Pers. f. 1.]
1999

Two unconnected fragments of a Persian work on Sūfism, the first on ff. 1–6; the second on ff. 7–14. The first contains the last part of a second section, and the first part of a third section, which begins on fol. 3b: نظر سیمو در بیان حال (on ecstasy). The second fragment contains also the last part of a second section; a whole third on fol. 8a: نظر سیمو در بیان حال (on ecstasy). The second section on fol. 10b, a portion of a twelfth section on fol. 13b. The copy breaks off in this section; the third, according to the index on fol. 10b., is headed در برخی اشخاص ایشان.

This is apparently the twelfth Ta’lim of the Dabistan, see above, No. 1791, and Rieu i. p. 142b.

Ff. 14b, ll. 22; clear and distinct Nastaʿliq; size, 9 ½ in. by 6 in. [Ms. Pers. d. 16.]

RHYMED PROSE, INHSÁS, ETC.

2000

Fragments of a collection of moral tales, interspersed with verses, in the style of Ahmad bin Sulaimán ibn Kamálpáshá’s Nigárištán (see above, Nos. 1362 and 1393). There appears, for instance, on fol. 32a, a نبای سیمو در خیالیات تائید just as in the Nigárištán, but a comparison with Ouseley 108 shows that the two works are entirely different. Lacunas after ff. 6, 22, and 36. Defective both at beginning and end.

Ff. 53b, ll. 11–15; Shikasta; size, 8 ½ in. by 6 in. [Ms. Pers. e. 20.]

2001

Kanz-allaḥá’if (كرنز اللطافى).

The treasure of niceties, an Inshá or collection of models of letters for every occasion, in fifty short risálas, by Ahmad bin ‘Ali bin Ahmad (see fol. 71b, 1-2). H. Kalláf (v. p. 248, No. 10891) calls it كنز السلافة; comp. G. Flügel ii. p. 214, and Krafft, p. 27.

Beginning: سیاست بن قیاس موجگیدا تقدیست اسماء... که در وجود از خصوص عمد نیمات فصل آن... The first risálah is in the استیاق.

It seems incomplete at the end, since the appendix on titles, addresses, etc., found in other copies, is missing here. No date.

Ff. 67b–111b, ll. 13; clear and distinct Nastaʿliq; size, 7 in. by 5½ in. [Ms. Pers. d. 12.]

2002

Another Inshá-book, containing specimens of letters, addressed to the different classes of society, from the Sultán down to the various relations of the writer, with corresponding answers, compiled by Imán bin ‘Abd-ʻal-rahim al-Manáṣirí al-Shírází; see fol. 29b, ll. 5 and 6. A title does not occur anywhere in the text, but on fol. 18, it is called, like the preceding work, كنز اللطائف.

Beginning: حمد عبد منتسب اوذ ال‌طول هو الاوذ الاوذ والآخر والظاهر والباطن آل...

Dated the 12th of Muharram, A.H. 907 = A.D. 1501, July 28.

Ff. 1–63, ll. 13; Nastaʿliq; size, 7 in. by 5½ in. [Sale 87.]

Astronomy and Chronology.

2003

An astronomical treatise, defective both at beginning and end. It is divided into fasls; the second, on fol. 50a (first page of the copy), the names of the days of the week; in آیام جمعات بعضی رویده هنیه; the third, ib., the Arabic months, in تیاقین عریض; the fourth, on fol. 57b, the Syriac months; in تیاقین میشاب; the fifth, on fol. 58b, the Persian months, in تیاقین مهشار; the sixth, on fol. 59b, the Maliki or Jaláli era, which began the 10th of Rámaḍán, A.H. 471; in تیاقین ملکی در... عهد جلال الاعین ملکشاه; the seventh, on fol. 59b, the seven planets, in علائم کواکب هفتگانه; the eighth, on fol. 59b, the twelve signs of the zodiac, in معرفت برج; the ninth, on fol. 60b, the rate of the stars’ movements, in مقدار روش ستارگان; the tenth, on fol. 60b, the dragon’s head and tail (one of the four spheres in the moon), and the moon’s width, in معرفت جوزمرین; the eleventh, on fol. 61b, the hours and heights of stars, in ساعات و ارتفاعات; the twelfth, on fol. 61b, the astrological observation of stars, in نظر کواکب; the thirteenth, on fol. 63b, the aspects of the moon and the other circumstances connected with it, in نظر هوا و حفا و دیدگر احوال کواکب.

The headings and numbers of the following fasls, all dealing with certain qualities of the planets, are left blank; the last subdivision, on fol. 70b, is styled, in مازجات کواکب و دیدگر حالات اول و... مازجات کواکب و دیدگر حالات اول, the conditions of the various days.

Ff. 56–70, ll. 17; Nastaʿliq; size, 9 in. by 5 in. [Ms. Pers. d. 12.]

2004

Persian almanacks.

Six Persian almanacks for A.H. 1194–1196, viz.:
1. Ff. 16; size, 8¼ in. by 6 in. An almanack for A.H. 1194, 13th of Rabí‘-al-awwal, to A.H. 1195, 23rd of Rabí‘-al-awwal = A.D. 1780, March 19, to A.D. 1781, March 19, beginning: فاتحة حمد و سلام و سلامت درک لال حکمکیه را سرّ الیه... The other eras which are given here as equivalents for the Muḥarram date are: Rūm 2091; Sauvat
1839: Malikshahi (Jalali) 705; Yazdajirdi 1149; Sahlukirani II (i.e. Ilahi Shakhjahani) 154.
2. Ff. 15; size, 10 in. by 8½ in.
Another almanack for the same Persian year, beginning: بسم الله و آیتیه و سعادتیه و اجلاس سال خبرالله
3. Ff. 14; size, 9½ in. by 9¼ in.
A third almanack for the same year, beginning as No. 2.
4. Ff. 14; size, 9½ in. by 7½ in.
An almanack for A.H. 1195, 24th of Rabi'-alawwal, to A.H. 1196, 5th of Rabi'-althani = A.D. 1781, March 20, 1782, March 20. Beginning: جون آئودل اقابا: عالتبچ روز شیه بیست و چهارم ربع الآلوسن
5. Ff. 14; size, 10½ in. by 8½ in.
Another almanack for the same Persian year, beginning as No. 2.
6. Ff. 15; size, 10½ in. by 9¼ in.
A third almanack for the same year, beginning as No. 2.

[Ms. Pers. d. 21.]

2005
A fourth almanack for A.H. 1194, 13th of Rabi'-alawwal, to A.H. 1195, 23rd of Rabi'-alawwal.
Ff. 14; size, 12½ in. by 10½ in.
[Ms. Pers. c. 8.]

2006
A fourth almanack for A.H. 1195, 24th of Rabi'-alawwal, to A.H. 1196, 5th of Rabi'-althani.
Ff. 26; size, 13½ in. by 9½ in.
[Ms. Pers. c. 9.]

Grammar and Lexicography.

2007
Mizan dar 'ilm-i-sarf (میزان در علم سرف). Another complete copy of the Mizan, or the conjugation of the regular Arabic verb (see above, No. 1669), beginning: لحمد لله . . . . بدأ اسماً الله في الدارس
که جملة افعال متصلت الجز
No date.
Ff. 14, ll. 9; large and clear Nastaliq; size, 8½ in. by 5½ in.
[Ms. Pers. c. 17.]

2008
Na'iz u leghat (نظام ولغة).
The same poetical glossary which is noticed above in No. 1759, 7, beginning: از بس محمد خواجه زمی و آسمان
Another title of the little work seems to be نظم ولغة
Dated, on fol. 7, the 9th of Dhul-ala'dah, A.H. 1199 = A.D. 1785, Sept. 14. Ff. 8 and 9 contain in another handwriting the initial baits of the same poem; fol. 8, baits 1-4; fol. 9, baits 1 and 2; both being evidently fragments of other copies of the same work.
Ff. 9, ll. 15; Nastaliq; size, 8¼ in. by 6 in.
[Ms. Pers. c. 18.]

2009
Fragment of a work on Persian grammar, rhetoric, tropical figures, etc., in Persian, with numerous specimens and poetical quotations. The first item, on fol. 1, is کتیبه از شیر خوشین, etc.; on fol. 1b an interesting Kafis (کافیه), viz. رکن کافی به گفت نگاشت و چنین, with two specimens of Persian verses; on the same page begins a chapter on the various Kafis (کافیه).
On fol. 2b the beginning of the work, the first, the second, the third, the fourth specimens of Persian specimens (as لویا); and the second, the third, the fourth, the fifth specimens of Persian specimens (as لویا), which probably a mistake for لویا, لویا, لویا, لویا, respectively; etc., the fifth specimens of Persian specimens (as لویا), etc.; the fifth, etc.
On fol. 4b the ending of the work, etc.
On fol. 4 begins a قامده حکم از چهارگانی در ذراوید حروف والکلمات که جمله حس و زدتن کم می آورد (taken from the introduction to the Farhang-i-Jahanigari, see above, Nos. 1734-1746, to which the whole fragment has a great resemblance, although not being identical with it).
On fol. 5, etc. the important chapter of the الاستعاره.
On ff. 6a and 6b نیشابور, with the subdivisions تشهیه مشری, تشهیه نیشابور, تشهیه کتابیت, in the last subdivision this fragment breaks off.
Ff. 6, ll. 15; Nastaliq; size, 8½ in. by 6 in.
[Ms. Pers. c. 15.]

2010
Farhang-i-Rashidi (فرهنگ رشیدی).
A fragment of 'Abd-al-rah篮 bin 'Abd-al-ghusair's Persian dictionary, styled Farhang-i-Rashidi (see above, No. 1753), beginning as in Elliott 131. It consists of two portions, separated by a lacuna; the first, on ff. 1-9, corresponds to Elliott 131, ff. 1b-15a, l. 13; the second, on ff. 10-25, to ff. 3b, l. 15-63b, l. 6, in the same copy.
Ff. 25, ll. 20-27; Nastaliq, mixed with Shikasta; worm-eaten and greatly damaged; size, 10-10½ in. by 7½ in.
[Ms. Pers. d. 18.]

2011
Tufasf-alhind (توفات الهند).
Part of the well-known Persian work on Indian sciences, Sanskrit language, music, etc. (see above, No. 1763), beginning with the second شعیه of the third جمله of the fifth جمله (Sangit): در بیان آرائه شگناد, in six nauts=Elliott 383, fol. 11b, ll. 3 and 4. Third جمله of the same, on fol. 3, in six nauts. Fourth جمله, on fol. 9½ in, در بیان پرثا, also in six nauts. Fifth جمله, again in six nauts.
Fourth جمله, on fol. 10:
ADDITIONAL MSS.

2012

A Patan-Persian-Arabic-Urdû-Turkish vocabulary, with explanatory text in Persian. The first set of words is—


It goes down to fol. 25a, mostly in five columns; ff. 29-32 are left blank; ff. 33-37 contain, for practice in Hindustâni, a parallel Urdû and Persian text (the latter sometimes omitted), beginning:

Urdû: جهانی، کوی سلام لیکن کی حق معنی بنا گیو کردنا الع

Persian: در باب قدسی سلام جهانی کن غیره باید دانست که سلام کردی الع

Fol. 37, ll. 15; clear and distinct NastaÎîk; size, 15 in. by 8½ in. [Ms. Pers. c. 10.]

2013

Fragment of an Urdû-Persian dictionary, arranged according to the first and last letters. It comprises the first كلام to عربی جمع لام (الام, plural of لام, “law”), beginning، and goes on to about the middle of the folio، following the rule of میل. The last word explained here is لعل طارع وسن لعل تکذید. آن

Fol. 5, ll. 21; NastaÎîk; size, 13 in. by 8½ in. [Ms. Pers. c. 11.]

2015

A small portion of a Persian work on ecclesiastical law, probably from the eleventh century, beginning: جامع نیشانه‌های دولت و قوّه‌های را سه‌هد کننده را پتاوی تأیید

The proper order of the leaves is: 1, 2, 4, 5, 6, 7, 7, large NastaÎîk; size, 8½ in. by 4 in. [Ouseley 419.]

2016

Another copy of Padre Juan's translation of the Psalms, made A. D. 1616 (═ A. H. 1025, here again is written, on fol. 2b, l. 5 and 6, by mistake, جزیره و سیدم instead of شرد) and the Zafarnama-i-Buzurjmihr; see above, Nos. 1827-1829.

Contents:

a. Introductory words, on fol. 1b: الله أكبر اوّل امر

b. فهرست کتاب (as is written here), on fol. 1b, the names of the canonical books according to the Roman Catholic rite.

c. Preface, or preface, by Padre Juan, on fol. 2b.

d. شرح شرحاند، or St. Augustine's introduction to the Psalms, on fol. 4b. Beginning of the first Psalm (ژور پرول), on fol. 7b.

Fol. 100, ll. 15; NastaÎîk, very incorrectly written; size, 10½ in. by 8½ in. [Bol. Or. 277.]

2017

Fragment of the same translation of the Gospels, which has been noticed above, in No. 1840. The Gospel according to St. Matthew on fol. 1b: كتاب نصب: يصاب مسعود فریدن داوود فریدن ابی‌رامی الع

A large lacuna after fol. 10b, which breaks off in the twelfth folio=Elliott 13, fol. 13b, l. 3; fol. 11b begins in the eleventh folio=Elliott 13, fol. 44b. The Gospel according to St. Mark on fol. 10b; it breaks off on fol. 22b in the eleventh folio=Elliott 13, fol. 59b, l. 10.

Fol. 22, ll. 14; distinct NastaÎîk; size, 9½ in. by 7½ in. [Ms. Pers. d. 13.]

THEOLOGY AND LAW.

2014

Usûl-i-din (اصول در در) [chosul din].

A short tract, laying down the fundamental doctrines of the Imâmi order, one of the Shi'ite sects (اصول در در), which are the following five: موسیه مسیحی، مسیحیان، and معاد. تنبیه, عموم, و جزیره. Dated by Muhammad Taqi the 7th of Ra'bi'-alawwal, A. H. 1234=A. D. 1819, Jan. 4.

Fol. 97-106, ll. 7; large NastaÎîk; size, 6½ in. by 5½ in. [Ms. Pers. l. 1.]

2019

 большим переводом (ضرفًا). Another copy of the book of victory, that is, the moral teachings of Nushirwân’s wazir Buzurjmihr,
translated from Pahlawi by Ibn Siná (see above, No. 1241, 43). It is styled here کتاب المعطيات. Beginning:

لحمد الله.......بدان اسد ظن في الدارين كه حكاية أوبرت اند که روی زیرشبپان عزر دولت هرمز وژر خور رأ طلب فرمودن تفت که برای ما یکبی اختراع کند که از آن نفع حامل کرد الله

No date.

Ff. 13-15, ll. 13; Shikasta; size, 8½ in. by 5½ in. [Ms. Pers. c. 11.]

2020

The last will of Nawwâb ʿAsafjah Bahâdîr (وصیت نیزام الدکان, i.e. Niżam-al-mulk ʿAsafjah, the Niżâm of the Dakhan, alleged to have been drawn up on the very day of his death, the 4th of Jumâdâ-al-akhir, A.H. 1161 = A.D. 1748, June 1, for his son and successor, Nawwâb Niżâm-al-ʿalâ Naṣīrjâng, Beginning: جند الله که نزدیک نظام الملك انتاجه طلب تنزان جملة بنزدیک نظام الدولة منفر احمد خان بهادر ناصرخان شهید بتأریخ جهان

جمهار کتاب آخر سنه ۱۱۱۱(۱۷۴۸) هجری روز دوم شنبه عیسوی وصیت نمودن. "آیت الله بریست دکر کلار است الله"

There are altogether seventeen items in this will.

Ff. 7, ll. 11; large and distinct Nastâlîk; size, 7 in. by 4½ in. [Ms. Pers. c. 19.]

2021

A letter from his Royal Highness ʿAbdâs Mirzá, (born 1783, died 1833), Prince Royal of Persia, to the Right Hon. the Earl of Liverpool, first minister to his Majesty George the Fourth, King of the United Kingdom of Great Britain and Ireland, in Persian text and English translation. The text comprises five long lines on a large sheet (size, 23 in. by 17½ in.) in splendid Nastâlîk, beginning: وزیر صاحب تدبیر مشتری نظر عطارد نظر الله

Given to the Library in 1886 by Mr. Greville Chester. [Ms. Pers. c. 7.]

2022

An index to the second volume of Khwandâmir's general history, the Ḥabib-alsiyar (تاریخ حبیب السیر), see above, Nos. 72-74.

Ff. 11, ll. 28; Nastâlîk; size, 15½ in. by 10 in. [Bodl. Or. 784.]

2023

James Fraser's common-place book, containing, among other seraps:

1. Ff. 5a-31a and 32b-55b. Arabic-Persian vocabulary, entitled Miftâh-almu'dilat (مفتاح المعطيات), or the key to insurmountable difficulties; see fol. 5b, l. 7 in the preface, culled from Abû-alfadl's مکتوبات or مکتوبات (see above, Nos. 1378-1383), by Shaikh Burhan al-Dîn, (see p. W. Pertsch, Berlin Catal., p. 643, note 2); see fol. 5b, ll. 1-4. At the end some Arabic phrases, mostly taken from the Kurîn, the first three of which have a Persian interlinear paraphrase. Ff. 55b-97b left blank.

2. Ff. 98a-109b. A tract on ethics, without title or author's name, beginning: چون دنیای فانی سر است غلط است و ارز هم آدمی برای اسید نمودار می‌نماید آل اینگوا؛ آیت الله ایستاده خان دمک بریست دکر نمودن من است الله

Ff. 109b-215b left blank.

3. Ff. 221b-218b. A treatise on the manufacturing of Frankish swords, apparently a portion of a work on polytechnics; it is called the eleventh bâb (باب یازدهم) در ساختن نیب فرنگی (چنایچه جون کانی بازی نمودار مینمایند آلی) and begins: جنایه جون کانی بازی نمودار مینمایند آلی

It is subdivided into two fasls.


5. Ff. 234b-231b. A few scattered Persian and Rekhta verses.

Nos. 3-5 are written in European fashion.

Ff. 234; size, 8½ in. by 3½ in. [Fraser 58.]

2024

Adversaria. Extracts in prose and verse from Persian authors, partly accompanied with a Latin translation.

Ff. 57-88; European handwriting; size, 12½ in. by 7½ in. [Marsh 564.]
LATEST ADDITIONS.

History.

2025

Makhzan-i-Afghání (مختصر أفغاني).


Beginning:

مکادیم، on fol. 3b, last line: Story of Jacob, his children, and his genealogy.

Báb I, on fol. 12b: Story of King Saul, the Ark, Saul's descendants, and the migration of the Afghans to the mountains of Ghur, etc.

Báb II, on fol. 36b; III, on fol. 58b; IV, on fol. 102a; V, not marked, but probably beginning on fol. 150a, last line, as a comparison with the following copy shows; VI, on fol. 162b, last line; VII (only indicated by δ) on fol. 196b.

Khatimah, on fol. 223b.

For further details of contents we refer to Rieu, loc. cit., and to Dr. Dorn's translation.

This copy, of rather recent date, as the modern Shikasta shows, is the Codex B of John Lee, Doctors' Commons, 1833, who had purchased it from M. Straker, in the same year, for £3 13s. 6d. It belonged originally to Captain Turner Macan, the editor of the Sháh-náma, whose autograph is found on fol. 1a, as a note by Dr. Rosen, on the fly-leaf, dated 2nd of June, 1834; affirms. The notes on the margins are by the Rev. G. C. Renouard, of Swansea, who noticed this MS. in the Addenda to his Hartwell Catalogue, compiled by him in June, 1840, where it appears as No. 170b. This MS. was lent to him and returned June 5, 1861. Another note on the fly-leaf says: 'At the request of Dr. Dorn, communicated to Dr. Lee, in a letter dated Kharcúf, the 31st of March, 1834, this MS. has been delivered to Dr. Rosen, to be forwarded to Dr. Dorn, and Dr. Dorn is at liberty to keep it until he has translated it, and afterwards he is requested to return it to Dr. Lee, 5 College, Doctors' Commons, London.'

2nd June, 1834.

Benj. Smith.

According to a further note, by Dr. Lee himself, the MS. was returned by Dr. Dorn, through the medium of the Royal Asiatic Society, Dec. 11, 1839. Bought by the Bodleian for sixteen shillings at Sotheby's, Nov. 10, 1888.

Ff. 287, II. 13; Shikasta; size, 11½ in. by 6½ in.

[Ms. Pers. c. 11.]

2026

Another slightly defective copy of the same.

This is Codex A of Dr. John Lee (Hartwell Cat., No. 170, p. 56), which was lent to Dr. Dorn (according to his own statement, found on the fly-leaf of this copy), the 2nd of June, 1829, on his undertaking to return it safe to Dr. Lee in the course of a twelvemonth. Dr. Lee has added to this statement: 'Notwithstanding the above arrangement, the learned Dr. Dorn, whose departure from England is much regretted, is at liberty to keep this manuscript for a longer time, if he pleases. '2nd June, 1829.

John Lee.'

The MS. was returned to Dr. Lee on the 9th of September, 1830. Dr. Dorn had made use of it for the second part of his translation, and the annotations to the first, see the preface to the second part, p. ii sq. The notes on the margin of the leaves which refer to Codex B (i.e. the preceding copy) are by the Rev. G. C. Renouard, who collated the two MSéS (A and B), and returned them to Dr. Lee at Doctors' Commons, 5th June, 1861. Bought by the Bodleian for seven shillings at Sotheby's, Nov. 10, 1888.

This copy is defective at the beginning, some leaves being missing; the first abrupt words of the mukaddimah, درسن آب خسال برک بر طوق را متل شب و دامن، ... correspond to the preceding copy, fol. 5a, l. 3. The first two pages are besides greatly injured, so that only a very small portion of the text is really available for use.

Báb I, on fol. 4b; II, on fol. 13b; III, on fol. 22b; IV, on fol. 40b; V (without a heading, just as in the preceding copy), on fol. 59b, l. 3 ab infra; VI, on fol. 64b; VII, on fol. 74b. Khatimah, on fol. 86a, l. 3 (not marked). The text, as contained in the preceding copy, ends here, on fol. 118b, l. 13, dated 22nd of Dhú-al-hijjah, A. H. 78 (1078 = A. D. 1668, June 3); but on ff. 118b, l. 13-123, a number of نقل are added, the first of which is the same appendix, which is added to Rieu's second copy (Add. 26, 283), on the genealogy of Haibatkhan, and translated by Dorn in the preface to the second part, pp. iv-vii, headed: نقل است اثأر

بعد أين كلمة جناد است دربيان سلسلة انشاب كمردن

امضع العباد هيبه خان الیه. The other Nقل deal with
CATALOGUE OF PERSIAN MSS. 1144

Further down are the 'Abbāsīde Khalifs (الصحاب) after these Timūrs and the Timūrids in India, Bābar, Humāyūn, etc., to Aurangzīb 'Ālamgīr; after these fol lows the Bāyīdes (الباید), the Ghāznawīdes, the Khwārizmshāhs, the Isma'īlīs and the Saljūqs; with the last-named dynasty this curious roll concludes.

[Ms. Pers. e. 12 (R.).]

TALES.

2028

Ṭūṭî-nāma (طوطی نامه).

A fragment of Muhammad Khudawand-i-Kādirī's shorter reduction of Diyā' Nakhshabī's Tāmīnāma, or rather of an abridgment of this shorter reduction, since the text is still more simplified, as a comparison with No. 1075 above proves.

Beginning: بعد از جنس نائی صفت بیدا: 

This fragment breaks off towards the end of the third story, which begins on fol. 600. Fol. 72 is missing. On the first pages an interlinear English paraphrase.

Ff. 77, ll. 9; large Nastā'īk; size, 10½ in. by 3 in.

[Ms. Pers. d. 25.]

POETRY.

2029

Fragment of the diwan of Ḥāḍīz with the Turkish commentary, or rather literal paraphrase of Maulānā Shāmī, which was completed (see Ricci, Turkish Cat. p. 158) the end of Dhu‘al-Ḥijjah, A. H. 981 = A. D. 1574, April 22. Although Shāmī's name does not appear, there can be no doubt, from the whole tenor of the work, that it is Shāmī's. It neither agrees with Surānī's (see Nos. 851–853 above), nor with Sādī's commentary. This fragment begins with the fifth bait of the first ghazal (Broekhuis i. p. 7), and breaks off with the eighth bait of the seventh ghazal (Broekhuis i. p. 41). Many marginal glosses besides.

Ff. 5, ll. 25; Turkish handwriting; the Persian text marked by a red line overhead; size, 8 in. by 4½ in.

[Ms. Pers. e. 22.]

ASTRONOMY.

2030

Kifāyat-al-ʿallīm fi ṣanāʿat-ulta njīm (كُفّاءٌ التَّعلِيم في صناعة النجَم).

A work on astronomy, by Muhammad bin Mas‘ūd bin Muhammad bin Zaki alghaiznavi (see fol. 1b, last three lines), about whose life-time nothing is known. At any rate, he must have flourished before A. H. 865 = A. D. 1460, 1461. It is divided into two parts, each of which contains various subdivisions, nau's, fašs, fanns, makhās, tafsīls, etc.

On fol. 2a, in three col. in black, viz.

1. جنسات اولئ في علم هبات

2. درهمات أفلاك وحركات

3. درهمات زمان

4. درهمات سطراکان وخرکه‌ها

5. ابتداء بذات وعرض

On fol. 14a.
7. Fol. 20: A Rekhta kashida by Saud (died A.D. 1195 = A.D. 1781).
9. Ff. 22-24: Ghazals, rubai's, and fars, by Khâbânî, Hâfiz, Dârâ Shukhî, also some Rekhta poetry.
10. Fol. 25: Beginning and index of the Hasaniyyah, by Nasir-aldin Muhammad Tûsî, see above, Nos. 1435-1442. Beginning: ابتداي حوض در مطلع و فهرست... فصول کتاب آی. This fragment corresponds to Fraser 251, fol. 50, l. 10, to fol. 51, l. 3 ab infra.
11. Fol. 26: Short poetical specimens from the diwâns of Muhammed Kâsim Mahdî, Wâshi (see No. 1939 sq. above), Talib Amuli (see No. 1090 sq. above), etc., copied in Shikasta by Ladhmi Singh.
12. Fol. 27: A few lines from a کتاب صرات المستقيم.
14. Fol. 29: Another letter, written by Ladhmi Singh, see No. 11, the 19th of Rabi'-althânî (year not stated).
15. Ff. 30-34: Various assessments or rent-rolls, and other statistical accounts; the first, on fol. 30, is the rent-roll of the Carnatic, کشیش جمعیت سربار... کرانژه; on ff. 33 and 34 a list of Naukars, etc.
16. Ff. 35 and 36: A large kashida, according to the takhallus by Hâfiz, beginning: اکلرسی داغ و فرانس و سر... پسانت صفا.
It is not found in Brockhaus' edition.
17. Fol. 37: Persian inscription on the only gate remaining at Etawa (Etâvâh, in the district of Agra), taken down by Major Bruce, Feb. 1786. The fortress of Etawah was captured by the Rohillas, the 29th of Ramadán, A.H. 1187 = A.D. 1773, Dec. 14; see Rieu iii. p. 966, etc.
18. Ff. 38-41: Pieces of letters, and single leaves, torn out of MSS.; the third, written by Muhammad Sadîq, is the end, as it seems, of a history of the Safawîs, and gives an account of the accession of the last king of that dynasty, Sultan Husain Mirzâ, son of Shah Sulâman, to the throne of Persia, in A.H. 1166 = A.D. 1754. The last date found in that fragment is A.H. 1131 = A.D. 1722, the year in which Mahmûd Khan marched against Iftâhân. The fourth is a story related by Hakim Ruknâ, i.e. Rukn-aldin Mas'ûl Kâshi, the well-known poet and penman (see above, No. 1115, and Rieu ii. p. 603), beginning: دمآ صحتت شیخ الزمانی... حکیم کیآی کانه سبد آل. Hadîdâwî, (حصینیاء), a short exposition of the creed and the religious observances of the Shîrites, see Rieu i. p. 35.
Beginning: حجت اکثر و نازع مناره... لامه مراچی البذور. The first forty bâts of the first book of Jalâl-aldin Rûmî's mathnawi.
22. Fol. 47: First leaf of a work on theology and law.
The following dates and names of scribes appear in the calligraphic specimens: A. H. 804 = A. D. 1401, 1402, on fol. 8b; Mir 'Ali, A. H. 1195 = A. D. 1781, on fol. 15b; Jahangirshah, A. H. 1020 = A. D. 1611, 1612, on fol. 17b; Jahangirshah, A. H. 1010 or 1011 = A. D. 1601 or 1602, on fol. 19b; Muhammad Tahir (without date), on fol. 20b; Malik bin Ishak alshahibi, A. H. 987 = A. D. 1579, on fol. 28b; Muhyi alakthib (without date), on fol. 35b; Muhammad Mu'min alhusaini, A. H. 1050 = A. D. 1640, 1641, on fol. 39b. An entry from A. H. 1224, 16th of Jamadâ I = A. D. 1809, June 29, on a piece of paper, pasted on the last page; splendid eastern binding. Bought by the Bodleian in October, 1888, for £4 4s., from J. Noble, bookseller, Inverness (it may be the missing Maseed Add. 168).

FF. 39; size, 16½ in. by 11½ in. [Ms. Pers. b. 1.]

2034

Specimens of calligraphy. Twenty-six leaves of different size, containing various specimens of Persian (and in a few cases Arabic) calligraphy; ff. 3-10, dated Isfahân, A. H. 1194, partly in the month Muharram, partly in Safar = A. D. 1786, January, February, by Muhammad Kásim; fol. 12, dated the 17th of Safar, A. H. 1199 = A. D. 1784, December 30; fol. 13, written for Mr. (Richard) Johnson (جان سی) ; fol. 17, for the same; fol. 19, for the same, the 24th of Safar, A. H. 1199 = A. D. 1785, January 6, at Haidarabad; fol. 20, for the same, the scribe seems to be Mir Abú-alkásim Záhir; fol. 22, written by Músa ibn al-Ahmân al-Hâji alhâramain bin Mu'min bin Muhammad Kárim, the second of Jamadâ II, A. H. 1196 = A. D. 1782, May 15; fol. 23 contains a tâ'rîkh in mathnawi-baits, on an episode of A. H. 1196 = A. D. 1782, as it seems, by Múlla Muhammad Isâ'îl (... اصْلَ مَعْمَلْ), copied A. H. 1199 = A. D. 1785; fol. 25, written by Hâji Muhammad, end of Jamadâ I, A. H. 1196 = A. D. 1782, May 13; fol. 26, written by Hâji Muhammad Khurâshid, A. H. 1189 = A. D. 1775.

FF. 26. [Ms. Pers. c. 15.]

2035

Fragment of a collection of Akhbar or news-letters, without beginning or end. Neither date nor place appear.

FF. 1-6, ff. 14—17; Shikasta; size, 10 in. by 7½ in. [Ms. Pers. d. 22.]

2036

Fragment of an official report on the commission-fees or percentages allowed to Zamindârs (نقشه دستورات از درای امورات مالی وملکی) for the years 1178-1193 of the Bangâli era.

FF. 14, ff. 16—19; Shikasta; size, 11 in. by 8½ in. [Ms. Pers. d. 24.]
2037

Copies of letters of Mr. Richard Johnson, from A.D. 1789, beginning with the 13th of June in that year (A.H. 1203, 18th of Ramadān, 2nd 30th of the Bangāli year 1196). They are addressed to various native Indians of rank, partly in reply to letters received from them; for instance, the first and third are replies to letters of Nawwāb Mubārak-aldanlah; the second is an answer to a letter of Nawwāb Sayyid 'Alikhān, etc.

Ff. 6, ll. 12-15; Shikasta; size, 9½ in. by 6½ in.

[Ms. Pers. d. 23.]

2038

An anonymous Persian letter on private affairs, without any historical value, dated A.H. 1243=A.D. 1827, 1828. Beginning: بنام يدان یانکی یرون تن پیراستن آخ. It was found in the Ms. Arab. d. 9 (bought by the Bodleian, December 5, 1888, from H. A. Stern, B. A.)

Ff. 2, ll. 12; Nasta’īlīk; size, 8½ in. by 6 in.

[Ms. Pers. e. 21.]

END OF THE CATALOGUE OF PERSIAN MSS.